

Twenty

SERMONS

Formerly Preached.

XVI. *AD AULAM.*

III. *AD MAGISTRATUM.*

I. *AD POPULUM.*

And now first published by

ROBERT SANDERSON D.D.

Professor Regius in the University of OXFORD,
and Chaplain in ordinary to the late Kings
Majesty.

Jerem. vi. 16.

— *Ask for the old Paths, where is the good way and walke therein*

Ἡ μὲ ἐλέγχειν, ἥν τι μὴ καλῶς λίσσῃ.

Ἡ τοῖσιν ἐν λεχθεῖσι συγχωρεῖν λόγοις. Eurip.

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and Chapter in regard to the
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THE PREFACE

1. **I** had thought to have given somewhat a larger account in this Preface, then now I doe : as well concerning the publishing of these Sermons [1. why at all ? 2. why now ? so late ? 3. why these ? so many ? so few ?] as concerning the Sermons themselves [1. The Truth, and 2. The Choise of the Matters therein handled. 3. The Manner of

handling,] and such other things, as some Readers out of curiosity expect to be satisfied in. But considering with my self, that there may be times, wherein it may be a point of the greatest ^a prudence to keep silence ; and wherein, as it was wisely said of old, *Qui bene latuit, bene vixit*, He liveth best that appeareth least ; so it may be as truly said, *Qui bene tacuit, bene dixit*, He speaketh best that saith least : I thought it safer to save that labour, then to adventure the possibility of having offence taken, upon no better security then the not having meant to give any.

^a Amos. 5. 13.

2. Therefore in short ; thus. After these Sermons were preached, so far was I from any forwardness to publish them, that for some years they were throwen aside without any thought of printing them, but rather a resolution to the contrary. I could not observe any such scarcity of printed Sermons abroad, as that there should be any great need of sending out more : and the copying out of most of them again (which was to be done, ere the worke could be fitted for the Press, and could not well be done by any other hand then my own) could not be any such pleasing task to me (especially at these years, 69. current) as to tempt me to a willingness to undergoe a drudgery of so much toyle and irksomeness. Wherefore, though I was often and earnestly solicited thereunto, both by the entreaties and letters of friends, and some considerable offers also from such as trade in Books, to quicken me on : yet my consent came on very heavily, and my resolutions remained uncertain. Until I understood that one, who having by some means or other light on a Copy of one single

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^a Vide Epistolam meam divulgatam—
Hocne oportuit me inconsulto? Lips. Cent. 2. Epist. 100.
^b —Et an sic oportuit? solum? imò & corruptam? Ibid.
^c Exemplum probi res est: nec probus aliquis negat. Ibid.—Mali exempli est, arbitrium hoc sibi sumere in scripta aliena. Id. ad lector. præfix 2. Centur. Miscell.
^d —nam quæ reverentia legum, Quis pudor, aut metus est unquam, propter amicum? Juven. Sat. 14. c. 6. d. d. s. d. ad d. s. m. i. a. d. u. a. d. o. v. m. a. r. t. e. x. v. Aristoph. in Plut. f. Prov. 28. 1.

Sermon of mine, preached at *Newport in the Isle of Wight* during the treaty there, upon *Gal. 5. 22.* had ^a surreptitiously without my consent, or so much as knowledge (and that ^b negligently and imperfectly enough) printed it. Which, not knowing how to helpe for what was past, nor for the future how far it might become a leading example for others to follow, (as ^c ill *Precedens* seldome want seconds;) but well knowing withall, that there were in several mens hands, Copies also of most of the *Sermons* here printed: I had no other way left to secure the rest from running the same Fate their fellow had done, then by yielding my absolute consent to the publishing of them, and preparing them (as my leisure would serve) for the Press. For I had learned by this late, and some former experiences, that there are men, of those that ^d make hast to be rich, who bear so little reverence to the *Laws* of common Equity and Ingenuity, that they will transgress them all, for the gain of ^e three-half-pence, or a piece of bread.

3. But when thus resolved, I came to seek up my scattered Copies, which lay neglected (so little did I value them) some in one corner, some in another: of the *Two and Twenty*, which I intended to publish (viz. *Nineteen Ad Aulam*, preached at the Court in my Attendance, Ordinary and Occasional there; and *Three Ad Magistratum*, preached before some of the Reverend Judges in their Circuits:) after the best search I could make, I fell short *Five* of my whole number: Those *Ad Magistratum* were all found; and being all now published, there need no farther account to be given of them. The *Nineteen Ad Aulam* were these, viz.

I.	on Eccl. v. 1.	Whitehall.	1631.
II.	on Prov. x. 1. 7.	Whitehall.	1632.
III.	on 1 Pet. ii. 17.	Newarke.	1633.
IV.	1 on Luk. xvi. 8.	Otelands.	} 1636.
V.	on Psal. xix. 13.	Belvoir.	
VI.	1 on Phil. iv. 11.	Greenwich.	} 1637.
VII.	2 on Phil. iv. 11.	Otelands.	
VIII.	on Esay liii. 3.	Greenwich.	} 1638.
IX.	on Rom. xv. 5.	Theobalds.	
X.	on Psal. xxxvii. 11.	Berwicke.	} 1639.
XI.	on 1 Tim. iii. 16.	Berwicke.	
XII.	1 on 1 Cor. x. 23.	Whitehall.	} 1640.
XIII.	on Psal. cxix. 75.	Whitehall.	
XIV.	2 on 1 Cor. x. 23.	Hampton.	} 1641.
XV.	on Rom. xv. 6.	Whitehall.	
XVI.	on Psal. xxvii. 10.	Woburne.	} 1647.
XVII.	2 on Luk. xvi. 8.	Stoke Pogeys.	
XVIII.	on Gal. v. 22.	Newport.	} 1648.
XIX.	on Heb. xii. 3.	Newport.	

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Of these the I. II. III. IV. and X. were all missing; and the XVI. I. was before fallen into the hands of another; who would not be perswaded to part with his Copy, as he calleth it, either to me upon entreaty, (perhaps to chastise me for my Ignorance, who was so filly before as to think I had had some right to my own;) or to his fellow-Stationer upon any reasonable (or rather as I am informed, unreasonable) terms: which is done, though not all out so agreeable to the old Rule, *Quod tibi fieri non vis*, yet very conformly to the old Proverb, *Kai xierpew; xierpai.*—

4. Of these Six, thus in hazard to be all left out in the impression; Three are recovered, and here presented to publick view, and Three are not. The First, viz. that on Eccles. VII. 1. I made a shift by the help of my memory, to make up (as neer, as it would serve me, to what I had so long since spoken) out of an old Copy of a Sermon formerly preached upon the same Text elsewhere. For I am not ashamed to profess that most of those *Ad Aulam* were framed upon such Texts, and out of such Materials, as I had formerly made use of in other places: but always cast (as it were) into new moulds. For both, fit it was the difference of the Auditories in the one place, and in the other should be somewhat considered: and besides my first crude meditations being alwayes hastily put together, could never please me so well at a second and more leisurable review, as to pass without some additions, defalcations, and other alterations, more or less. The Second and Third also (viz. that on Prov. XVI. 7. and that on 1 Pet. II. 17.) it was my good hap, searching purposely among the Papers of my late worthy friend and neighbour (whose memory must ever be precious with me,) Thomas Harrington Esq; deceased, there to finde, together with the Copies of divers others which I wanted not, transcribed with his own hand. But the Fourth and Fifth are here still wanting, because I could not finde them out: and so is the Eighteenth also, because I could not get it in. The want of which last, though happening not through my default, yet I have made a kinde of compensation for, by adding one other Sermon of those *Ad Populum*, in lieu of that which is so wanting; to make up the number an even Score notwithstanding. The Reader shall finde it in the later end of the Book, carrying on every leafe (by a mistake in the printing) the title of *The First Sermon*: which he may please to mend, either with a dash of his pen, by putting out the whole 3. words [*The First Sermon,*] seeing there are no more to follow it; or else (with reference to the Seven Sermons *Ad Populum* formerly published, by writing [*Eighth*] instead of [*First*] all along in the Title.

5. As for the Sermons themselves, the matter therein contained; the manner of handling, &c. I must permit all to the Readers doome. Who if he be *homo quadratus*, perfectly even, and unbyassed both in his Judgment, and Affection, (that is to say, neither prepossessed with some false Principle to forestall the one; nor carried aside with

a refrigerato
inventionis a-
more. Quintil.
Epist. ad
Tryph.

partiality

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Luk. 16. 8.

partiality for, or prejudice against, any person or party, to corrupt the other) will be the better able to discern, whether I have any where in these *Papers* exceeded the bounds of Truth and Sobriety; or layed my self open to the just imputation either of Flattery or Falshood. There hath been a generation of men (*wise* *ὡς τὴν γένεσιν αὐτῶν* and for their own purposes, but *Malignants* sure enough) that laboured very much when time was, to possess the world with an opinion, that all *Court-Chaplains* were *Parasites*, and their preaching little other then *daubing*. I hope these *Papers* will appear so innocent in that behalf, as to contribute somewhat towards the shame and confutation of that *Slander*.

6. The greater fear is, that (as the times are) all men will not be well pleased with some passages herein, especially where I had occasion to speak something of our *Church-Ceremonies*; then under command, but since grown into *disuse*. But neither ought the *displeasure* of men, nor the change of times, to cast any prejudice upon the Truth: which in all variations and turnings of affairs remaineth the same it was from the beginning; and hath been accustomed, and therefore can think it no new thing, to finde *unkinde entertainment* abroad, especially from them whose interest it is to be (or at leastwise to seem to be) of a different persuasion. For, that the Truth is rather on my side in this point then on theirs that dissent from me, there is (besides other) this strong presumption onwards; That I continue of the same judgment I was of, twenty, thirty, forty years agoe; and profess so to doe, with no great hopes of bettering my temporal condition by so professing: whereas hundreds of those, who now decry the Ceremonies (as they do also some other things of greater importance) as *Popish* and *Antichristian*, did (not many years since) both use them themselves, and by their subscriptions approve the enjoying of them; but having since in compliance with the times professed their dislike of them, their portion is visibly grown fatter thereby. If the face of affairs be not now the same it was, when the Sermons wherein this point is most insisted on were preached; what was then done, is not sure in any justice now chargeable upon me as a crime: who never pretended to be a Prophet; nor could then either foresee that the times would so soon have changed, or have believed that so many men would so soon have changed with the times.

^a πῶς
πλὴν ἐλίγων
τὸ χρόνον ἐγχε-
νῆσθαι. Naz.

^b Ubi deficit
plena probatio,
presumptioni-
bus agendum
est.

7. Of the presumption aforesaid I have here made use; not that the business standeth in need of such a Reserve, for want of competent proof otherwise, which is the case wherein the Lawyers chiefly allow it: but to save the labour of doing that over again in the Preface, which I conceive to be already done in the work it selfe. With what success I know not: that lieth in the brest of the Reader. But that I speak no otherwise then I thought, and what my intentions were therein; that lieth in my own brest, and cannot be known to the Reader.
Who

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Who is therefore in *charity* bound to believe *the best*, where there appeareth no *pregnant probability* to the contrary. The discourses themselves for much of *the matter* directly tend to *the peace* both of *Church* and *State*, by endeavouring to perswade to *Unity* and *Obedience*: and for *the manner* of handling, have much in them of *Plainness*, little (I think nothing at all) of *Bitterness*, and so are of a temper fitter to *instruct*, then to *provoke*. And these I am sure are no *Symptomes* of very bad *Intentions*. If there be no worse *Construction* made of them then I *meant*, nor worse *Use*: I trust they neither will deserve *much blame*, nor can do *much hurt*. Howsoever, having now adventured them abroad, though having little else to commend them but *Truth* and *Perspicuity*, two things which I have alwayes had in my care (for whereto else serveth that *δύναμις ἐμπνευστική*) wherewith God hath endued man, but to *speake reason* and to be *understood*?) if by the good blessing of Almighty God, whom I desire to serve in the spirit of my minde, they may become (in any little degree) instrumental to *his Glory*, the *Edification* of his *Church*, and the promoting of any *one soul* in *Faith* and *Holiness* towards the attainment of everlasting salvation: I shall have great cause of rejoycing in it, as a singular *evidence* of his *undeserved mercy* towards me, and an incomparably *rich reward* of so *poor* and unworthy labours. Yet dare I not promise to my self any great hopes, that any thing that can be spoken in an *argument* of this nature, though with never so much strength of *reason* and evidence of *truth*, should work any kindly effect upon the men of this generation; when *the times* are nothing *favourable*, and *themselves* altogether *undisposed* to receive it: No more then the choicest *Musick* can affect *the ear* that is stopt up; or the most proper *Physick* operate upon him, that either cannot or will not take it. But as the *Sun* when it shineth clearest in a bright day, if *the beams* thereof be intercepted by a *beam* (too but of another kinde,) lying upon *the eye*, is to the party so blinded as if *the light* were not at all: so I fear it is in this case. Not through any incapacity in *the Organ* so much, especially in the learned part among them; as from the interposition of an *unsound Principle*, which they have received with so much *affection*, that for the great *complacency* they have in it, they are loath to have it removed. And as they of *the Roman* party, having once thoroughly imbibed this *grand Principle*, that *the Catholick Church* (and that must needs be it of *Rome*) is *infallible*, are thereby rendred incapable to receive any *impressions* from the most regular and concluding *discourses* that can be tendered to them, if they discern any thing therein disagreeing from *the dictates of Rome*; and so are perpetually shut up into a necessity of *erring*, if that *Church* can erre, unless they can be wrought off from the belief of that *Principle*: which is not very easily to be done, after they have once *swallowed* it, and *digested* it, without the great *mercy of God*, and a huge measure of *self-denial*:

Eveni

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Even so have these our *Anti-ceremonian Brethren* framed to themselves a *false Principle* likewise, which holdeth them in *Error*, and hardeneth them against all *impressions* or but *Offers of Reason* to the contrary.

2 Tim. 3. 13

8. All *Errours, Sects, and Heresies*, as they are mixed with some *inferiour Truths*, to make them the more *passable to others*; so do they usually owe their original to some *eminent Truths* (either *mis-understood*, or *mis-applied*;) whereby they become the lesse *discernable* to their own *Teachers*: whence it is that such *Teachers* ^a both *deceive, and are deceived*. To apply this then to the business in hand. There is a most sound and eminent *Truth*, justly maintained in our own and other *Reformed Churches*, concerning the *Perfection* and *Sufficiency* of the holy *Scriptures*: which is to be understood of the revelation of *supernatural truths*, and the *Substantials* of Gods worship, and the advancing of *moral and civil* duties to a more sublime and *Spiritual* height by directing them to a more *noble end*, and exacting performance of them in a *holy manner*; but without any purpose thereby to exclude the belief of what is otherwise *reasonable*, or the *practise* of what is *prudential*: This *Orthodox Truth* hath by an unhappy *mis-understanding* proved that great *stone of offence*, whereat all our late *Sectaries* have stumbled. Upon this *foundation* (as they had layed it) began our *Anti-ceremonians* first to raise their so often-renewed *Models of Reformation*: but they had first *trans-formed* it into quite *another thing*; by them perhaps *mistaken for the same*, but really as distant from it, as *Falschod* from *Truth*; to wit this, That *nothing might lawfully be done or used in the Churches of Christ*, unless there were either *Command or Example for it in the Scriptures*: Whence they inferred, that whatsoever had been otherwise *done or used* was to be cast out as *Popish, Antichristian, and Superstitious*. This is that unsound corrupt *Principle* whereof I spake: that *root of bitterness*, whose stem in proceſſe of time hath brought forth all these numerous branches of *Sects and Heresies*, wherewith this *sinful Nation* is now so much pestered.

9. It is not my purpose, nor is this a place for it, to make any large discovery of the *cause of the mistake*, the unsoundness of the *Tenent* it self, and how pernicious it is in the *Consequents*. Yet I cannot but humbly and earnestly intreat them, for the love of *God*, and the comfort of their *own souls*; as they tender the peace of the *Church*, and the honour of our *Religion*; and in compassion to thousands of their *Christian brethren*, who are otherwise in great danger to be either *misted or scandalized*: that they would think it possible for *themselves* to be mistaken in their *Principle*, as well as *others*, and possible also for those *Principles* they rest upon to have some *frailties and infirmities* in them, though not hitherto by them *adverted*, because never *suspected*; That therefore they would not hasten to their *Conclusion*, before they are well assured of the *Premises*;

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nor so freely bestow the name of *Popish* and *Superstitious* upon the *opinions* or *actions* of their *Brethren*, as they have used to do, before they have first and thoroughly examined the solidity of *their own grounds*: finally, and in order thereunto, That they would not therefore *despise* the offer of these few things ensuing to their consideration, because *tendered* by one that standeth better affected to their *Persons* than *Opinions*.

10. And first I beseech them to *consider*, how *unluckily* they have at once both *straitned* too much, and yet too much *widened* that, which they would have to be the *adequate Rule* of warrantable actions; by leaving out *Prudence*, and taking in *Example*. Nor doth it sound well, that the *Examples of Men*, though never so godly, should, as to the effect of warranting our actions, stand in so near *equipage* with the *commands of God*, as they are here placed *joynly* together without any character of *difference* so much as in *degree*. But the superadding of *Examples* to *Commands* in such manner as in this *Affertion* is done, either *signifieth nothing*, or *overthroweth* all the rest: which is so evident, that I wonder how it could escape their own observation. For that *Example* which is by them supposed *sufficient* for our warranty, was it *self* either warranted by some *command* or former *Example*, or it was not. If it were; then the adding of it, clearly *signifieth nothing*: for then that *warrant* we have *by it*, proceedeth not *from it*, but from that which warranted it. If it were not; then was it done meerly upon the dictates of *Prudence* and *Reason*: and then if we be sufficiently warranted by that *Example* (as is still by them supposed) to act after it, we are also sufficiently thereby warranted to act upon the meer dictates of *Prudence* & *Reason*, without the necessity of any other either *Command* or *Example* for so doing. What is the *proper use* that ought to be made of *Examples* is touched upon a little in the *Eighth Sermon Ad Aulam*, towards the later end; but is very needful to be better understood than it is, considering the ill use that hath been made of *Scripture Examples* both in former, and (much more) in these our later times.

11. Secondly, I beseech them to *consider*, (whereof also I have given some touch more then once in the ensuing *Sermons*) what scandal is given, and what *advantage* to the *Anabaptists*, *Familists*, *Quakers*, and the whole crew of our modern *Sectaries*, by what other name or title soever they are called or distinguished. When this gap was once opened [*what command* have you in *Scripture*, or *what Example* for this or that?] *Una* *Eurusque*; *Notusque*: it was like the opening of *Pandora's Box*, or the *Trojane Horse*. As if all had been let loose; swarms of *Sectaries* of all sorts broke in, and (as the *Frogs* and *Locusts* in *Egypt*) overspread the face of the Land. Not so only, but (as often it happeneth) these *young Striplings* soon outstript their *Leaders*, and that upon their own ground: leaving those many *Parasangs* behinde them, who had first shewed them the way,

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and made entrance for them. For as those said to others; *What Command or Example have you for kneeling at the Communion? for wearing a Surplice, &c? for Lord Bishops? for a penned Liturgy? for keeping Holy-days? &c. and there it stop.* So these to them; Where are your *Lay-Presbyters*, your *Classis*, &c. to be found in Scripture? Where your *Steeple-houses*? your *National Church*? your *Tithes* and *Mortuaries*? your *Infant-sprinklings*? Nay, where your *Meeter-Psalms*? your *two Sacraments*? your observing a *weekly Sabbath*? (for so far I finde they are gone, and how much farther, I know not, *already*: and how much farther they will *hereafter*, for *Erranti nullus terminus*, God only knoweth,) shew us, say they, a *Command or Example* for them in *Scripture*.

Juvenal. Sat. 2

*Fugeant trepidi vera & manifesta loquentem
Stoicide—*

Thus do these pay them home in their own metal: and how the pay can be honestly refused, till they order their *Mintage* better, I yet understand not. If any of them shall say, with him in the Satyrist

Id. Sat. 14.

—*hec ego nunquam*

Mandavi dices olim, nec talia suasi.

the reply is ready in the next verse there

Mentis causa male tamen est, & origo, penes te.

I doubt not but many of those that made a stand sooner, are highly displeased with those that rush on headlong & adventured farther; yea and it may be declaim against them with some vehemency both in the *Pulpit* and *Press*. But truly no great reason, if they lent them their *premises*, to fall out with them about the *Conclusion*: The *Master* in the *Fable* did not well to beat his *Maid* for serving him with *thin Milk*, when it was his own *Cow* that gave it. For why should he that giveth another *Scandal*, be angry with him for taking it? or he that helpeth to set it on tumbling down the hill, blame the *stone* if it tumble on still *Ex virtute impressa*, and do not stop just where he would have it? So mischievous a thing is it, as *Aristotle* often observeth, *Tò μὴ καλῶς λαβεῖν τὰς πρώτας ἀρχὰς*: not to lay the *foundation* upon a firm bottom at the first. It had been best, if this had been looked to sooner & from the *beginning*: but better then not at all, if it would be well considered yet, & some remedy thought on to help it as much as may be, before it grow past all hope of recovery.

Arist. 3. de
cælo 7. See
also 1. de
cælo 5. de
incessu ani-
mal. cap. 7.
de generat.
animal. cap. 7

I I. But *thirdly* and above all I beseech them to consider, whither that *ἀμετερία τῆς ἀνοδοκῆς*, which many times marreth a good business, hath carryed them; and how mightily (though unwittingly, and I verily believe most of them unwillingly) they promote the interest of *Rome*, whilest they do with very great violence (but not with equal prudence) oppose against it: so verifying that of the *Historian-Poet*, spoken in another clæ

Lucan.

—*Omnia dat qui justa negat.*

I mean, in casting out not *Ceremonies* only, but *Episcopacy* also, and
Liturgy,

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Liturgie, and Festivals out of the Church, as Popish and Antichristian.

—*Hoc Ithacus velit.* If any of these things be otherwise guilty, and deserve such a relegation upon any other account (which yet is more then I know) farewell they: But to be sent away packing barely upon this score that they are *Popish* and *Antichristian*; this bringeth in such a plentiful harvest of *Profelytes* to the Jesuite, that he doth not now as formerly *gaudere intus & in sinu* (laugh in his sleeve, as we say) but *γυμνῇ τῇ κεφαλῇ* openly and in the face of the Sun triumph gloriously and in every *Pamphlet* proclaim his victories to the world. If you shall say, that the *Scandal* is taken by them, not given by you: it is (to all but your selves) as much as nothing; whilst the contrary is demonstrable, and that there is in these very pretensions, a proper (and as I may say a natural) tendency to produce such effects, as we see to have ensued thereupon. The truth whereof will evidently appear by stating the *Case* thus. A man otherwise rational and conscientious, but somewhat wavering in point of Religion, yet desiring in sincerity of heart to be of the truer Church, if he knew which were it, hath some temptations offered him by his education, friends, bookes, the confusions among us, or otherwise, to encline him towards the Church of Rome. With temptations being not able of himself to conquer, he repaireth to a *Presbyterian* (suppose) or *Independent*, he acquainteth him with his doubts, and desireth satisfaction therein: telleth him among other things, that he had a good opinion of the Church of England heretofore, whilst she had *Episcopal* government, and a well-formed *Liturgie*, and did observe Christian *Festivals*, and some kinde of outward decency in the worship of God, as all the Churches of Christ had and did in the purest and primitive times; but now that all these things are layd aside, he must needs be of another minde, unless they can fully satisfie him concerning the premises. In this *Case*, I would faine know what possible satisfaction such a man could receive from either of these, holding to their Principles. To tell him these things were *Popish*, and therefore to be cast out of the Church, were the next way to put him quite off: he would presently conclude (and it is impossible he should do otherwise, being already so prepared as in the *Case* is supposed) that certainly then that which we call *Popery* is the old Religion, which in the purest and primitive times was professed in all Christian Churches throughout the world. That only *σφοδρὸν παρμαχὸν* which is usually the last Reserve in these disputes, That the mystery of iniquity began to worke betimes; will seem (to him) but a ridiculous begging of the Question; and he will tell them, that every *Sectary* may say the same to them. Whereas the sober English Protestant, is able by the grace of God, with much evidence of truth, and without forsaking his old principles, to justify the Church of England, from all imputations of *Heresie* or *Schism*, and the Religion thereof as it stood by Law established from the

The Preface.

like imputation of *Novelty*; and to apply *proper* and *pertinent* answers to all the *Objections* of those (whether *Papists*, or others) that are contrary-minded, to the full *satisfaction* of all such, as have not by some *partial affection* or other rendred themselves incapable to receive them.

12. I confess I had no purpose (as may appear by the beginning of my *Preface*) when I set pen to paper, to have said much, if any thing at all of *these matters*: but I had so very much *more* to say for the pressing of each of these *three Considerations*, and the business withall seemed to me of so much *importance*, that after I had once begun, I had much ado to repress my self from drawing this *Preface* into a yet far greater length. But since I have thus adventured to *unbowel* my selfe, and to lay open the very *inmost thoughts* of my heart in this *bad business* before God and the world: I shall hope to finde so much charity from all my *Christian Brethren*, as to shew me my *Errour*, if in any thing I have now said I be mistaker, that I may retract it; and to pardon those excesses *in modo loquendi*, if they can observe any such, which might possibly (whilest I was *passionately* intent upon the matter) unawares drop from my pen, *Civilities* which we mutually owe one to another, — *damus hanc veniam, petimusq; vicissim*: considering how hard a thing it is, amid so many *passions* and *infirmities*, as our corrupt nature is subject to, to *doe* or *say* all that is needful in a weighty business, and not in something or other to *over-say* and *over doe*: Yet this I can say in *sincerity* of my heart, and with *Comfort*, that my desire was, (the nature of the business considered) both to *speak as plain*, and to *offend as little*, as might be. If I can approve my carriage herein to the judgment and consciences of sober and charitable men; it will be some *rejoycing* to me; but I am not hereby *justified*. I must finally *stand or fall* to my own master, who is the only infallible *Judge* of all mens *hearts* and *wayes*. Humbly I beseech him to look well if there be any way of *wickedness* or *hypocrisie* in me; timely to *cover* it himself, and *discover* it to me, that it may be by his *grace* repented of, and pardoned by his *mercy*; by the same mercy and grace to *guide my feet* into the wayes of *Peace* and *Truth*, and to lead me in the way *everlasting*.

Decemb. 31. 1655.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem; Repair the breaches thereof; and make no long tarrying, O Lord our helper and our Redeemer.

ETIAM VENI DOMINE IESU.

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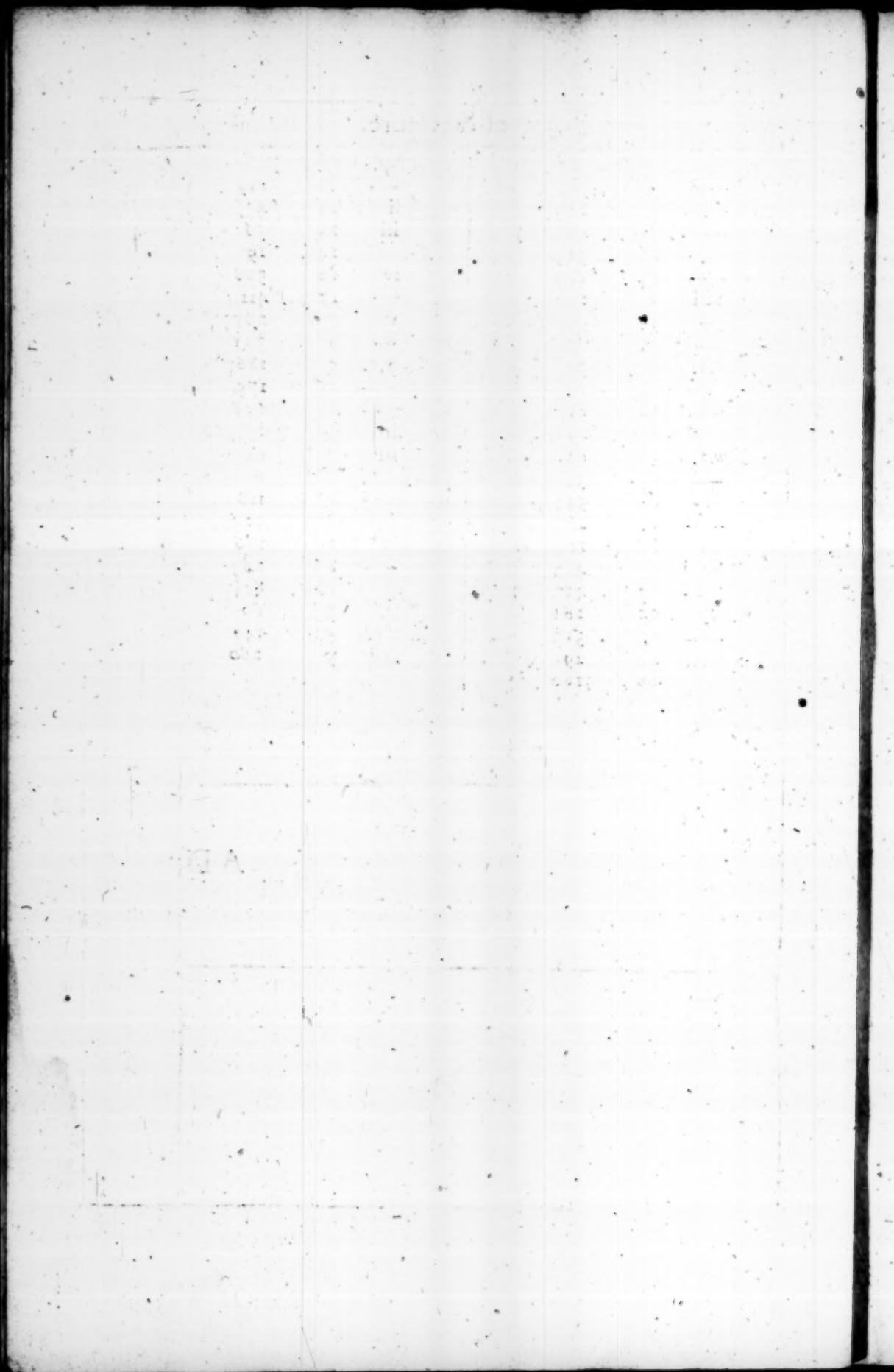
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AD





A D
A U L A M.

The First Sermon.

WHITE HALL, November 1631.

Ecclef. 7. 1.

*A good Name is better then precious
oyntment : and*—



Here the Author professeth himself a Preacher, it cannot be improper to stile the treatise a Sermon. This book is such, a Sermon: and, the Preacher being a King, a Royall Sermon. He took a very large, but withall a very barren Text. His Text *the whole world*, with all the pleasures, and profits, and honours, and endeavours, and busineses, and events, that are to be found *under the Sun*. From which so large a Text, after as exact a survey thereof taken, as unwearied diligence in searching, joyned with incomparable wisdom in judging could do,

*a Quicquid
agunt homines;
conum, timor,
ira, voluptas,
Gaudia, discursus.
— Juvenalis
Satyr. 1.*

b Ecclef. 1. 2.

c Ecclef. 12.
13.

a verse 2.

b - 3.

c - 5.

d - 6.

e - 12.

f παραλογισμοί
δυσωφισμοί
ἀλογίαι, καὶ ὅ
τι αὐτὰ ἀνθρώ-
πων καὶ τῶν
ἀνθρώπων
φύσιν. Chrysipp.
apud Plutarch.
de contrar.
Stoic.

g πρεσβυτέρων
ἡλικία, καὶ μὴ
πρεσβυτεία.
Cleitarch.
apud eund.

he could not yet with all his skill raise any more then this one bare and short conclusion; proposed in the very entrance of his Sermon, as the only doctrinal point to be insisted upon throughout. *Vanity* b of *Vanities*, saith the Preacher, *Vanity of Vanities, all is vanity*. This he proveth all along by sundry instances, many in number, and various for the kinde, to make the induction perfect: that so having fully established the main Doctrine, (which he therefore often inculcath in his passage along,) that all things in the world are but *Vanity*, he might the more effectually enforce the main use which he intended to infer from it, and reserveth (as good Orators use to do) for the close and epilogue of the whole Sermon; namely, that quitting the world and the *Vanities* thereof, men should betake themselves to that which alone is free from vanity, to wit, the fear and service of God, c *Hear the conclusion of the whole matter: feare God, and keep his Commandments: for this is the whole duty of man.*

2. To the men of the world, whole affections are set upon the world, and who propose and promise to themselves much contentment and happiness from the things of this world: as the main Doctrine it self is, so are most of the proofs and passages of the whole Sermon, very paradoxes. We may (not unftly) therefore call this Book *Solomons Paradoxes*. Look no further then a few of the next following verses of this very Chapter. To prefer a the house of mourning before the house of feasting; b sorrow before laughter; c rebukes before praises; d the end of a thing when it shall be no more, before the beginning of it, when it is growing and coming on; a lost d patient suffering spirit before a stout and haughty minde; and e learning before riches, as the Preacher here doth: what are all these, and other like many, if we respect the f common judgement of the world, but so many *Paradoxes*? c The writings of c *Zeno*, and *Chrysippus* (if we had them extant) with the whole c school of *Stoicks*, would not afford us *Paradoxes* more or greater, c then this little Book of *Solomon* doth. There are no less then two in this short verse. Wherein, quite oppositely to what value the world usually setteth upon them, *Solomon* out of the depth of that wisdom, wherewith God had filled his heart, preferreth a good name before precious Ointment; and the day of death before the day of ones birth. *Paradoxes* both: besides the common opinion: but s most agreeable to truth and reason, both; as to him that shall duly examine them both, will clearly appear. It will finde us work enough at this time, to examine but the former only, in those words. *A good Name is better then a precious ointment.*

3. Wherein before I come to the pith of the matter; I cannot but take notice of an *Elegancy* observable in the very bark and rind of the letters in the Hebrew Text; טו טז טז טז טז The figure *Paronomasia*, as Rhetoricians call it; a neere affinity both in the letters and sound, between the words, whereby the two opposite

Terms

A Terms of the Comparifon are expreffed, ω the Name, and ω the Ointment. Such allufions and *agnominations* are no ftrangers in either of the holy tongues : but of frequent ufe both in the Old and New Testaments. Examples might be alledged many : As out of the Old Testament : Jer. 1. 11, 12. Ofe. 9. 15. Amos 5. 5. & 8. 2. Ezek. 7. 6. And out of the New many more *αἰσε* and *καθαίσει*, Joh. 15. 2. *ἐγαζόμενοι*, and *περὲς γαζόμενοι*, 2 Theff. 3. 11. *ἐπελόντων, ἐπερδόντων*, Heb. 11. 37. *πορνεία, πορνεία, φθόνος, φθόνος, ἀσυνίτους, ἀσυνήτους*. three together, as it were with a breath Rom. 1. 29. 31. But omitting the reft, I fhall commend unto you but two, but thofe very remarkable ones out of either Testament one. The one in *Efay* 24. where the Prophet expreffing the variety of Gods inevitable judgements under three feveral appellations, ^a *The Feare, the Pit and the Snare* ; ufeth three feveral words, but agreeing much with one another in letters and found : *ΠΕ, Pachadh, the Fear* ; *ΠΕ, Pachath, the Pit* ; *ΠΕ, Pach, the Snare*. The other in Rom. 12. where the Apoftle exhorting men not to think of themfelves too highly, but according to *fobriety*, fetterh it off with exquisite *elegancy* thus, ^b *μὴ ὑπερβεβαῖν παρ' ὃ δέει φοβεῖν, ἀλλὰ φοβεῖν εἰς τὸ σωφρονεῖν*.

^a *Efay* 24. 18.

^b Rom 12. 3.

C 4. The more inconfiderate, (that I fay not, *uncharitable and unjust*) they, that pafs their cenfures very freely (as I have fometimes heard fome doe, fondly and rafhly enough) upon *Preachers* : when now and then in their popular *Sermons* they let fall the like *elegancies*, fcattring here and there fome *flowers of elocution* among. As if all ufe of Rhetorical ornaments did favour of an *unfancified fpirit* ; or were the ranke fuperfluities of a carnal wit ; or did adulterate, corrupt, and flatten ^a the *fincere milke* of the word. Or as if they that made ufe of fuch exornations, did ^b preach themfelves and their own wit, rather than *Chrift Jefus* and his *Crofs* : or elfe fought to make ^c the *Faith of their hearers* to *ftand* rather in the *wifdom of men* than in the power of God.

^a 1 Pet. 2. 2.

^b 2 Cor 4. 5.

^c 1 Cor. 2. 5.
^a *ὁμοιοτάτα* xj. — *cate-
rag; hujusmodi
fciamenta, quae
ifti amuse-
los — immodi-
ce faciunt &
rancide. A.
Gell. 18. no. 8.*

^b *Translucida
illa & verfi-
color quorun-
dam elocutio,
rei ipfas effa-
minat, quae illo
verborum ha-
bitu uestiuntur.
Quintil. 8 in
proxim.
— nimiumque
depilla. sic. in
Oratore.*

And,

D 5. Thefe are the common *Objections*, but they are foon answered. I confeffs there may be a fault this way, and (in young men efpecially, before their judgements are grown to the juft ripenefs) many times there is : and fo far the *exceptions* made here againft, may be (in fome degree) admitted. ^a *Affectation* in this, as in every other thing, is both *tedious* and *ridiculous* : and in this by too much more than in other things, by how much more the condition of the *perfon*, and the nature of the *business*, require a fober, ferious, and grave deportment. Thofe *Preachers* therefore, by a little vanity in this *world*, take the readieft way to bring, both their own *difcretions* into queftion, and the *sacred word* they handle into contempt, that play with words as children do with a feather. A too-too ^b *light-coloured habit*, certainly futeh not well with the gravity of a Sermon. But, as it will not ill-become a fober grave

matron (though she will never be light and garish, yet) to be all wayes decent in her attire; yea and sometimes also (upon fit occasions) to put on her jewels, and other costlier ornaments: So neither is it blame-worthy, but rather a commendable thing in Preachers of the Gospel, (though they ought to avoid by all means all fruitless ostentation of a froathy wit, yet) to endeavour at all times, so far as their gifts and leisure will permit, to express themselves in pertinent and proper forms of speech; yea and sometimes also (as occasion may require, and especially the disposition and temper of the hearers) to put their matter into a more accurate and elaborate dress, and to adorn their discourses with the choicer habiliments of Art.

6. Provided, First that it be done seasonally, discreetly, and with judgement sparingly, and as it were ^a offering it selfe fairely, and without enforcement. And secondly, that it be directed to the right end: Which is, not to gain glory or applause to the speaker (that is a base and unworthy end:) much less to poison the judgements, or pervert the consciences of their hearers, by drawing them the more easily thereby into error or Sin (that is a cursed and pernicious end.) But either thereby the better to inform the understanding, or ^b to worke upon the affections, or to quicken the attention, or to succour the memories, or some other way to please their neighbour for his good unto edification. I may not dwell on a by-note: therefore in brief thus. If Preachers seek with wisdom to finde out pleasant words: besides the practice of the holy Prophets and Apostles to warrant them therein, they have our Preachers warrant also for it. Who, as he professeth ^d else where the doing of it, so here he hath actually done it. Look but at the very outside, the shell of the letter, and you must grant, that the Preacher hath sound out pleasant words.

7. But where he professeth that, he professeth another thing withall; without which pleasant words would be either to none, or to bad purpose. And that is, that the things that should be written should be upright, even words of Truth. Search we therefore a little into the pith and kernel of the matter; and see if he have performed that part also, as well as the other. A good name is better then a precious ointment, The Terms of the comparison are שם and שמן; a Name, an Oyntment. The common attribute wherein they both agree is Goodness: The name good, the Oyntment good. The difference is in the inequality of degree: Name and Oyntment both good; yet so, that of the two Goods, the good Name is better then the good Oyntment. A good Name I understand then to be, when ^a the common voice of men, (either all, or most, or best,) doth from the approved evidence of a mans worthy carriage in the constant tenor of his life and conversation, give ^b a frequent and commendable testimony thereunto.

8. Then

c Dandum non
nihil temporibus
atque auribus,
nitidius aliquid atque
affectius postulantibus.

Quintil. 12. 10.

a Quod est in
dicendo pul-

cherrimum, sed

quum sequitur,

non cum affe-

ctatur. Quintil.

8. in proem

Sententia sine

pigmentis, su-

cipue puerili.

Cic. 2. de orat.

b Excitatoria

lumina. Quin.

12. 10.

c Rom 15. 2.

— hoc ipso pro-

derat, quod pla-

cebat. de Cic.

Quintil. ibid.

d Eccle. 12. 10.

a Consentient

laus bonorum.

Cic. 2. Tuscul.

b Gloria est

frequens de

aliquo fama

cum laude. Cic.

2. de invent.

A 8. Then for the other *Terme* in the comparison: whereas we read it *Ointment*, the Greek calleth it ^a *Oyle*. Between which ^b two though there be some difference, and accordingly as well ^c in the *Greek* and *Latine* tongues as in the *English*, that difference is acknowledged by allowing them distinct names (^c *μύρον* and ^c *έλαιον* in the Greek *Unguentum* and *Oleum* in the Latine, as well ^c as *Oyntment* and *Oyle* in our English:) yet the same *Hebrew* word comprehendeth both; and the words are very often promiscuously and reciprocally used the one for the other in the *Greek*, *Latine*, and most other languages. Because they agree much in the same *qualities*; and are much of like *use*: and the most ancient confections of *Oyntments* did consist for the most part of *Oyle*, with some addition of *herbs*, *spices*, or other ingredients. Yea and even yet, in the most precious and exquisite *oyntments*, (such as are either most aromatical for *smell*, or of most soveraign operation for *medicine*, (^d common *oyle* hath a very great part in the confection and is therefore esteemed as the *basis* or *foundation* of all *oyntments*. But whether *Oyle* or *Oyntment*, the word seemeth to be here used (by a kinde of *senecdoche*) to signify *all the delights* of the sons of men. Because anciently, and in those *Eastern* countries especially, ^e *Oyles* and *Oyntments* were much in use, and in great request, for pleasing ^f the *senses*, for comforting the *brain*, for refreshing the *spirits*, for cheering the *Countenance*, for suppling the *joynts*, and for sundry other services tending to *delight* and *cheerfulness*: Wherein they abounded even unto wantonness and *luxury*. Whole excess therein, as in all other manner of riotous and voluptuous living, was soon followed by the *Greeks*: and thence derived into *Italy*, and entertained once at *Rome*, quickly over-spread the greatest part of *the world*, then under *his Empire*, as appeareth by the frequent complaints, and other passages in the writings of the learned of those times. Not to speak of the great use of ^g *Oyls* and *Oyntments* then, and ever since, in order to *health*, as well as *pleasure*.

9. The *Epithite* here given to *Oyntments*, is in some former translations *Good*; and so the Hebrew *טוב* properly signifieth: but in our last rendred *Precious*. All to one effect, for good things are ever *precious*; and the better they are, the more *precious*. The meaning is, as if *Solomon* had said; A *good name* is better then the most fragrant and odoriferous *Oyntments*, which for their exquisite pleasantness are held in greatest *price* and estimation.

E 10. The word *Better*, which decideth the whole controversie between the *compared terms*, and is the just importance of that which the *Hebrews* in their idiome (for want of the *comparative degree*) express by the preposition *טוב* prefixed; must here be understood agreeably to the subject matter, and *without* reference

^a *ἔλαιον*.
Sept.
^b See Luke 7. 46.
^c *ὀμνέει*
μύρον μὲν
χρῆσις οἷον
ἐλαία δὲ αὐ.
πὶ χαλκῇ.
Eustath in
Iliad.
^d — *μύρον*
ἐπιθήτω.
Athenæ. lib.
15.

^d *Unguentum*,
oleum condi-
tum.

^e See Marfil.
Cognat. 2 var.
observat. 9.
^f *Recreans*
membra olei
liquor. Plin. 12.
nat hist. 1.

Ab

^g *Unguentis*
legatis, non
tantum ea lega-
ta videntur,
quibus ungui-
mur voluptatis
causa, sed et
valetudinis.
l in argento.
ff. de 9. aur &
arg leg. —

with
to

a Prov. 22. 1

to Bonum jucundum. Better; that is to say, more pleasant, more contentful: or as Solomon saith ^a elsewhere; comparing a good name with gold and silver, *Desiderabilium*, more to be wished or desired than a precious ointment; or *Eligibilium*, in the choise to be preferred before it.

a Prima se
nota, by cuius
notissima tem-
plis, Divinita.
Juvenal. Sat.
10.
b Prov. 22. 1.
c Sirac. 41.
12, 13.

11. From the words thus opened, the whole result is briefly this. A good name is a thing very worthy to be of every good man highly esteemed; and to be held much more valuable than riches, pleasures, honours, or whatsoever other outward things the men of this world can place their utmost felicity in. Wile Solomon hath elsewhere delivered his judgement as positively as may be in this matter, concerning one of these, and that ^a the chiefest of all the rest in most mens account, the Worldlings *Summum bonum*, Riches, (Prov. 22.) ^b A good name is rather to be chosen than great riches: and loving favour rather than silver and gold. And the wise son of Sirach also preferreth a good name before ^c a thousand great treasures of gold. Observe the gradation; Before gold, Treasures of gold, great treasures of gold, thousands of great treasures of gold: ey and put life it selfe in to boot. Sirach 41. Compare we a little the most esteemed delights of the sons of men, those ointments that are most precious in their esteem, with a good name: and see if it do not in very many respects goe beyond them all.

a 1 Ioh: 2. 16.

12. If we should take an exact Inventory of all the particulars ^c the world affords, which worldly men hunt after with such eagerness, that they not only spend all their strength and travel, but ^c adventure their healths also and lives in the pursuit; nor so only, but ^c for the obtaining whereof they truck away their precious souls too: we shall finde them all to come under one of these three styles, ^c whereunto S. John hath reduced them, summing them up as it were in the grois (1 Joh. 2.) ^a The lust of the flesh, the lust of the eyes, and the pride of life. (*Hæc tria pro trino numine mundus habet.*) These are the things so much magnified and adored in the world; with one or other of these baits Satan tricketh up all his ^c temptations, when he laieth wait for our souls; Riches, honours, and pleasures. And to each of these may the word Ointment in the Text (either by way of Metaphor, or Metonymie of the adjunct) be very well extended. For Riches first, it appeareth that Ointments were of ancient time accounted, and are so taken notice of by Historians, as a special part of ^b the royall treasure of Kings and Princes. And therefore are ^c the spices and precious Ointments reckoned amongst the things which Hezekiah shewed to the Babylonish Embassadors, when with vain ostentation he desired they should see the royall wealth and magnificence of his treasures. Ointments also secondly, were the ensignes and symboles of the greatest honours: as being used in the solemn consecration and inauguration of men into the Kingly and Priestly dignities. Among the Heathens indeed

b Castris Da-
rij Regis ex-
pugnatis, in re-
liquo ejus appa-
ratu Alexander
cepit scrinium
unguentorum.
Plin. 13 nat.
hist. 1.
c 2 King. 20
13:

A indeed in ^{mi} imitation of the *Hebrews* (as many other of their rites came in upon that account,) but among the *Hebrews*, by speciall appointment from God himself. Inſomuch as ^d ſome interpreters conceive it not improbable, that *Solomon* in this place might have reſpect to thoſe *Regall* and *Sacerdotall* anointings. But above all, *thirdly*, *Oyntments* were the ſpecial emblems and expreſſions of *mirth* and *jollity*: and therefore were uſed in entertainments and at *feſts*. Teſtimonies hereof from the writings of *Poets* and *Hiſtorians* both *Greek* and *Latine*, in great abundance, beſides that, I finde them ready ^e collected by ſundry learned men, ^f are of themſelves obvious every where. But finding ſtore enough alſo in the holy ſcriptures, I need not recite any other. There we read ^f of the *Oyle* of joy, and ^g the *Oyle* of gladneſs. When thou *faſteſt*, ſaith our Saviour, do not by an affected ſullenneſſe and ſadneſſe make oſtentation of thy *faſting*, as hypocrites do: but ^h *unge caput* &c. make ſemblance rather, by *anointing* thy head, and *waſhing* thy face, as if thou wert going to a *feſt*; that ſo thou maiſt be out of the reach of all temptation to *vain glory* that way, whiſt thou doſt not appear to men to *faſt*. When *David* recordeth in *Pſalm* 23. how bountifully God had dealt with him, and ſhewed him his goodneſſe plenteouſly, he ſetteth it forth in this manner;

C *Thou haſt prepared a table before me, thou haſt anointed my head with Oyle, and my cup runneth over.* To omit other places, hitherto tendeth that ironical ſpeech of our Preacher to the epicure chap. 9.

^k *Goe thy way, eat thy bread with joy, and drink thy drink with a merry heart. Let thy garments be alwayes white* (another ſigne of rejoycing that,) *and let thy head lack no oyntment.* Riches, Honours, Pleaſures! you ſee *Oyntment* hath ſomewhat to do with them all, and ſo the word may well comprehend them all.

d Fineda.

e v. Franc.
Luſin. 2.
parerg 16.
Bachio ob.
ſerv. in Pf.
22. F.
f Eſay. 61. 3.
g Pſal. 45. 7.
h Mat. 6. 17.
18.

i Pſalm 23. 5.

k Eccl. 9. 7, 8.

13. Now then to enter into the *Comparison*: *firſt*, all theſe *Oyntments* (even the moſt precious of them) are equally common to the Good and Bad. The worſt of men may have as large a ſhare in them, as the beſt: the moſt notorious vicious liver, as the moſt eminently virtuous perſon. For though they be in truth ſecretly diſpoſed by the moſt wiſe and juſt hand of a *divine providence*: yet to the outward appearance (and farther *our eye* will not pierce,) the diſpenſation of them ſeemeth to come from *chance* rather than *juſtice*, and *fortune* rather than *merit*. This the Preacher took into his conſideration, and complaineth of it chap. 9. as one of the great evils and vanities among theſe that are done under the ſun, that ^a all

E (outward) things come alike to all, and that there is one event to the righteous and to the wicked: and thence inferreth, that no man can know (ſo as to pronounce thereof with any certainty) whether he be in the love or hatred of God, by all that is before him. If in reſpect of theſe outward things there be any difference between the Good and the Bad; the advantage is rather on the worſe ſide, *bad men*

a Eccl. 9. 1, 3.

men oftentimes having a larger portion thereof, then good men have. Why the holy and wise God, the first cause of all things that happen, suffereth it so to be as to particulars; that is counsel to us, and we may not search into those secrets: only we are assured in the general, that he doth it for just and gracious ends best known to himself. But as to second causes, we see evidently reason enough to satisfy us, why it should be likely to fall out thus rather then otherwise; if but in this: that wicked men, what worldly ends they propose to themselves they pursue to the utmost, not boggling at any thing that they think may conduce to the obtaining of the same, be it right or wrong; whereas godly and vertuous men make conscience both of End and Means, and will neither pitch upon any unworthy end, nor adventure upon any unlawful means. Hath it not been always seen, and still is, and ever will be (more or less) to the worlds end, That extorting Usurers oppressing Landlords, unconscionable Traders, corrupt Magistrates, and griping Officers, have gotten together the greatest wealth, and most abounded in riches? That obsequious Flatterers, temporising Sycophants, perfidious Traytors, bold and insolent intruders, bribing and simoniacal chafferers, have climbed up the highest rounds of Civil and Ecclesiastical preferments? That men of base and unmanly condition, rather to be called beasts then men, if not Monsters rather then either of both, (such as some of the old Assyrian and Persian Monarchy, and after them some of the Romane Emperours were) have surfeited of pleasures to the full, and wallowed in all manner of luxury and sensuality? Worthless and wicked men may swim up to the chin in rivers of oyle, and have their heads and beards, ey and the very skirts of their garments too, bedrenched in great abundance with the choicest of these outward Oynments.

14. But a Good Name, is Peculium bonorum. Gracious and vertuous men have a more special interest, a kinde of peculiarity in it: as being (in the ordinary course of Gods providence) the proper effect, and (by his good blessing) for the most part the most certain temporal reward of Vertue and Piety. ^a Si qua virtus, si qua laus, saith the Apostle Phil. 2. If there be any vertue, if there be any praise: As if there could be no praise, where there is no vertue; no more then there can be a ^b shadow, where there is no body to cast it. It was ^c by faith (and the fruits of faith) that the Elders obtained a good report. The projectors of the Tower of Babel aymed by that building to get themselves ^d a name; and ^e they did: but the name was ^e Babel, a name of Confusion; little comfort or honour to them. Many men are ambitious of a great name; and sometimes they ^h get it too: as he that set Diana's Temple on fire, ⁱ only to be talked of. But a great name is one thing, and a good name another. Greatness may get a man a great name; but goodnes

^a Phil. 4. 8.

^b Gloria umbra
virtutis est
Senec. Epist.
79.

^c Heb. 11. 2.

^d Gen. 11. 4.

^e — 9.

^h — ⁱ quidem
quid potuerat,
affecutus est.
de Hermocle
Valer. Max. 8.

14.

ⁱ — voto adipi-
enda fama
lucioris Solin.
c. 43.

A *goodness* only a *good name*. You that are *great men*, if you be not *good* withall; do what you can for the preservation of your *name* and memory, use all your best wit and art, spend the most costly *perfumes* and *precious ointments* you have about it: when you have done your utmost endeavours, we may justly put that rebuke upon you, which the Disciples did unjustly upon the good woman in the Gospel, ^f *Quorsum perditio hac?* whereto serveth this wast? *Oleum & operam*: you shall not be able, after all this expence of *oyle* and *toyle*, to preserve your *names* from stench and putrification. It is nothing but godliness and righteousness that can do that. ^g *The memorial of the just*, when *Envy* and *Calumny* have done their worst to *blast* it, shall yet be *blessed*: but the *name of the wicked*, when *Hypocrisie* and *Flattery* have done their best to *prevent* it, shall rot notwithstanding. A *good name* then is therefore first more excellent, then any *precious ointment* (either in the *letter* or *metaphor*) because less *Common*.

^f Mat. 26.8.

^g Prov. 10.7.

15. Compare *secondly*, the delights and comforts, and contents of both: and see the issue. *Oyles* and *Ointments* do give exceeding great delight to the *senses*; so as scarce any one kinde of thing more: which perhaps might be some cause, why *Solomon* should here make choice of them, rather then any other things, whereby to express outward and *sensual pleasures*. And this they do by three distinct *qualities*: whereby they affect three distinct *senses*. The *Qualities* are; *Lavor*, *Nitor*, *Odor*: The *Senses* affected therewith, *Feeling*, *Seeing*, *Smelling*. The first *Quality* is *Lavor*; a kinde of gentle softness, and smoothness, and supple glibbiness: wherewith the *touch* is much delighted. Upon which quality *David* the father, and *Solomon* the son, do both reflect in those proverbial speeches of theirs: where speaking, the one of flattering dissemblers, saith ^a *Molliti super oleum*, Their words are softer then *Oyle* Psal. 55. the other of the whorish woman, saith ^b *Her lips drop like a hony-combe*; and *her mouth is smoother then Oyle*, Prov. 5. The second *Quality* of *Oyles* and *Ointments* is *Nitor*, a kinde of brightness and *varnish*, which they cast upon other bodies, making them looke fresh and *glisten*: which quality taketh the eye, and affecteth the *sight*. As colours laid in *Oyle* have a gracefull verdure and lustre beyond those that are not so laid. Of which *quality* the Psalmist maketh special mention Psal. 104. where describing the manifold works of God, among other things he saith that God bringeth food out of the earth, as namely wine to make glad the heart of man, ^c and *Oyle* to make him a cheerful countenance, or (as our last translation hath it, somewhat neerer the letter, but to the same sense,) *to make his face to shine*. Their third *Quality* is *Odor*; the sweet fragraney which they send forth round about them to a good distance: which maketh them wondrous pleasant to the *Smell*. The Poets therefore sometimes call *Ointments* and *Perfumes*

^a Psal. 55. 21.

^b Prov. 5.3.

^c Psal. 104. 15.

d — per fufis
liquitus uiget
odoribus. Hor.
1. carm. 5.
e Cant. 1. 3.
f — 4. 10.

g Joh. 12. 3.

a — utrumque
oppido bo um:
fid uñay o
λεσβιου.
A. Gel. 13.
noft. Attic. 5.

b Pfal. 109. 18.

c Prov. 15. 30.

d το δὲ λῶν
μὴ χαλῶς
μὴ γὰρ τοῦ
Eurip. in He-
cub. act. 2.
e — tamen, dum
existimatio est
integra, facile
consolatur bo-
nestas egesta-
tem. Cic. pro
Quinct.
f Ego si bonam
famam mihi
servasse, sat ero
dives. Plaut.
Mostel. 1. 3.
g 1 Cor. 9. 15.

d Odoers in the abstract : as if they were nothing else but *smell*. To this quality do referr those reciprocal speeches in the *Canticles* : Of the Spouse to her well-beloved in the first Chapter, *e Because of the savour of thy good Oynments, therefore doe the virgins love thee ;* And of him again to her, in the fourth Chapter, *f How faire is thy love, my sister, my spouse ? how much better is thy love then wine ? and the smell of thine Oynments then all spices ?* When Marypowred out her costly *spikenard* on Christs feet, the story telleth us, that *g all the house was filled with the odour of the Oynment.* Joh. 12.

16. Oynments then are good and pleasant. But as Aristotle sometimes pronounced of the *Rhodian* and *Lesbian* wine, when he had tasted of both ; that *a the Rhodian* was good too, but the *Lesbian* was the pleasanter : so it may as reasonably be pronounced in the present contest, that though the *precious Oynment*, be good and pleasant in his kinde, yet the *good Name* for goodness- and pleasantness is far beyond it. For whereas the *precious Oynment*, though it have in it much variety of pleasure in regard of the three now-mentioned qualities : yet can it bring all that delight no farther then to the outward senses of *Touch, Sight, and Smell*: As for that passage in *Psal. 109.* *b It shall enter like Oyle into his bones* : it is perhaps rather to be understood as an *hyperbolical* expression; then to be taken as exactly true in *rigore loquendi*. But as for a *good Name*, that pierceth farther then either *bones* or *marrow* : it entereth into the *inner man*, and bringeth rejoycing to the very heart and soule. *c A good report maketh the bones fat*, saith Solomon : and that, I weene, is *another-gates* matter, then to make the face to shine. This for *material Oyle*. Then for those other *outward things*, which for some respects (I told you) might be also comprehended under the name of *Oynments, Riches, Honours, and worldly Pleasures* : alas *d how poore and sorry comforts* are they to a man that hath forfeited his *good Name* ; that liveth in no credit nor reputation : that groaneth under the *contempt, and reproach, and infamy* of every *honest, or but sober man*. Whereas he that by godly and vertuous actions, by doing *justice*, and exercising *mercy*, and ordering himself and his *affairs discreetly*, holdeth up his *good Name* and reputation : hath that yet to *e comfort himself* withall, and to fill his bones *as with marrow and fatness* ; though encompassed otherwise with many outward *f wants* and calamities. Without which, even *life* it selfe would be unpleasent, I say not to a perfect *Christian* only, but even to every *ingenuous morall man*. The worthier sort of men among the *Heathens*, would have chosen rather to have dyed the most *cruel deaths*, then to have lived *infamous* under shame and disgrace. And do not those words of *S. Paul* (1 Cor. 9.) shew, that he was not much otherwise minded, *d It were better for me to die, then that any man should make my glorying void.* Thus a *good Name* is better then any *precious Oynment* (take it

A

B

C

D

E

The First Sermon.

11

A it as you will, *properly*, or *tropically*,) because it yieldeth more solid *content* and satisfaction to him that enjoyeth it, then the other doth.

17. Compare them *thirdly*, in those *performances* whereunto they enable us. *Oyls and Oynments*, by a certain penetrative faculty that they have, being well chafed in, do ^a supple the *joints* and ^b strengthen the *sinews* very much, and thereby greatly enable the body for *action*, making it more *nimble* and *vigorous*, then otherwise it would be. Whence it was, that among the *Greeks*, and from

B their *example* among the *Romans*, and in other Nations, those that were to exercise armies, or other feats of activity in their solemn games, especially ^c *wrestlers*, did usually by frictions and anointings, prepare and fit their bodies for those *athleique performances*, to do them with more agility and less weariness. "Info-
" as *Chrysostome* and other Greek Fathers almost every where use the words *ἀλείφειν* and *ἀλείφειν*, not onely when they speak of those preparatory advantages, (such as are *prayer*, *fasting*, *meditation* of Christs sufferings or of the joys of heaven, and the like) "wherewith Christians may fortifie and secure themselves, when "they are to enter the combat with their spiritual enemies; but
C "more generally to signifie any *preparing* or fitting of a person for "any manner of *action* whatsoever.

18. But how much more excellent then is a *good Name*? which is of such mighty consequence & advantage for the expediting of any honest enterprife that we take in hand, either in our *Christian* courle or *civil* life in this world? It is an *old saying*, taken up indeed in relation to another matter somewhat distant from that we are now treating of; but it holdeth no less true in this, then in that other respect: *Duo cum faciunt idem, non est idem*. Let two men speak

a the same words, give the same advice, pursue the same *business*, drive at the same *design*; with equal *right*, equal *means*, equal *diligence*, every other thing equall: yet commonly the *success* is strangely different, if the one be well thought of, and the other labour of an *ill name*. So singular an advantage is it, for the crowning of our endeavours with *good success*, to be in a *good name*. If there be a *good opinion* held of us, and our *names* once up, whether we deserve it or no, : whatsoever we do is well taken; whatsoever we *propose* is readily entertained; our *counsels*, yea, and *rebukes* too, carry waight and authority with them. By which means we are enabled (if we have but *grace* to make that good use thereof,) to do ^b the

E more good, to bring the more glory to God, to give better countenance to his truth, and to good causes and things. Whereas on the other side, ^c if we be in an *ill name* (whether we deserve it or no) all our *speeches* and *actions* are ill-interpreted; no man regardeth much what we say or do; our *proposals* are suspected; our *counsels* and *rebukes*, though wholesome and just, scorned and kickt at:

a — ut corpus unditione tectetur. Senec. Epist. 53.

b — τὸ ἀίμα βασιλὸν τὸ σώματι. ὁ δὲ ἰουδανὸς τινὰ ἐμπορεύται τοῖς μέλεσιν. Joach Camer. problem. decur. 8. 1.

c Exerceat patrias oleo labente palestras. Virgil. Aen. 3.

a — λόγῳ ὁ δὲ ἰκ τ' ἀδολῶντων ἰαν, καὶ τ' δολῶντων, εὐτ' ὁ δὲ πάντες δίδει. Euripid. in Hecub. act. 2.

b Nec verò negligenda est famancc ne diocretulum ad res gerendas existimare oportet benevolentiam civium. Cic. de amicis.

c τὴν δόξαν τὴν ἐαυτοῦ καταχρύνας, παλαχὺ λοιπὸν ἀχρηστῶσαι, καὶ ἐάν μὴ καὶ κερδαῖναι δυνάσται. Chrysost. Tom. (edit. Savil.) 6. orat. 17.

so as those *men* we speak for, that *side* we adhere to, those *causes* we defend, those *businesses* we manage, shall lye under some prejudice, and be like to speed the worke, for the *evil opinion* that is held of us. We know well it should be otherwise: *Non quis, sed quid.* As the Magistrate that exerciseth *publick judgment*, should lay aside all respect of the *person*, and look at the *cause* onely: so should we all in our *private judgings* of other mens *speeches* and *actions*, look barely upon the *truth* of what they say, and the *goodness* of what they do, and accordingly esteeme of both; neither better nor worse, more or les, for whatsoever fore-conceits we may have of the *person*. Otherwise how can we avoid the charge of having *the faith of our Lord Jesus Christ the Lord of glory with respect of persons*? But yet since *men* are corrupt, and will be *partiall* this way, do we what we can; and that the world and the affairs thereof are so much steered by *Opinion*: it will be a point of godly wisdom in us, so far to make use of this common corruption, as not to disadvantage our selves for want of a *good Name* and good *Opinion*, for the doing of that good (whilst we live here among men subject to such frailties,) which we should let our *desires*, and bend our *endeavours* to do. And so a *good name* is better then a *good ointment*, in that it enableth us to better and worthier performances.

19. Compare them *fourthly*, in their *Extensions*: and that both for *Place*, and *Time*. For place first. That *Quality* of the three before mentioned, which specially setteth a value upon *Oyntments* advancing their *price* and esteeme more eminently then any other consideration, is their *smell*: those being ever held *most precious* and of greatest delicacy, that excell that way. And herein is the excellency of the choicest *Aromatical Oyntments*, that they do not only please the *sense*, if they be held neere to the *Organ*; but they do also disperse the fragancy of their *scent* round about them to a *great distance*. Of the sweetest *herbs* and *flowers* the *smell* is not much perceived, unless they be held somewhat neere to the nostrill: But the smell of a *precious ointment* will instantly diffuse it self into every corner, though of a very spacious room; as you heard but now of the *Spikenard* powred on our Saviours feet, *Ioh. 12.* But see how in that very thing, wherein the excellency of *precious Oyntments* consisteth, a *good Name* still goeth beyond it. It is more *diffusive*, and spreadeth farther. Of King *Uzziah*, so long as he did well and prospered, it is said, that *his name spread far abroad* *2 Chron. 26.* And the Prophet saith of the people of *Israel*, in respect of her first comely estate, before such time as she trusted in her own beauty, and plaid the harlot, that *her name went forth among the Heathen for her beauty*, *Ezek. 16.*

20. Besides, a *good Name*, as it reacheth farther, so it lasteth longer then the *most precious Oyntments*: and so it excelleth it in the

d Jam. 2. 1.
c πρὸς τὸ ἰδὲ
ὁ πρὸς τὸν οὐ
λόγον. Me-
nand.
f καὶ τοῦτον
ἔχει τὴν πίστιν
τὸν ἰδόντα.
Arist. 1. Rhet.
In homine
virtutis opinio
valet pluri-
mum. Cic. in
Topic.

a Joh. 12. 3.

b 2 Chr. 26. 15.

c Ezek. 16. 14.

A the extension of *Time*, as well as of *Place*. As for *Riches, Pleasures, Honours*, and whatsoever other *delights* of mortall men, who knoweth not of what short continuance they are? They many times ^a *take them wings, and fly away* from us, leaving us behinde to grieve for the loss. If it happen they *stay* with us to the last (as seldome they do;) yet then is *the parting* uncomfortable: we can neither secure them from the *spoile* of others; nor can they secure us from *the wrath* of God. However, part we must: if they leave not us whilst we live, sure enough we shall leave them *when we dye*. It may be when we are dead, some pious friend or other may bestow upon our carkases the cost of ^b embalming with *spices, odours, and oynments*: as we see the *custome* was of old, both amongst the heathens, and the people of God. And those *precious Oynments* may perhaps preserve our *dead bodies* some few moneths longer from putrifaction, then otherwise they would have endured. But at length, howsoever the *worme* and the *grave* will prevail: and we shall turne sooner or later; first to *dirt*, and then to *dust*. And here is the utmost extension, continuance, and period of the most *precious Oynments* (*literal, or metaphorical*) the world can afford.

^a Prov. 23. 5.

^b Joh. 19. 40.

C 21. But a *good Name* is a thing farr more durable. It seldom leaveth us, (unless through some *fault* or *neglect* in our selves) but continueth with us all our *life* long. At the *houre* of *death* also it standeth by us, and giveth some **sweetning* unto the *bitterness* of those last pangs; when our consciences do not suggest to our expiring thoughts any thing to the contrary, but that we shall *dye desired*, and that those that live by us and survive us, will account our *gain* by that change to be *their loss*. Yea, and it remaineth *after death*, precious in the *memories*, and *mouths*, and *ears*, of those that either knew us, or had heard of us. Surely no *oyntments* are so powerfull to preserve our bodily ashes from corruption, as a *good Name* and report is to preserve our piety and vertue from oblivion. ^a *Their bodies are buried in peace, but their name liveth for evermore.* Eccles. 44. And upon this account expressly it is, that the same Ecclesiasticus elsewhere (as you heard before) preferreth ^b a *good Name*, not only before the *greatest riches*, because it will out-last a *thousand great treasures of gold*; but even before *life* it self, yea before a *good life* (at least in this, though in other respects it be below it, as but an *appurtenance* thereunto,) that whereas ^c a *good life* hath but a few days, a *good Name* possibly may endure for ever.

* *Mors tum equissimam animo appetitur, cum suis se laudibus vita occidens consolari potest. Cic. 1 Tuscul.*

^a Sirac. 44. 14.

^b — 41. 12.

^c — 41. 13.

E 22. Now lay all together that hath been said, that a *good Name* is a more peculiar blessing; That it bringeth more *solid content*; That it enableth us more and to more *worthy performances*; That it is of *greater extension* both for *place* and *time*, reaching farther and lasting longer, then the most *precious Oynments*, either *literally* or *metaphorically* understood: and then judge, if what *Solomon* hath here delivered in the Text, how great a *Paradox* soever it

it may sound in the ears of a worldling, be not yet a most certain and clear Truth; viz. That a good name is better then a precious ointment; and therefore in all reason to be preferred by every understanding man before Pleasures, Riches, Honours, or whatsoever other outward delights of worldly men.

23. But it is needful you should be here admonished, (left what hath been hitherto said should be in any part either mistaken, or misapplied,) that all this while I have spoken but of material ointments, and such other contentments, as the outward things of this world can afford. The preheminance of a good name thus far just, beware you make not unjust by over-stretching. For there is besides all these a spiritual Ointment also; an inward anointing, the anointing of the inner man, the soule and Conscience with ^a the oyle of the spirit, the saving graces and sweet comforts of the Holy Ghost; that oyle of gladness, wherewith the blessed son of God was anointed above his fellows and without measure, and whereof all the faithful and elect children of God are in their measure his fellow partakers. ^b Ye have an unction from the holy one, saith S. John: and again, ^c The anointing which ye have received of him abideth in you. This is a singular and right precious ointment indeed: infinitely more to be preferred before a good name, then a good name is to be preferred before other common and outward Ointments. The inseparable adjunct and evidence whereof is that טוב לב, which we usually call a good Conscience. God forbid any man should so far tender his ^d good name, as for the preservation of it to make shipwrack of the other. ^e Due sunt res, Conscientia & Fama &c. saith S. Augustine. Two things there are, saith he, whereof every man should be specially chary, and tender his Conscience, and his Credit. But that, of his Conscience, must be his first care: this, of his Name and Credit, must be content to come in the second place. Let him first be sure to guard his Conscience well: and then may he have a due regard of his good name also. Let it be his first care to secure all within, by making peace with God and in his own breast: that done, (but not before) let him look abroad if he will, and cast about as well as he can, to strengthen his Reputation with and before the world.

24. A very preposterous course the mean while is that, which those men take, that begin at the wrong end; making their Consciences wait upon their Credit. Alas, that notwithstanding the clear evidence both of Scripture and Reason to the contrary, after so many sharpe reprehensions by the Minister, so many straight prohibitions by the Magistrate, there should yet be found among our Gentry, so many spirits of that desperate unchristian resolution; as, upon the slightest provoking word that but toucheth upon their reputation, to be ready either to challenge, or to accept the duell: Either of which to doe, must needs leave a deep sting in the Conscience

^a Psal. 45. 7.

^b 1 Joh. 2. 20:
^c — 27.

^d Γεννητος
^e αμωλσων
αδελφιας
φιλίας.
Plutarch.
^e Augustin:

A *Conscience* (if yet it be penetrable and not quite *seared up* ;) since thereby they expose themselves to the greatest hazard, if not inevitable necessity, of *wilfull murder* either of themselves or their brethren ! 2. Alas, that there should still be found amongst our *Clergy-men* that *formerly* being *perswaded* that our *Church-Ceremonies* and *Service* were *unlawfull*, and having (during such their *perswasion*) preached against them openly before their *Congregations* as *unlawfull*, but have been since convinced in their *judgements* of the *Lawfulness* thereof, should yet with-hold their *conformity* thereunto, and chuse rather, not only to expose themselves to such mischiefs and inconveniences as that refusal may bring upon them, but to seem also ^a to persist in their former error (to the great *scandal* of their people, and cheating their own *Consciences*,) then by acknowledging that they have erred, adventure the loss of that great *reputation* they had by their former opposition gained amongst their credulous followers ; 3. Alas that there should still be found amongst our *People*, men who being *conscious* to themselves of some *secret wrongs* done to their brethren in their worldly estate by *oppression*, *fraud*, or other *false dealing* ; do yet hold off from making them just *restitution* or other meet *compensation* for the same : and so become really cruel to their own *consciences*, whil't they are so fondly tender over their *reputations* with others, as rather to continue still dishonest in *retaining*, then acknowledge their former dishonesty in *obtaining*, those ill-gotten parcels.

C 25. But leaving all these to the judgement of God and their own hearts, and to ruminate on that *sad Text* (*Luk. 16.*) ^a that which is highly esteemed amongst men, is *abomination in the sight of God* ; For thee Christian brother who ever thou art, that shalt at any time be *in a strait* between *two evils*, shaken with doubtings and distractions, what to do, when thy *Conscience* and thy *Credit* lie both at stake together : thou hast a ready resolution from D *the old Maxime, E malis minimum*. As the Merchant in a storm throweth his dear *commodities* into the sea to save himself ; so do thou resolve to ^b redeem thy *Conscience* howsoever, and at any rate ; whatsoever betide thy *Credit*. I forbid thee not, to be tender of thy *good name* ; (it is an honest care) but I charge thee upon thy soule, to be more tender of thy *Conscience*.

E 26. This *admonition* premised ; I shall now with your patience proceed to some *Inferences*, from what hath been delivered concerning the excellency of a *good name*, and what a *precious* thing it is. But the more precious it is, the more grievous *first* is their sin, that seek to rob others of it. We read in *Pliny*, that there were some *Oyntments* in the shops in his time, made of such ^a costly ingredients (so great was the ryot of those times,) that ^b every pound weight was sold at 400. *Romane pence*, which by computation (allowing to the *Romane penny* seven pence halfpenny of our coyne)

a — ne pudorem
penitentiamq;
sateamini, con-
tumaciā vin-
dicatis erro-
rem. Quintil.
declam. 17.

^a Luk. 16.15.

b *Conscientia*
satisfat : nil in
famam labore,
mur. Senec. 3,
de ira. 41.

a — μύρου βα-
ρυτά. Mat.
26. 7.

b *Excedūtiq;*
quadringētiq;
denarios libras
tanquam emitur
voluptas alie.
na. Plin. 13.
nat. hist. 3.

coyne) commeth to above twenty two pound English : which was a very great rate, especially considering the time wherein he lived, about fifteen hundred years agoe. We would all think, that man had done a very foule robbery, that should have broken a shop, and carried thence any considerable quantity of such costly ware. And must we not then adjudge him a far worse thief, that injuriously taketh away a mans good Name from him ; which we have heard to be in many respects far more precious, then the most precious Oyntments can be ? But Murther is a Felony of a higher degree then Theft. Sometimes we pity Theeves : but we detest Murtherers. Yet neither Theeves nor Murtherers are more cruel and injurious, than Slanderers and Backbiters, and Talebearers, and Whisperers, and false Accusers are. Those bereave a man but of his Livelihood, or at most of his Life : but these take that from him which is justly more deare to him then either Life or Livelihood.

27. It were to be wished that all malicious and envious persons would lay this to heart, who seek to raise their own fame upon the ruine of their brothers : whose daily endeavour it is, and daily practise, to raise scandalous reports of others, and to cast foule aspersions upon them without cause, to make their Names unfavoury, and thereby to render their persons odious, among such as will be ready to spread the report farther (and it is great odds they will do it with some addition of their own too,) or otherwise make ill use of it, to their prejudice. But since such mischievous persons will not, or cannot, learn to do better, having been long accustomed to do ill ; no more then a Leopard can change his spots, or a Blackamore his skin : it will concern us very much, not to suffer our selves to become receivers to these Theeves, or abettors to these Murderers, by setting our ears wide open to their detractions ; but rather to suspect him as an impe of Satan, that delighteth in Satans office, in being an accuser of his brethren.

28. Secondly, how distant are they from Solomons judgement, that value any outward thing in the world, (it may be some little fordid gain, or some petite slippery preferment, or some poor fruitless pleasure) at a higher rate then they doe their good Name : which Solomon here so much preferreth before them all ? 1. The Covetous worldling, so he may but lade himself fast enough with thick clay, what careth he what men say or think of him ? Call him Churle, Miser, Caytiff, Wretch, or what else they think good : at mihi plaudo domi. Tush, saith he, let them say on : the fox fareth best when he is curst. If this man be a wise man, (as himself thinketh none wiser ;) sure then Solomon was not so wise a man as he is taken for, to say as he doth Prov. 22. d A good Name is rather to be chosen then great riches &c. 2. The ambitious man, that pantereth after preferment ; what regardeth he, though all the world should taxe him of flattery, of bribery, of calumny, of treachery,

c Ergo linguas
vestras acui-
stis in gladiis,
quas misistis
in mortes, non
corporum, sed
honorum. Ju-
gulaestis, non
membra, sed
nomina.

Optat. lib. 2.

d In maledictio
plus infamia

quam in manu:

in infamia plus

puna quam in

orte. Quintil.

6. Justit. 2.

a isobasi 28

is dyparot

πολλὰ τὰ σ

δ' οὐκ ἂν

παύλα δ' ὅσον

φύμας. Procl.

in Hesiod.

b Rev. 12. 10.

a ἀναρχωρία,

ἔστι λυγρὴ

σομορνικὴ

ἀδελφία, ἡ κατὰ

κρίσιν. Plato.

b — quid enim

salvis infamia

nummis. Juve-

nal. Satyr. 1.

— Tunicam mi-

hi malo lupinis

Quam sum me

toto laudat vi-

cinia pago.

— Sat. 14.

Horat. 1. Sa-

tyr. 1.

d Prov. 22. 1.

laudat

coyne) commeth to above twenty two pound English : which was a very great rate, especially considering the time wherein he lived, about fifteen hundred years agoe. We would all think, that man had done a very foule robbery, that should have broken a shop, and carried thence any considerable quantity of such costly ware. And must we not then adjudge him a far worse thief, that injuriously taketh away a mans good Name from him ; which we have heard to be in many respects far more precious, then the most precious Oynments can be ? But Murther is a Felony of a higher degree then Theft. Sometimes we pittie Theeves : but we detest Murtherers. Yet neither Theeves nor Murtherers are more cruel and injurious, than Slanderers and Backbiters, and Talebearers, and whisperers, and false Accusers are. Those bereave a man but of his Livelihood, or at most of his Life : but these take that from him which is justly more deare to him then either Life or Livelihood.

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vestras acutis
in gladius,
quas movistis
in mortes, non
corporum, sed
bonorum. Ju-
gulistis, non
membra, sed
nomina.
Optat. lib. 2.
d In maledictio
plus infamia
quam in manu:
in infamia plus
pena quam in
morte. Quintil.
6. Iulit. 2.
a ἰσοθαυροῖς
ἢ ἀνθρώπων
πολλὰ πλεονε-
κτεῖν ἢ ἐν
πικρῷ δόξῳ
φύμα. Procl.
in Hesiod.
b Rev. 12. 10.

a ἀναρχωρία,
ἔξω ἑωυτοῦ
σομοῦνται
ἀδελφία, ἔξω
χίματος. Plato.
b — quid enim
salvis infamia
nummis. Juve-
nal. Satyr. 1.
— Tunicam mi-
hi malo lupinis
Quam summe
oro laudem vi-
cinia pago.
— Sat. 14.
Horat. 1. Sa-
tyr. 1.
d Prov. 22. 1.

laudat

of

A of perjury: so he can but climbe up to the step at which he aimed; and from which he knoweth not how soon he may be justled off by another as ambitious as himself? 3. The *luxurious* wanton, the prodigal *gamster*, the *glutton*, *drunkard*, or other *voluptuous* beast in any kinde, when once imboldned in his wayes, *sitteth him down in the seate of the scorner*: laugheth at all mankinde that will not *run with him to the same excess of riot*; relolveth (against whatsoever dislikes sober men bewray of his exorbitancies) to take his own pleasure howsoever, and then let others *take* theirs; bestoweth a *nick-name* (or perhaps a *rim* or two) upon those that censure him: and then, as if he had *stabbd* them dead, and the day were his, he *insulteth* like a conqueror, and thinketh he hath now quit himself sufficiently for the loss of his reputation.

e 1 Pet. 4.4.

Salke

B 29. *Quid facias illi?* Without more then the ordinary mercy of God, in awakening their consciences by some immediate work of his own; *desperate* is the condition of all these men. *Shame* is the most powerfull a curbe, to *restrain* men from such vicious excesses as are of *evil report*: and *Reproof* seasonably, lovingly and discreetly tendered, the most proper instrument, to worke *Shame* in those that have done amiss. What hope is there then, C (as to humane endeavours and the use of ordinary means) to reclaim such men from the pursuit of their vicious lusts; as are once grown retch-les of their good Names? sith they grow also therewithall *shameless* in sin, and harden their foreheads against all reproof. *Ego illum perditum duco, cui quidem periit pudor.* He is but a lost man, that hath lost all *shame*: there being then nothing left to keep him back from rushing headlong into all manner of wickedness. *And he that being often reprov'd hardeneth his neck*, must needs be destroyed without remedy: in as much as that which is the last and likeliest remedy to preserve him from destruction, (to wit *reproof*) hath by his wilful neglect (in not making use of it) proved ineffectual to him.

a - moderatrix cupiditatum verecundia. Cic. 2. de finib.

b Plaut. in Bacchid. 3. 3. c Aiddc d' oigquim mly- tar yavtega xal csw. Nazianz. Carm. (ad Olympiad.) 56.

d Prov. 21. 1. a Malum, aut malitiosum.

b Bernard. 3. de consider. c Thefl. 5. 22. c Nec paratum habeo illud d' trivius. Sufficit mihi conscientia mea: non curo quid de me loquantur homines. Hieron. Epist. 11.

d To swon d'c mi xabapn ysw, y m'fuc mi diaβallō τοισιν. Chryl. orat. 2. in Annam.

D 30. Thirdly, the valtability of a good Name in the judgement of so wise a person as Solomon was, may sufficiently informe us of the weakness of that *Plea*, which is so often taken up for our own justification, and to put by the wholesome admonitions of our friends, when we are dealt withall for the *reforming* or *forbearing* some things in our practice; which if they be not *evil*, yet are a *ill-coloured*, look suspiciously, and carry in their faces some resemblance and *appearance of evil*, and for which we heare not well. E It is an *usual* *Plea* with us in such cases: That, *so long as we stand clear in our own Consciences*, and are sure our hearts are honest, we are not to regard the speeches and censures of men. There is a time indeed, and there are cases, wherein such a *Plea* will hold good. When men shall goe about by proposing *disgraces* to fright us out of any part of that *duty* that by vertue of our (generall or

D

particular)

e Luke 6. 22.

f Nec in ea re,
quid aliis ut
deatur, mihi
puto. utendum.
Atque mihi co-
scientia pluris
est, quam om-
nium sermo.
Cic. 12. ad
Attic. 27.

g 1 Cor. 4. 3.

* Non sui tuum
te officium pe-
casse, si non id
fama adpro-
bat? Terent.
Phorm. 4. 5.

a 2 Cor. 5. 1.

b 1 Pet. 2. 12.

c 2 Cor. 8. 1.

d Phil. 4. 8.
Apostolici et
praecepti est, et
exempli, ut ba-
beamus ratio-
nem non con-
scientia tan-
tum, sed et fa-
ma. Hieron.
(vel Paulin.)
Epist. 14. ad
Celsentium.

e 1 Cor. 10. 29

f Rom. 14. 4.

g —negligere
quid de se quis-
que sentiat
non solum erro-
gantis est, sed
etiam dissoluti.
Cic. de offic.
lib. 1.

a Phil. 2. 25.

b Eccl. 10. 1.

c Odores pro so-
ma ponitur.
Schindler,
lex. in 1742
et. Gen. 34.
30.
Exod. 5. 21.
1 Sam. 23. 4.

particular) calling lieth upon us; or shall endeavour to ^e put out our names ^{at} evil from amongst men, for having done but that which was our bounden duty to do: in such like cases we may seasonably ^f comfort our selves in our own innocency; this for refuge, against the injuries of tongues into our own consciences, as into a Castle; there repose our selves with security; dis-regarding the reproaches of evil men, and professing with St Paul, that ^g with us it is a very small matter to be judged of them, or of mans judgment.

31. But where we may do more; we are not to think it ^{*} enough to satisfy our own consciences; but we are to endeavour as much as in us lieth, to stop the mouths, or at leastwise to manifest our upright-^B nels ^a to the consciences of others. What else meant St Peter to exhort Christians that they should ^b have their conversation honest among the Gentiles? Or St Paul so frequently and earnestly to fall upon the point of Scandal? or to be so careful in his own person, to ^c provide things honest, not only in the sight of God, but in the sight of men also? or to stir up others to good things by arguments drawn as well from praise as virtue, from fame as conscience? as you shall finde them mixtly thrown together in the heap, (Phil. 4.) ^d Finally brethren, saith he, whatsoever things are true, (that's taken from Conscience;) whatsoever things are honest (that from Fame :) whatsoever things are just, whatsoever things are pure, (those from Conscience again;) (whatsoever things are lovely, whatsoever things are of good report, (those again from Fame :) think on these things, &c. To say then, as sometimes we do, when we are told that such or such doings will be little to our credit; That other men are not to be ^e judges of our Consciences, but we ^f stand or fall to our own master, and if we do otherwise then well, it is we (not they) that must answer for it, &c. I say, these are no good answers. If men were of St Augustins minde, in his book *De bono viduitatis* (if that book be his) they would not give them the hearing, *Non audiendi sunt, &c.* It is confessed even by Heathens, that, for a man wholly to dis-regard what estimation others have of him, is ^g not only arrogancy and cruelty, but stupidity too.

Lastly, sith a good name is a thing so precious; it should be the great care of every one of us (next the care of our souls) to keep that unstained: that so we ^a may be blameless as well as harmless, carrying our selves as the sons of God without rebuke, though we live in the midst of never so crooked, perverse and untoward a generation. Scandalous behaviour will render our names unsavoury, ^b as dead flies cause the ointment of the Apothecary to send forth a stinking savour. Apothecaries we see are very choice over their precious confessions, there-^E fore, to preserve them from taint and putrefaction. Shall not a Christian be as wise and chary in his generation, as a shop-keeper in his, to keep the ointment of his good name from ^c stench and rottenness, which is so incomparably more precious, then the others are? Truly

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A ly I see not why every honest godly man, should not strive as earnestly, and with as good hope, to have *every mans good word*, as he should to live in *peace with every man*. You well know, what the Apostle saith for that ^d (Rom. 12.) *If it be possible, so much as in you lieth, have peace with all men*. That is not solely in our own power, nay it is a thing scarce possible, (else the *If* were needles:) so is this too. But yet somewhat we may do towards it, and possibly by our good endeavours obtain it in a *competent measure*, (else the *exhortation* were bootles:) and so we may do in this too.

d Rom. 12. 18

B 33. To excite our care the more hereunto; (although the excellency of the thing it self, whereof we have spoken so much already, might alone suffice, if it were seriously considered:) yet consider farther. First, That the preservation of our good names is a duty, which by the *Law of Nature*, and the *Law of Charity* (and whatsoever belongeth to either of these is of the very *Law of God*) we are obliged unto. God hath ingrafted in our nature, as a spur to vertuous and laudable actions, an ^a *appetency of praise and glory*: and expecteth that we should make use of it accordingly, so far as it may be *servient* to those ends for which he gave it, and so as it be withal *subservient* to his glory that gave it. And the *law of Charity*, binding us to ^b *honour all men*, and to preserve the just reputation of our meanest neighbour; must consequently bind us to do *our selves* right in the point of *honour*: for as much as we also, as men, are included in that generality. Yea, and that ^a *fortiori* too; in as much as the duty of *Charity* to be performed to *our selves*, is to be the rule and measure of that *Charity* which we owe to our neighbour: "and it is not supposable, that he that hath little care of *his own*," "should be meetly tender of *his brothers* reputation.

a *Trabimur omnes laudis studio, & optimus quisque maxima gloria ducitur.* Cic. pro Archia.
b Rom. 13. 7.
i Pet. 2. 17.

D 34. Consider secondly, (as but now I touched) that it is partly *in our own power*, what other men shall speak and think of us. Not that we are Lords either of their *tongues* or *thoughts*, (for men generally, and wicked men especially, challenge a property in these two things, as absolute Lords within themselves: ^a *Our tongues are our own*, say they; and *Thought is free*.) But that we may, if we behave our selves with godly discretion, win *good report*, even from those that in their hearts wish no good to us; or at least put such a muzzle upon their tongues, that whereas they would with all their hearts ^b *speak evil of us as of evil doers*, they shall not dare for shame to accuse our good conversation in Christ. For ^c *who is he that will harm you*, saith St Peter, *if ye be followers of that which is good?* as if he had said, Men that have any shame left in them, will not lightly offer to do you any harme, or to say any harme by you, unless by some miscarriage or other of your own you give them the advantage. The old saying, that every man is *Fortuna sue faber*, and so ^d *Fama* too; is not altogether without truth and reason. For *selldome* doth a man miscarry in the *success of his affairs* in the world, or

a Psal. 12. 4.

b i Pet. 3. 16.
c - 13.

d *Kαὶ οὗτος ἀνὴρ ὡς ἐστὶν ἡ δοξαζομένη.* Apostol. Byfant. in parām.

labour of an ill name : but where himself by some sinful infirmity or negligence, some rashness, credulity, indiscretion, or other oversight, hath made a way open for it. This I note the rather, because it falleth out not keldome to be the fate or fault of very good men, biassed too much by selfe love and partiality, to impute such crosses and disgraces as they sometimes meet withall, wholly to the injuries of wicked men ; which, if they would search narrowly at home, they might perhaps finde reason enough sometimes to impute (at least in part) unto themselves. When, by busie intermeddling where they need not ; by their heat, violence, and intemperance of spirit in setting on thole things they would faine have done, or opposing thole things they would faine hinder ; by their too much stiffness or peremptoriness either way concerning the use of indifferent things, without due consideration of times, places, persons, and other circumstances ; by partaking with thole they think well of so far as to the justifying of their very errors and exorbitances, and denying on the other side to such as are not of their own way such faire and just respects, as to men of their condition are in common civility due ; or by some other like partialities and excesses, they provoke opposition against themselves, their persons, and good names : from such men especially as do but wait an opportunity, and would greedily apprehend any occasion, to do them some displeasure or disgrace.

35. That it may be otherwile, and better with you, Beloved, ponder well I beseech you, what our Solomon wrote long since, Prov. 19. ^a The foolishness of man perverteth his way, and his heart fretteth against the Lord ; or, which cometh to one, against such persons as the Lord is pleased to make use of as his rods wherewith to give him due correction. Neither cast off this care of your good names, by any pretensions of impossibility : which is another Topique of Sophistry wherewith Satan teacheth us to cheat our selves. It is indeed, and I confels it, something a hard thing, and not simply τὸν ἐπ' ἡμῶν, to have every mans good word : but I may not yield it impossible. ^b Demetrius hath good report of all men, and of the truth it self, saith S. John. Do you what in you lyeth towards it, and if then men will yet be unjust, and speak evil of you undeservedly, you have your comforts in God and in Christ ; and some comfort also in the testimony of your own hearts, that you have faithfully done what was to be done on your part to prevent it, and by walking honestly and wisely to ^c cut off occasion from them that seek occasion. But so far as you have been wanting to your selves in doing your part ; so much you take off, both from ^d their blame, and from your own comfort. It concerneth you to have a great care of preserving your good names, because by your care you may do much in it.

36. Consider thirdly, that a good name is far ealier kept then recovered. Men that have had losses in sundry kinds, have in time had

^a Prov. 19. 3.

^b 3 Joh. 12.

^c 2 Cor. 11. 12.

^d Frustra ira-
scimur obrecla-
toribus nostris,
si eis ipsi obre-
clandi materi-
am ministra-
mus. Hieron.
Epist. 14

A had some reparations. *Sampsons locks* were shorne off, but grew again: *Jobs goods* and cattel driven, but restored again: the *widows childe* dead, but revived again: the *sheep* and the *goat* in the parable lost, but found again. But ^a the good name once lost, the loss is little better then ^b desperate. He had need be a good gambster they say, (and to have very good fortune too,) that is to play an after-game of reputation. The shipwrack of a good Name, though in most and the most considerable respects it be incomparably lets, yet in this one circumstance it is in some sort even greater, then the shipwrack of a good Conscience. The loss there may be recovered again by Repentance, which is ^c *tabula secunda post naufragium*: as in *Act. 27.* ^d some on boards, and some on broken pieces of the ship, got all safe to land. But when our good names are shipwrackt, all is so shattered in pieces, that it will be hard to finde so much as a board or plank to bring us ashore. And the Reason of the difference is manifest: which is this. When we have made shipwrack of our Consciences, we fall into the hands of God: whose mercies are great, and his compassions fail not; and who, if we timely and untainedly repent, is both able and willing to restore us. But when we make shipwrack of our good names, we fall into the hands of men: whose bowels are narrow, their tenderest mercies cruel, and their charity too weak and faint, to raise up our credit again after it is once ruined. I have some times in my private thoughts likened a flaw in the Conscience, and a flaw in the good name, to the breaking of a bone in the body, and the breaking of a Chrystal glass or China dish at the table. In the mischance there is no comparifon: a man had better break twenty glasses or Dishes at his table, then one bone in his body. And so a man had better receive twenty wounds in his good name, then but a single raze in his conscience. But yet here the recovery is easier then there. A broken bone may be set again, and every splinter put in his due place: and if it be skilfully handled in the setting, and duly tended after, it may in short time knit as firm again as ever it was, yea and (as it is said) firmer then ever, so as it will break any where else sooner then there. But as for the shivers of a broken glass or earthen dish, no art can piece them so as they shall be either lightly or serviceable: they will not abide the file nor the hammer, neither soader, nor glue, nor other cement will fasten them handsomly together. The application is obvious to every understanding, and therefore I shall spare it. If Simon be once a leper, the name will stick by him, when the disease hath left him. Let him be cleansed from his leprosie never so perfectly, yet he will be called and known by the name of ^e *Simon the Leper* to his dying day. Envious and malicious persons apprehend the truth hereof but too well: one of whose Aphorismes it is, (and they practise accordingly) *Calumniare fortiter, aliquid adhaerebit*: ^f Come and let us smite with the tongue; and be sure

^a *Hominum immortalis est infamia.* Plaut. in *Perla. 3. r.*
^b *ὁ φθιμὸς καὶ ἡ κίβητις ἀπὸ τοῦ ἀνθρώπου ἐστὶν ἀποδιδαται.* Hesiod. *l. 7. β.*

^c *Hieronym. sapē.*
^d *Act. 27. 44.*

^e *Mat. 26. 6.*

^f *Jer. 18. 18.*

sure to smite deep enough : and then, though *the grief* may be cured, and perhaps *the skin* grow over again ; 'tis odds but he will carry *some mark* or print of it to his grave. It should make us very careful to preserve *names* from foul aspersions ; because the *stains* will not easily (if at all) be *scoured off* again.

37. But how may that be effectually done, may some say ? Absolutely to secure our selves from *false aspersions*, truly it is not in our power : and therefore I can prescribe no course to prevent it. If *malice* or *envy* be minded to throw them on, there is no help for it but *patience*. But so far as dependeth upon *our selves*, and the likeliest way withall to counter-work the uncharitableness of *others*, (to give you a very general answer) is : By ^a *eschewing evil and doing good* ; by walking warily and circumspectly ; by living ^b *soberly, righteously and Godly* in this present world. Praise is the reward of *virtue* ^c as you heard : and the foundation of a *good name*, is a *good life*. If any man desire yet more *particular directions*, as namely what kinds of actions are especially to be *practised*, and what kinds especially to be *shunned* in order to this end, I shall commend unto his consideration these *five Rules* following ; which I shall but briefly point at, the time not suffering me to intist.

38. *First*, Let him look well to his *particular calling*, and the duties that belong to him in it ; bestirring himself with all *diligence* and *faithfulness*, and carrying himself uprightly and conscionably therein, and be sure to keep himself within the *proper bounds* thereof. This Rule is given us 1 *Thef. 4.* ^a *That you study to be quiet, and to do your own business* ; Why so ? *That ye may walk honestly towards them that are without.*

39. *Secondly*, Let him carry himself lowly, dutifully, and respectfully to all his *superiours* and *bettors* : to *Magistrates*, to *Ministers*, to his *Parents*, to his *Masters*, to the *aged*, and to all others agreeably to their respective conditions and relations. And this Rule we have, as in other places, so in 1 *Pet. 2.* ^b *Honour all men, be subject* (even to your froward) *masters, submit to the King as supreme, and to governours sent of him, &c.* Why ? *For so is the will of God, that with well doing you may put to silence the ignorance of foolish men.*

40. *Thirdly*, Let him be *wise, charitable and moderate* (with all brotherly condescension) in the exercise of his *Christian liberty*, and the use of *indifferent things*. Not standing alwayes upon the utmost of what he may, or what he may not do ; but *yielding* much from his own liberty for his brothers sake : considering as well, what (as the case presently standeth) is *expedient* for him to do in relation to others, as what is simply and in it self *lawful* to be done. St Paul giveth us the Rule (*Rom. 14.*) ^c *If thy brother be grieved with thy meat, now walkest thou not charitably, &c.* Let not your good be evil spoken of.

41. *Fourthly*, Let him be *milde, gentle, a lover and maintainer* of

a 1 *Pet. 3. 11.*
—13.

b *Tit. 2. 12.*

c — *virtutis,*
quam necessa-
ria gloria, et i-
am si tu non
agat, consequatur. Cic. 1. *Tu-*
scul.

a 1 *Thef. 4.*
11, 12.

b 1 *Pet. 2. 13.*
—18.

c *Rom. 14. 15.*
16.

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A of peace and concord: not violent, or boisterous, or peremptory either in his opinions or courses: but readier to compose, then to kindle quarrels; and to qualifie, then to exasperate differences. This Rule we have (Phil. 2.) ^d Do all things without murmurings and disputings. And why so? That you may be blameless, and harmless, and without rebuke.

d Phil. 2. 14, 15

42. Fifthly, Let him be liberal and merciful, ^e willing to communicate the good things that God hath lent him for the comfort and supply of those that stand in need. This Rule I gather out of Psal. 112. ^f The righteous shall be had in an everlasting remembrance. He hath dispersed abroad, he hath given to the poor: His righteousness shall endure for ever: his horn also shall be exalted with honour.

e 1 Tim. 6. 8

f Psal. 112. 6, -9.

B 43. Whoso observeth these directions, his memory shall (if God see it good for him) be like the remembrance of good Josiah in Ecclesiasticus; ^a like the composition of the perfume made by the art of the Apothecary: sweet as honey (in the mouths of all that speak of him) and as musick at a banquet of wine (in the ears of all that hear of him.) Or if it be the good pleasure of God, for the trial of his faith and exercise of his patience, to suffer men to ^b revile him and to speak all manner of evil against him falsely in this world: it shall be abundantly recompensed him in the encrease of his reward in heaven, at the last great day, when every man (whose name shall be found written in the booke of life) ^c shall have praise of God, and of his holy Angels, and of all good men.

a Sirac. 49. 1.

b Mat. 5. 11, 12

c 1 Cor. 4. 5.

AD



A D
A U L A M.

Sermon II.

WHITE HALL, November 1632.

Proverbs 16. 7.

D *When a mans wayes please the Lord, he maketh even his enemies to be at peace with him.*

I. **T**He words contain two blessed *fruits* of a gracious conversation : the one more immediate and direct, *Acceptance with God* ; the other more remote and by consequence from the former, *Peace with men*. Or if you will, a *Duty*, and the *Benefit* of it : and these two coupled together (as they seldome go single) in one conditionall proposition consisting of an *Antecedent*, and a *Consequent* : wherein we have Gods part and ours. Our part lieth in the *Antecedent* ; wherein is supposed a *Duty*, which God expecteth from us *ex debito* ; and that is to frame our wayes so as to please the Lord. Gods part lieth in the *Consequent* : wherein the benefit is expressed

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expressed; which (when we have performed the *Duty*) we may comfortably expect from him *ex promisso*; and that is, to have our enemies to be at peace with us. The Antecedent in those former words (when a mans wayes please the Lord) The Consequent in these latter (He maketh even his enemies to be at peace with him.) Of the Antecedent first, wherein three things are observable: The Subject, the Act, and the Object: The subject, *A mans wayes*: The act, *Pleasing*: The object, *the Lord*. Each of which are first to be open'd apart, for the clearer understanding of the words: and then to be lay'd together again, for the better enforcement of the thing contained therein: (when a mans wayes please the Lord.)

אדם וכל
העושה—בא-
פסלם. פסלם.

2. *A man's wayes*:] That is the subject. A man's a whole carriage in the course of his life, with all his thoughts, speeches and actions whether good or bad are by an usual Metaphor in the Scriptures called *The wayes of a Man*. And of these *Wayes* Solomon speaketh, rather than of his *Person*. Because it is possible, the Lord may graciously accept some man's person, and yet take just exception at some of his wayes. 1. For thus it is; When a man walketh in the beaten track of the world, without ever turning his feet into God's testimonies; neither that man nor his wayes can please the Lord. 2. Again when a man walketh conscionably and constantly in the good wayes of God, without turning aside, either on the right hand, or on the left; both that man and his wayes are pleasing unto God. 3. But then again thirdly, when a man in the more constant course of his life walketh uprightly and in a right way, but yet in some few particularities treadeth awry; (either failing in his judgment; or transported with passion; or drawn on by the example or persuasion of others; or miscarrying through his own negligence, incogitancy, or other subreption; or overcome by the strength of some prevalent temptation; or from what other cause soever it may proceed, I say, when a man thus walking with God in the main, hath yet these outsteppings and deviations upon the by, (neither acted presumptuously, nor issuing from a heart habitually evil:) although the person of such a man may still be accepted with God in Christ, and his wayes also be well pleasing unto God, in regard of the main bent thereof; yet in regard of such his sinful deviations, those particular passages in his wayes do not at all please, but rather highly displease, the sacred Majesty of God.

3. That for the Subject. The Act is, *Pleasing*: and pleasing hath reference to acceptation. Wherein the endeavour is one thing, and the event another. *Fortuitum est placere*, we use to say. A man may have a full intention, and do his best endeavour to please, and yet fail of his end; the event not answering his expectation. Which is most apparent, when we have to deal with men. For not only mens dispositions are various one from another, and so there is a no possibility of pleasing all; because what would please one man, perhaps

אדם וכל
העושה—בא-
פסלם. פסלם.
Theogn.

A perhaps will not *please* another : But even the *same man* is not alike disposed at all times, and so there can be no certainty of *pleasing* any ; Because what would *please* him at one time, perhaps will not *please* him at another. Now in propriety of speech, to *please* signifieth rather the *event* in finding acceptance, then the *endeavour* in seeking it. But when it undergoeth a *moral consideration*, it is quite contrary : Then it importeth not so much the *event* (which being not in our power ought not to be imputed to us, either to our *praise* or *dispraise*) as the *intention*, and *endeavour*. So as he may be said to *please* in a *moral sense*, that doth his best endeavour to *please*, however he speed : as *S. Paul* saith of himself, that he ^b *pleased all men in all things*, which in the *event* doubtless he neither did, (for we know he had ^c *many adversaries* ;) neither could do, the thing it self being altogether impossible. But he did it in his *intention* and *endeavour*, as he sundry times expoundeth himself. If it be demanded whether of the two is rather meant in the *Text* : I answer both are meant ; The *endeavour* principally, and consequently also the *event*. For by reason of Gods goodness and unchangableness, there may be a good assurance of the *event*, where the *desire* of *pleasing* is unfained, and the *endeavour* faithful. As it was told *Cain* in Genesis : ^d *If thou doest well, shalt thou not be accepted?* We may do well, and not finde acceptance with men : but was there ever any thing in the world well done, and the Lord accepted it not ? That for the *Act*, *Pleasing*.

^b 1 Cor. 10.
33.
^c — 16.9.

^d Gen. 4.9.

4. But *actus distinguuntur secundum objecta*. Whatsoever the ways are, it is a part of every mans intention to *please* howsoever : it is the *Object* especially that maketh the difference. All men strive to *please* : but some to please themselves, some to please other men, and some few to please the Lord. There be that regard not either, the displeasure of God or man, so they may but *please themselves* *Αυθαδεις* is *S. Peters* word ; it signifieth as much as *self-pleasers* : Translations have well rendred it *self-willed* : men that will have their own way in every thing, that will speak their pleasure of every man, that will say what they list, and do what they list, let who will take offence at it. *S. Peter* in the same place where he hath given us the name, hath also given us part of their character, ^a *Presumptuous are they* saith he, and they are not afraid to speak evil of *Dignities*. For commonly you may observe it, they that love to *please themselves*, seldome *please themselves* better, then when they have with most *petulancy* of spleen vented their disaffection towards them that are in authority. Which for the most part proceedeth from an overweening conceit they have of their own either *wisdom*, or *wit* : although in *S. Augustines* judgement, they are quite devoid of both ; whole censure of them is sharp, ^b *Vade stulto homini placet, qui sibi placet*. He that casteth to please himself, casteth to please a very foole : Nor are they only

^a 2 Pet. 2. 10.

^b Aug. lib. de
ovibus cap. 9.

c Rom. 15. 3.

void of wisdom in his, but in S. Paul's judgement, also of Christianity; who voucheth against them Christ's example; c For even Christ pleased not himself Rom. 15.

a Eph. 6. 6.
Col. 3. 22.

5. Beside S. Peters ἀνταδους, these self-pleasers; there are also S. Paul's ἀνθρωποπαρεσχοι men-pleasers. And what, is that a fault to? To please other men out of a Christian indulgence, by condescending to their weakness, and gratifying them in the exercise of that liberty and power we have in things of indifferent nature; is so far from being a fault, that it is rather a commendable office of Christian charity, which every man ought to practice. b Let every one of us please his neighbour for his good unto edification. But

b Rom. 15. 2.

that must be only in lawful things, and so far forth as may tend to edification, and subordinately to a greater care of pleasing God in the first place. But if we shall seek to please men beyond this, by doing for their sakes any unlawful thing, or leaving undone any necessary duty; by accompanying them in their sins, or advancing their designs in any thing that may offend God: then are we ἀνθρωποπαρεσχοι men-pleasers in an evil sense, and our ways will not please the Lord. S. Paul who in one place professeth men-pleasing (c Even as I please all men in all things) taking it in the better sense; protesteth against it as much in another place d (If I yet pleased men, I should not be the servant of Christ.) taking it in the worse sense.

c 1 Cor. 10. 33.
d Gal. 1. 10.

6. To draw to a head then, we may please our selves, and we should seek to please our brethren, where these may be done, and the Lord pleased withal: But when the same ways will not please all, we ought not to be carefull to satisfy others in their unreasonable expectancies, much less our selves in our own inordinate appetites: but disregarding both our selves and them, bend all our studies and endeavours to this one point, how we may approve our hearts and our ways unto the Lord: that is, to God the only Lord, and our Lord Jesus Christ. God and Christ must be (in the final resolution) the sole object of our pleasing, which is the substance of the whole words of the Antecedent laid together, which we have hitherto considered apart, and commeth now to be handled. The handling whereof we shall despatch in three enquiries, whereof two concern the Endeavour, and one the event. For it may be demanded first, what necessity of pleasing God; and if it be needfull, then secondly, how and by what means it may be done; and both these belong to the endeavour: and then it may be demanded thirdly, concerning the event, upon what ground it is that any of our endeavours should please God? Of which in their order.

a Col. 1. 10,
11.

b 1 Thes. 4. 1.

7. First, that we should endeavour so to walk as to please God. The Apostle needed not to have a prayed so earnestly as he doth Col. 1. and that without ceasing; neither to have adjured us so deeply as he doth, 1 Thes. 4. even b by the Lord Jesus, if it did

A did not both well become us in point of *Duty*, and also much concern us in point of *wisdom* so to do. First, it is a *Duty* whereunto we stand bound by many obligations. He is our *Master*, our *Captain*, our *Father*, our *King*: every of which respects layeth a several necessity upon us of doing our endeavour to please him: if at least there be in us any care to discharge with faithfulness, and as we ought, the parts of *Servants*, of *Souldiers*, of *Sons*, of *Subjects*.

8. First he is our Master. ^a (*Ye call me Lord and Master, and ye say well, for so I am,*) and we are his *Servants*, ^b *O Lord I am thy servant, I am thy servant and the son of thy handmaid.* And he is no honest servant that will not strive to please his Master, ^c (*exhort servants to obey their own Masters, and to please them well in all things. Tit. 2.*) Next he is our Captain, ^d (*It became him to make the Captain of their salvation perfect*) and we are his *Souldiers*, ^e (*thou therefore endure hardness, as a good souldier of Jesus Christ, saith St. Paul to Timothy.*) We received our *prest-mony*, and bound our names ^f to serve in his wars, when we bound our selves by solemn vow, and took the *Sacrament* upon it in our baptism, manfully to fight under his banner, against sin, the world and the Devill, and to continue his faithful souldiers unto our lives end. And he is no generous Souldier, that will not strive to please his General. ^g (*No man that warreth entangleth himself in the affairs of this life, that he may please him that hath chosen him to be a Saviour, 2 Tim. 2.*) Thirdly, He is our Father, and we his Children, ^h (*I will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty:*) and when we have any thing of him, we readily speak him by the name of Father, and that by his own direction, saying, *Our Father which art in heaven.* And that Son hath neither grace nor good nature in him, that will not strive to please his Father. It is noted as one of *Esau's* impieties, whom the Scripture hath branded as ⁱ *a profane person*, that ^k *grieved* and ^l *displeased* his parents in the choice of his wives. ^m (*If I be a Father, where is mine honour? Mal. 1.*) Lastly, He is our King. ⁿ (*The Lord is a great God, and a great King above all Gods*) and we are his subjects ^o (*his people and the sheep of his pasture*) and he is no loyal Subject that will not strive to please his lawful Sovereign. That form of speech ^p (*if it please the King*) so frequent in the mouth of *Nehemiah*, was no affected strain of *Courtship*, but a just expression of duty: otherwise that religious man would never have used it.

E 9. And yet there may be a time wherein all those obligations may cease of pleasing our earthly *Masters*, or *Captains*, or *Parents*, or *Princes*. If it be their pleasure we should do something that lawfully we may not: we must *disobey*, though we *displease*; Onely be we sure that to colour an evil *disobedience*, we do not pretend an *unlawfulness* where there is none. But we can have no colour of plea

a John 13. 13.

b Psal. 116. 16.

c Tit. 2. 9.

d Heb. 2. 10.

e 2 Tim. 2. 3.

f Vocati sumus ad militiam Dei ubi jam tuus, cum in Sacramenti verba respondimus. Tertul. ad Martyr. cap. 3.

g 2 Tim. 2. 4.

h 2 Cor. 6. 18.

i Heb. 12. 16.

k Gen. 26. 35.

l — 28. 9.

m Mal. 1. 6.

n Psal. 95. 3.

o — 100. 3.

p Nehem. 2. 5, 7, &c.

plea for refusing to do the pleasure of our heavenly Lord and Master in any thing whatsoever; in as much as we are sure nothing will please him but what is just and right. With what forehead then can any of us challenge from him either wages as *Servants*, or stipends as *Soldiers*, or provision as *Sons*, or protection as *Subjects*: if we be not careful in every respect to frame our selves in such sort as to please him? you see it is our duty so to do.

10. Yea and our Wisdom too: in respect of the great benefits we shall reap thereby. There is one great benefit expressed in the Text; If we please the Lord he will make our enemies to be at peace with us: of which more anon. The Scriptures mention many other, out of which number I propose but these three. First, if we please him he will preserve us from sinful temptations; Solomon, Eccles. 7. speaking of ^a the strange woman, whose heart is as nets and snares, and her hands as bands, saith, that *whoso pleaseth the Lord shall escape from her, but the sinner shall be taken by her.* He that displeaseth God by walking in the by-paths of sin, God shall withhold his grace from him, and he shall be tempted and foyled: but whoso pleaseth God, by walking in his holy wayes, God shall so assist him with his grace; that when he is tempted, he shall escape. And that is a very great benefit. Secondly, if we please him he will hear our prayers, and grant our petitions in whatsoever we ask; if what we ask be agreeable to his will, and expedient for our good; ^b (whatsoever we ask, we know we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight.) And that is another very great benefit. Thirdly, if we please him in the mean time, he will in the end ^c translate us into his heavenly kingdome: whereof he hath given us assurance in the person of Enoch; ^d whom God translated that he should not see death, because before his translation he had this testimony that he pleased God. And this is the greatest benefit that can be imagined.

11. Go then wretched man, that hast not cared to displease the immortal God, for the pleasing of thy self, or of some other mortal man; cast up thy bills, examine thy accounts, and see what thou hast gained. 1. By displeasing God thou hast strengthened the hands of those enemies against thee, with whom thou mightest have been at peace. 2. Thou hast exposed thy self for a prey to those temptations, from which thou mightest have escaped. 3. Thou hast blocked up the passage against thine own prayers, that they cannot have access before the throne of grace. 4. Thou hast utterly debarr'd thy self from ever entering into the kingdom of glory. All this thou hast lost, not now to be regained, save only by bewailing the time past, that thou hast not sought to please him better heretofore: & by redeeming the time to come, in seeking to please him better hereafter.

12. Which how and by what means it may best be done is our next Enquiry. Wherein to give you a general and easie direction, without

^a Eccl. 7. 26.

^b 1 John 3. 22.

^c Ea victoria (speaking of Martyrdome) habet & gloriam placendi Deo, & pradam vivendi in eternum. Tertul. Apolog. cap. 50.
^d Heb. 11. 5.

A without descending into particulars, these two things will do it, *Likeness*, and *Obedience*. For the first, ^a *Similis Simili*, is a common saying, and common experience proveth it true: *Likeness* ever breedeth *liking*: and men we see are best pleased every one with such notions and expressions as sort best with their own fancies, and with such companions as are of their own temper. So good Souldiers are best pleased with those that are valiant like themselves: and good wits with those that are facetious, like themselves: and good scholars with those that are judicious, like themselves: and accordingly it is with all other sorts of men in their kinds. Yea of

B so great moment is *likeness* unto complacency; as that two men, if they be of different dispositions, as it may be the one of a quick, stirring and active, the other of a slow, remils and suffering spirit: or it may be the one of an open, free and pleasant conversation, the other of a sad close and reserved temper: although they may be both honest and holy men, yet I say two such men will take little pleasure either in the company of the other, as experience also sheweth. ^b *Oderunt hilarem tristes, &c.*

C 13. Now a wicked man is altogether unlike God, both in his inward affections, and in his outward conversation. He loveth the wayes of sin, which God hateth; and ^a hateth to be reformed, which God requireth. He ^b speaketh well of evil men, as the covetous, and others whom God abhorreth; and ^c casteth out their names as evil, in whom God delighteth. Is it possible that God who is ^d light, should take pleasure in him that is nothing but darkness? and God who is ^e a spirit, in him who is nothing but flesh? and God who is ^f love, in him who is nothing but rancour, and malice, and uncharitableness? and God who is ^g righteous in all his wayes, and holy in all his works, a just, a mercifull, a bountifull God, in him who is altogether unclean, or unjust, or cruel, or covetous? It cannot be.

D 14. But then as for the godly, no marvel if both their persons and wayes be well pleasing unto God, being that both their persons are inwardly renewed after his image, and their wayes also outwardly framed after his example. They love what he loveth, hate what he hateth in the affections of their hearts; and they are ^a followers of God as dear children in the conversations of their lives. They desire and endeavour to be ^b holy as he is holy, ^c perfect as he is perfect, and ^d mercifull as he their heavenly father is mercifull. And as earthly parents, though they love all their children well, yet commonly love those best, that are likest themselves: so our heavenly father is well pleased with all his children, because they are indeed all like him, but best pleased with those that neerliest resemble him. The more we grow in *likenesse* to him, the more shall we grow also in *liking* with him.

E 15. The other thing wherewith to please God, is our *Obedience*, when

^a ὁμοίαν ὁμοίῳ
τίπῳ. Aristot.
² Rhetor.

^b Horat. 1.
Epist. 18.

^a Psal. 50. 17.

^b Psal. 10. 3.

^c Luk. 6. 22.

^d 1 Joh. 1. 5.

^e Joh. 4. 24.

^f 1 Joh. 4. 16.

^g Psal. 145. 17.

^a Eph. 5. 1.

^b 1 Pet. 1. 16.

^c Matth. 5. 48.

^d Luk. 6. 36.

a Mat. 8. 9.

b 1 Sam. 15. 22.

c Rom. 8. 7. 8.

a Prov. 16. 2.

b Jer. 17. 10.

c Heb. 12. 13.

d Phil. 5. 4.

when he beholdeth in our wayes a proof of our willing and cheerful *subjection* to his most righteous commands. All Superiors are *best pleased* with those that owe them service, when they finde them most pliable to their *wills*, and most careful to observe what is given them in *charge*: neither are ever so much or so justly *displeased* with them, as when they see them to slack their own *obedience*, and slight their *commands*. Do you think the *Centurion* could have bin *pleased* with those he had under him, if ^a when he said to one *Come*, he should have *gone* the other way? and to another *goe*, he should have *stood still*? and to another *do this*, he should have left that undone, and *done* the quite contrary? *Obedience* is a thing wherein God ^b more delighteth then in *sacrifice*: and the keeping of the commandement, will *please* him better then a *Bullock* that hath *horns and hoofs*. The Apostle giveth this very reason in *Rom. 8.* why ^c *they that are in the flesh* (carnal and worldly men) cannot *please God*, even because the *carnall minde* is not *subject to the Law* of God, *neither indeed can be*, so long as it *continueth carnall*. Intimating that if it could be *subject*, it could not chose but *please*.

16. Great therefore is the vanity of those men, who think to gain and to hold the *favour of God* by the outward performances of *Fasting, Prayer, Alm's deeds*, hearing Gods word, receiving the holy *Sacrament* and the like; (just as the hypocritical Jews of old did by *sacrifices & oblations*;) when as all the while their *hearts* are rotten, and their *conversation* base. But let not any of us deceive our selves with vain confidences. For as the Lord of old often cried down *sacrifices* by his Prophets, though they were in those times a necessary and principal part of that *holy worship* which himself had prescribed: so no doubt he will now reject these *outside services*, though otherwise and in themselves excellent *duties* in their kinds; if there be no more in them but *meer outside*. And they are no better where there is not withall a conscience made of *Obedience*. The Lord who ^a *weigheth the spirits*, (as it is a little before in this ch.) and ^b *searcheth the hearts and reins*; seeth the *falleness* of our *spirits*, & observeth every prevaricating step both of our *hearts and lives*. There is no dallying therefore with him: either let us set our *hearts and our faces* aright, and ^c *make straight steps to our feet*, or our wayes will *not please* the Lord. ^d *Deus non volens iniquitatem*, he is a God that hath *no pleasure in wickednesse* Ps. 5.

17. We have hitherto enquired into the *Reasons* why we should endeavour to please the Lord: and into the *Means* how it may best be done. There remains yet a *third enquiry*, which concerneth the success or the *Event*, and that is, how it commeth about, that such poore things as our best *endeavours* are, should so far find acceptance with the Lord as to *please* him. *Likenesse* indeed will *please*, and *Obedience* will *please*: But then it should be such a *likenesse*, as will hold at least some tolerable proportion with the *exemplar*; such *Obedience* as will punctually answer the *command*: and

A and such is not ours. True it is, if the Lord should look upon our very best endeavours as they come from us, and respect us but according to our merit: he might finde in every step we tread just matter of offence, in none of acceptance. If he should ^a mark what is done amiss, and be extreme in it; no flesh living could be able to please him. It must be therefore upon other and better grounds than any desert in us, or in our wayes, that God is graciously pleased to accept either of us or them. The Apostle hath discovered two of those grounds, and joyned them both together in a short passage in Heb. 13. ^b (*Now the God of peace make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ.*) Implying that our good works are pleasing unto him upon these two grounds: First, because he worketh them in us; Secondly, because he looketh upon us and them in Christ.

^a Psal. 130.3.

^b Heb. 13.21.

18. First, because he worketh them in us. As we see most men take pleasure in the rooms of their own contriving, in the engines and manufactures of their own devising, in the fruits of those trees which themselves have planted. Now the crooked wayes of evil men, that walk according to the course of the world, are indeed the works of the Devil; he is ^a the spirit that worketh in the children of disobedience, Ephes. 2. such works therefore may please the Devil whose they are: But it is not possible they should please God who sent his Son into the world, on purpose ^b to destroy the works of the Devil. And as for those strayings also and outsteppings, whereof Gods faithfullest servants are now and then guilty, although they be not the works of the Devil (for he hath not now so much power over them as to work in them) yet are they still ^c the works of the flesh, as they are called Gal. 5. such works therefore may be pleasing to the flesh, whose they are; but they are so far from being pleasing unto God, that they rather ^d grieve his holy Spirit. The works then that must please God, are such as himself hath wrought in us, by that his holy Spirit; which are therefore called ^e the fruits of the spirit in the same Gal. 5. as it is said by the Prophet ^f (*O Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us.*) And again in the Psalm, ^g (*The Lord ordereth a good mans wayes, and maketh them acceptable unto himself*) they are therefore acceptable unto him, because they are ordered by him.

^a Eph. 2. 2.

^b 1 John 3. 8.

^c Gal. 5. 19.

^d Eph. 4. 30.

^e Gal. 5. 22.

^f Esaus 26. 12.

^g Psal. 37. 23.

19. That is one ground. The other is, because God looketh not upon us as we are in our selves, neither dealeth with us according to the rigour of a legall Covenant: but he beholdeth us ^a in ^b *ἡγάπησεν*, in the face of his beloved one, even Jesus Christ his onely son, and as under a Covenant of Grace. He is ^b his beloved Son in whom alone he is well pleased for his own sake; and in whom and for whose sake alone it is, if at any time he be well pleased with any of us, or with any of our wayes. For being by him, and ^c through faith in his Name, made the children of God by adoption

^a Eph. 1. 6.

^b Mat. 3. 17.

^c Gal. 3. 26.

δ θεὸς φίλον
τὸ χτὶ δύνα-
μιν. Nazianz.
Orat. 20.

and grace, he is now pleased with us, as a loving father is with his beloved childe. As a loving father taketh in good part the willing endeavours of his childe to do whatsoever he appointeth him, though his performances be very small: So the Lord is graciously pleased to ^d accept of us and our weak services, according to that *willingness* we have, and not according to that *exactness* we want: *not weighing our merits, but pardoning our offences*, and passing by our imperfections, as our loving Father in *Jesus Christ*. That is the other ground.

20. And we doubt not, but *the acceptance we finde with God upon these two grounds*, if seasonably applied, will sustain the soul of every one that truly feareth God, with strong comfort, against *two great and common discouragements*, whereunto he may be subject: arising *the one from the sense of mens displeasure; the other from the conscience of his own imperfections*. Sometimes God and his own heart condemn him not, and yet *the world* doth; and that troubleth him: Sometimes God and the world condemn him not, & yet *his own heart* doth; and that troubleth him more. If at any time it be either thus or so with any of us; Let us remember but thus much, and we shall find comfort in it: That although we can neither *please other men* at all, nor *our selves* sufficiently; yet our works may for all that be graciously accepted by our good God, and so our *ways may please the Lord*.

21. But I forbear the amplification of these comforts: that I may proceed from the *Antecedent* in those former words (*when a mans wayes please the Lord*) of which I have spoken hitherto; unto the *consequenti* in the remaining words (*he maketh even his enemies to be at peace with him.*) Wherein also, as in the former part, we have three things observable. The *Persons*, The *effect*, The *Author*. The *Persons* a mans enemies; The *effect*, Peace; The *author*, the Lord. (*He maketh a mans enemies to be at peace with him.*) The words being of an easie understanding will therefore need the less opening. Onely thus much briefly. Firſt for the *persons*, they that with him ill, or seek to do him harm in his person, estate, or good name, they are a mans enemies. And Solomon here supposeth it possible, that a man whose wayes please the Lord, may yet have enemies: Nay it is scarce possible it should be otherwise, ^a *Inimici Domestici*, rather then fail, Satan will stir him up enemies out of his own house. 2. And these enemies are then said to be *at peace with him* (which is the *Effect*;) when either there is a change wrought in their *affections*, so as they now begin to bear him less ill will then formerly they have done; or when at leastwile their *evil affections* towards him are so bridled, or their *power* so restrained, as not to break out into *open hostility*, but (whatsoever their thoughts are *within*) to carry themselves fairly and peaceably towards him *outwardly*, so as he is at a *kinde of peace* with them, or howsoever sustaineth no harm by them. Either of which when it is done, it is *thirdly* ^b *Mutatio dextera excelsi*, it is meerly the Lords doing, and it may well be marvelous in our eyes; It is *be that*

A maketh a mans enemies to be at peace with him.

22. The scope of the whole words is to instruct us, that the fairest and likeliest way for us to procure *peace with men*, is to order our wayes so as to *please the Lord*. You shall therefore finde the *favour of God*, and the *favour of men* often joyned together in the Scriptures, as if one were, (and so usually it is;) a consequent of the other; so it is said of our blessed Saviour (Luke 2.) that

a he increased in favour with God and men. b My son, let not mercy and truth forsake thee &c. so shalt thou finde favour and good understanding in the sight of God and man, saith our Solomon Prov. 3. And S. Paul Rom. 14. c (be that in these things serveth Christ, is acceptable to God, and approved of men.) In all which places, *favour and acceptance* with God goeth before: *favour and approbation* with men followeth after.

a Luk. 2. 52.
b Prov. 3. 34.

c Rom 14. 18.

23. You may see the proof of it in the whole course of the sacred story: wherein the lords dealing with *his own people* in this kinde is remarkable: When they started aside to walk after their own counsels, &c. *displeased him*, how he stirred them up *enemies* round about them; how he *sold them* into the hands of those that spoiled them; how he *hardned the hearts* of all those that contended with them, that they should not pity them. Againe, on the other side, when they believed his word, walked in his wayes, and *pleased him*, how he raised them up *friends*, how he made their *enemies* to bow under them, how he enclined the hearts of *strangers* and of *Pagans* to pity them. Instances are obvious, and therefore I omit them.

24. Of which Effect the first and principall cause is none other then the overruling hand of God, who not only disposeth of all outward things according to a the good pleasure of his will, but hath also in his hands the hearts of all men even of the greatest b Kings, as the rivers of water, to turn them which way soever he will; as our Solomon speaketh at the 11th. ch. of this Book. The origination there is (פאלגה מים Palge maim) as you would say, the divisions of waters. Which is not to be understood of the great rivers, though the greatest of them all, even the wide and great Sea also is in the hands of God, to turne which way soever he will: (as he turned the waters of the red sea backwards to let his people goe through, and then turned them forward again to overwhelme their enemies.) But the allusion there is clearly to the little trenches, whereby in those drier Eastern countries, husbandmen used to derive water from some fountain or cistern to the severall parts of their c gardens, for the better nourishing of their herbs and fruit-trees. Now you know when a gardner hath cut many such trenches all over his garden, with what ease he can turne the water out of any one into any other of those channels: suffering it to runne so long in one, as he thinketh good, and then stopping it thence, and deriving it into another, even as it pleaseth him,

a Eph. 1. 5.
b Prov. 21. 1.

c Ey N No
קנה מים
T. 10. 1. 10
Zaidyat.
— Homer.
Odyss. 11.

and as he seeth it most conducive for the necessities of his garden: A

With much more ease can the Lord *stop the current* of any mans favour and affections in the course wherein it presently runneth, and *turne it* quite into another channel: *drying* it up against one man, and *deriving* it upon another, even as it seemeth good in his sight, and as will best serve other his holy and just purposes; whether he intend to *chastise* his children, or to *comfort* them, or to exercise any other part or passage of his blessed *providence* upon them. Thus

d Exod. 11. 2.

d he gave his people favour in the sight of the Egyptians, so as they lent them all their precious things at their departure; who but a little before had consulted the rooting out the whole generation of them. B And thus after that in his just displeasure against them for their sins, he had e given them over into captivity into their enemies hands; when he was pleased again with their humiliations, he not only pitied them, himself according to the multitude of his mercies; but he turned the hatred of their enemies also into compassion, and made all those that had led them away captives, to pity them as it is in Psalm 106.

e Psal. 106. 40.
44.

25. The Lord is a God of power, and therefore can work such effects as he pleaseth for our peace without any apparent means on our parts. But being withall a God of order: for the most part therefore, and in the ordinary course of his providence, he worketh his own purposes by second causes, and subordinate means. At least he hath tied us to the use of probable means for the bringing about of what he hath promised: that although we ought to be persuaded he can, yet we may not presume he will work our good without our endeavours. Now the subordinate means to be used on

our part, without which we cannot reasonably expect, that God should make our enemies to be at peace with us is our faire and amiable conversation with others. For a who will harme you, if ye be followers of that which is good? saith S. Peter. As if he had said, so long as you carry your selves graciously and wisely, if the hearts of your enemies will not be so far wrought upon as to love and affect you; yet their mouths will be muzzled, and their hands manacled from breaking out into any outrageous either tearms or actions of open hostility; so as you shall enjoy your peace with them in some measure. Though they meane you no good, yet they shall doe you no harme. C

a 1 Pet. 3. 13.

26. But it may be objected, both from scripture and experience, that sundry times when a mans wayes are right, and therefore pleasing unto God, his enemies are nothing less, if not perhaps much more enraged against him then formerly they were. Our Saviour often foretold his Disciples, that they should a be hated of all men for his sake. And David complaineth in Psalm 38. of some that were b against him, eo nomine, and for that very reason, because

a Mat. 10. 22;
and 24. 9.

b Psal. 38. 20.

he was a follower of that which was good. What a seeming distance is there between the Prophets and the Apostles speeches? or else how may they be reconciled? c who is he that will harm you if you be followers E

A *lowers of that which is good?* saith the one : Yea saith the other, there are some against me, even therefore, because I follow that which is good, c 1 Pet. 13. As if by seeking to please God, he had rather lost his friends, then gained his enemies.

B 27. There are sundry considerations that may be of good use to us, in the present difficulty : As First, if God have not yet; made our enemies to be at peace with us, yet it may be he will do it hereafter, being no way bound to us, we may give him leave to take his own time. a *Non est vestrum nosse*, if it be not for us to know, much less is it for us to prescribe the seasons which the Father hath kept in his own power. It is his Prerogative to appoint the times, it is our Duty to wait b his leisure. It may be, (secondly) neither is it unlikely, that we do not c *ὁρθοποδεῖν*, walk with an even foot, and by a straight line ; But tread awry in something or other which displeaseth God; and for which he suffereth their enmity to continue. But it is most certain, (thirdly) that we please him but imperfectly, and in part : even those graces wherewith we please him, are in us but imperfectly, and in part. And therefore no marvaile, if our peace also be but imperfect and in part. Possibly he will procure our peace more, when we please him better.

C 28. But where none of these, or the like considerations will reach home, it will sufficiently clear the whole difficulty, to consider but this much, (and it is a plain and true answer) that generally all Scriptures that run upon temporall promises, are to be understood as *ἐν τῷ πολλῷ*, not as universally, but as commonly true : Or (as some Divines expresse it) a *cum exceptione crucis*, not absolutely and without all exception, but evermore, with this reservation, unlesse the Lord, in his infinite wilddome, see cause why it should be good for us to have it otherwise. But this you shall ever observe withall, and it infinitely magnifieth the goodness of our gracious Lord and God towards us; that where he seeth it not good to give us that blessing in specie which the letter of the promise seemeth to import ; he yet giveth it us *eminenter*, that is to say, if not that, yet some other thing fully as good as that, and which he well knoweth (though perhaps we cannot yet apprehend it so) to be presently b far better for us then that. Say he do not give us wealth or advancement; yet if he give us a contented minde without them, is it not better ? Say he do not speedily remove a temptation from us, whereunder we groan, (which was St Pauls case ;) yet if he supply us c with a sufficiency of grace to encounter with it; is it not better ? So in the present case, if we do not presently make our enemies to be at peace with us, yet if he teach us to profit by their enmity, in exercising our faith and patience, in quickning us unto prayer, in furthering our humiliations; or encreasing any other grace in us, is it not every way and incomparably better ? Now will any wise man tax him with breach of promise, who having promised a pound of silver, giveth

c 1 Pet. 13.

a Acts 1.17.

b Psal. 27. 14.

c Gal. 2. 14.

a Melancthon.

b—*mitat uti-
luri dom. Ber-
nard serm. 5.
de quadrag.*

c 2 Cor. 12. 9.

a talent of gold? or who can truly say that, that man is not so good A
as his word, that is apparently much better then his word?

a Phil. 4. 7.

29. From the words thus cleared may be deduced many profitable Inferences, for our further instruction; but that the time will not suffer us to enlarge them. As first, we may hence know, what a blessed thing and desireable Peace is: not onely that inward peace with God, and in our own breasts which ^a passeth all understanding; but even this outward peace with men. When the holy spirit of God here in the text useth it as an especial strong inducement to quicken us up the rather to the performance of that with cheerfulness, which we are in Duty bound to perform howsoever, in seeking to please the Lord. We may learn hence secondly; If at any time we unfainedly desire peace, by what course we may be likeliest to procure it. Preposterous is the course, which yet most of men take, when to make their peace with mortal men, they hazard the disfavour of the eternal God. The right and ready way is chalked out in the Text: First to make our peace with God, by ordering our ways so as to please him, and then to commit our ways to his ordering, by leaving the whole success to him: and so doing, it is not possible we should miscarry. Those that are now our enemies, either he will turn their hearts towards us, so as to become our friends, if he seeth that good for us; or else he will so curb and restrain them, that with all their enmity they shall not be able to do us any harm, if he see that better for us; or if by his just sufferance they do us harm one way (and yet he will not suffer that neither, unless he see that absolutely best for us) it shall be recompensed to us by his good providence, in a far greater comfort another way. We may learn hence, (Thirdly) how hateful the practise is, and how wretched the condition of snake-baiters, tale-bearers, whisperers, and all those that sow dissention among brethren. Light and Darkness are not more contrary, then are Gods ways and theirs. He is the author of peace, and lover of concord: they are the authors of strife, and lovers of discord. It is his work to make a mans enemies to be at peace with him: it is their business to make a mans friends to be at odds with him. We may learn hence (fourthly) if at any time our enemies grow to be at peace with us, to whom we owe it. Not to our selves; it is a thing beyond our power or skill to win them: Much less, to them; whose malice is stiff, and will not easily relent. But it is principally the Lords own work. He is ^b the God of peace which maketh men ^c to be of one minde in an house; it is he that ^d causeth wars to cease in all the earth, and that giveth unto his people ^e the blessing of peace. And therefore the glory of it, and the thanks for it, belong to him alone. D

b Heb. 13. 30.

c Psal. 68. 6.

d — 46. 9.

e — 29. 11.

30. But I willingly omit all further enlargement of these inferences, that I may somewhat the longer insist upon one other inference only, very needful to be consider'd of in these times; which E

is

A is this. We may hence learn, (*fishly*) if at any time we want *peace*, probably to guess where the fault may partly be, and that by arguing from the Text thus. I read here, that *when a mans wayes please the Lord, he maketh his enemies to be at peace with him*: I finde in mine no relenting, but an utter averſeneſs from peace; *I am for peace, but when I ſpeak to them thereof, they make them ready to battel*: I have cauſe therefore to feare that all is not right with me: either *my heart* is not right, or *my wayes* are not right; I will examine them both thoroughly, and ſearch if I can ſee *any way of wickedneſs* in me, for which my God may be juſtly diſpleaſed with me, and for which he thus ſtiffneth *mine enemies* ſtill againſt me.

Psal. 120. 6.

Psal. 139. 24.

B 31. Thus to be jealous over our ſelves with a *godly jealousie*, would not only work in us a due conſideration of *our wayes*, that ſo we might amend them, if there be cauſe: but would be alſo of right uſe to prevent two notable pieces of ſophiſtry, *two egregious fallacies*, wherewith thoulands of us deceive our ſelves. The *former fallacy* is, that we uſe many times, eſpecially when our enemies do us manifeſt wrong, to *impute* our ſufferings wholly to *their iniquity*, whereof we ſhould do wiſelier to take ſome of the blame upon *our ſelves*. Not at all to *excuse* them, whoſe proceedings are *unjuſt*, and for which they ſhall bear their own burthens: But to *acquit* the *Lords* proceedings, who ſtill is *juſt*, even in thoſe things wherein men are *unjuſt*. Their *hearts* and *tongues*, and *hands*, are againſt us, only out of that *νεελοσθα κακιας* that *superſtity of maliciousneſs* wherewith their naughty hearts abound, and ſo to ſerve their own curſed ends: which is *moſt unjuſt* in them. But the Lord ſundry times hardneth their *hearts*, and whetteth their *tongues*, and ſtrengtheneth their *hands* againſt us in ſuch ſort, to chaſten us for ſome *finfull error*, *neglect*, or *luſt* in part ſtill remaining in us unſubdued; which is *moſt juſt* in him.

1 Jam. 1. 11.

D 32. For (as I touched in the beginning) a mans *heart* may be right in the main, and his wayes *well-pleaſing* unto God in regard of the *general bent* and intention of them: and yet by *trying aſide* in ſome one or a few particulars, he may ſo offend the Lord, as that he may in his *juſt diſpleaſure* for it, either raiſe him up new enemies, or elſe continue the old ones. As a *loving father* that hath entertained a good opinion of his *ſon*, and is *well pleaſed* with his behaviour in the generality of his carriage, becauſe he ſeeth him in moſt things *dutifull* and *towardly*; may yet be ſo far diſpleaſed with him for ſome *particular neglects*, as not only to frown upon him, but to give him ſharp correction alſo. *Sic parvis componere magna*. Not much otherwiſe is it in the dealing of our *heavenly Father* with his *children*. We have an experiment of it in *David*, with whom doubtleſs God was *well pleaſed* for the main courſe of his life, otherwiſe he had never received that ſingular testimony from his own mouth, that he was *secundum cor, a man after his*

Acts 13. 22.

own

b 2 Sam. 11.
27.
c — 12. 11.

own heart; yet because he stepped aside, and that very foully in the matter of Uriah, The Text saith, 2 Sam. 11. that *b the thing that David had done displeased the Lord*: and that which followed upon it in the ensuing chapters was the Lord raised up enemies against him for it out of his own house.

a Eccles. 9. 1.

* Non ex passione certa est iustitia: sed ex iustitia a, passio gloriola. Aug. 1. Cont. Epist. Parmen. c. ult.

b τὸ τοῦ τοῦ
ἐν ὁμοίᾳ
[πῶς οὐκ ἐστὶν]
τῆς ἰδίας
αὐτοῦ φιλο-
νηκίας παρὰ
συγγνώμης.
Nazianz.
orat. 34.

33. The other fallacy is, when we cherish in our selves some sinful errors, either in judgement or practice, as if they were the good ways of God, the rather for this, that we have enemies, and meet with opposition; as if the enmity of men were an infallible mark of a right way. The words of the Text ye see, seem rather to incline quite the other way. Indeed the very truth is, neither the favour or disfavour of men, neither their approving nor opposing, is any certain mark at all either of a good or of a bad way. Our Solomon hath delivered it positively (and we ought to believe him) Eccl. 9. that *a no man knoweth either love or hatred, by all that is before them*. It is an error therefore of dangerous consequence, to think that ** the enmity of the wicked is an undoubted mark either of truth or goodness*. Not only for that it wanteth the warrant of truth to support it, (which is common to it with all other errors:) but for two other especial reasons besides. The one is, because through blinde selfe-love we are apt to dote upon our own opinions more then we ought. How confidently do some men boast out their own *b private fancies* and unwarranted singularities, as if they were the *holy wayes of God*! The other reason is, because through wretched uncharitableness, we are apt to stretch the title of the wicked further then we ought. How freely do some men condemn all that think or do otherwise then themselves, but especially that any way oppose their courses, as if they were the wicked of the world, and Persecutors of the godly!

a 1 Pet. 4. 12.

34. For the avoiding of both which mischiefs, it is needful we should rightly both understand and apply all those places of Scripture which speak of that Opposition, which is sometimes made against truth and goodness, which opposition the holy Ghost in such like places intended not to deliver as a mark of godliness; but rather to propose as an Antidote against worldly fears and discouragements: That if in a way which we know upon other and impregnable evidences to be certainly right, we meet with opposition; we should not be dismayed at it, as if some strange thing had befallen us, *a ἀγαπῶντες μὴ ἐνέχησθε*, Beloved think it not strange, saith S. Peter, (concerning all such trials as these are) *as if some strange thing had hapned*: because it is a thing that at any time may, and sometimes doth happen. But now to make such opposition a *χρῆμα* or mark whereby infallibly to judge of our wayes whether they be right or no (as some out of the strength of their heat and ignorance have done) is to abuse the holy Scriptures, to pervert the meaning of the Holy Ghost, and to lead men into a maze of uncertainty and error.

A error. We had all of us need therefore to beware, that we doe not like *our own wayes* so much the better because we *have enemies*: it is much safer for us to suspect lest there may be something in us otherwise then should be, for which the Lord suffereth us to *have enemies*.

B 35. And now the God of *grace and peace* give us all grace to order *our wayes* so as may be *pleasing in his sight*: and grant to every one of us, First, *perfect peace* with him, and in our own consciences; and then such a measure of *outward peace* both publick and private, with all *our enemies* round about us, as shall seem good in his sight. And let *the peace of God* which passeth all understanding keep our hearts and mindes in the knowledge and love of him, and of his Son Jesus Christ our Lord: And let the blessing of God Almighty, the Father, the Son, and the holy Ghost be upon us, and upon all them *that hear his word and keep it*, at this present time and for evermore. *Amen, Amen.*

G

AD



A D
A U L A M.

Sermon III.

N E W A R K E 1633.

1 Pet. 2. 17.

Honour all men, Love the Brotherhood.

I.



When the Apostles preached the Doctrine of *Christian liberty*; a fit opportunity was ministred for *Satans instruments* to work their feats upon the new-converted *Christians*: false *Teachers* on the one side, and false *Accusers* on the other. For taking advantage from the very name of *Liberty*, the Enemies of their *Souls* were ready ^a ἐπεροδιδασκαλεῖν, to teach them

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under that pretence to despise their *Governors*: and no less ready the enemies of their *Faith* ^b καταλαλεῖν, to speak evil of them under that colour, as persons licentious and ill affected to *Government*. The preventing of which, whether *abuses* or *misconstructions* of so wholsome ^a *Doctrine*, caused the holy Apostles to touch so

G 2

often;

^a—ὅτι ἐπε-
ροδιδασκα-
λεῖ. 1 Tim. 6.
1—3.
^b—ὅτι ὁ κα-
ταλαλεῖν
ὑμῶν ὡς κα-
κοποιῶν. Hic
vers. 12.

often, and to beat so much (as in their writings they have done) A
upon the argument of *Christian subjection and obedience*: as a duty
highly concerning all those upon whom the name of Christ is called,
both for their *Consciences and Credits* sake, cheerfully to perform.
If there be in them at all any care, either to discharge a good con-
science before God, or to preserve their own and the Gospel's reputati-
on before men: they must endeavour both to do & the will of the
most wise God, and to put to silence the ignorance of foolish men, by sub-
mitting d to every humane creature that the Lord hath set over them
for his sake.

c—Verse. 15.

d—πᾶσι ἀν-
θενήν
αἰσιν.
—verse 13.

2. This I conceive to be the scope of that part of the Chapter B
where the Text is taken: which I now stand not with farther cu-
riosity to analyse. Suffice it us to know, that in this seventeenth
verse St Peter shutteth up his general Exhortation concerning subjection
to Superiours in four short precepts or Aphorismes of Christian life.
[Honour all men. Love the Brotherhood. Fear God. Honour the King.]
Which four, though considerable also apart, and as each hath a
compleat sence within it self: may yet not unfirly be ranged, and
that agreeably (as I conceive) to the Apostles intendment, into
two combinations. The two former into one, as thus: Honour all men]
but not all men alike: you must be ready to do all offices of respect
and love as occasion serveth to every man, but yet you are to re- C
member that your brethren in Christ may claim a nearer and deeper
interest in your affections, (and so in the exercise of your charity too)
then they that are without have any reason to do. Honour all men:
but especially love the brotherhood. The two later also into one, thus.
a Fear God and the King; where the fear of the one will consist with
the fear of the other. But where they are incompatible, hold fast
to the fear of God howsoever: but even in that case: where ye may
not fear the King, you must yet do him all the honour otherwise that
may be. Fear God, yet honour the King too.

a Prov. 24. 21.

3. We shall now hold us to the former Combination onely: D
consisting of these two Precepts, Honour all men, love the brotherhood.
In either of which we may observe; First the Duty, what it is:
and then how that duty is either extended or limited in regard of the
Object. The Duties are, Honour, and Love. The duty of Honour
in the former Precept: and that extended to every man, Honour all
men. The duty of Love in the later Precept: and that limited to
the Brethren, Love the Brotherhood. Of which in their order:
keeping the same method in both; even this, to consider first
Quid nominis, then Quid juris, and lastly Quid facti. The first, by
opening the Duty, and what we are to do: The next, by enquiring E
into the Obligation, and why we are so to do: The last, by examin-
ing our Performance, and whether we do therein as we ought to do
or no. And first of the former Precept, Honour all men.

A 4. Honour properly, is an acknowledgment or ^a testification of some excellency or other in the person honoured by some reverence or observance answerable thereunto. Thus we honour God above all, as being transcendently excellent: and thus we honour our parents, our Princes, our betters or superiours in any kinde. And thus the word is clearly used in the last precept of the four in this verse, Honour the King. But to take it in this first Precept, would be subject to sundry difficulties and inconveniencies: this especially above the rest, that the Scripture should here binde us to an impossible thing. Impossible I say, not onely *ex hypothesi* and by consequent, in regard of the weakness and corruption of our nature; (for so is every good duty impossible to be performed by us without the grace of God preventing and assisting us:) but impossible *ex natura rei*, as implying a flat contradiction within it self. For honouring (in that notion) being the preferring of some before other some; we should be bound by this Text (were the word so to be understood) to prefer every man before every other man: which how it should be possible for us to do, is beyond the wit of man to imagine. For, to prefer all, is in truth to prefer none: and so the Apostles command to honour all men, shall be all one upon the point, as if he had directly forbidden us to honour any man. It is necessary therefore (for the avoiding of this contradiction, and sundry other absurdities which would follow thereupon, and I omit) to take the word Honour in this place, in a signification somewhat looser and larger then the former: so as to import all that esteem or regard, be it more or less, which (either in justice or charity) is due to any man in respect of his place, person, or condition; according to the eminency, merit, or exigency of any of them respectively: together with the willing performance of such just and charitable offices upon all emergent occasions, as in proportion to any of the said respects can be reasonably expected. In which sense, it is a possible thing for us to honour, not onely our Superiours that are over us or above us; but our Equals too that are in the same rank with us: yea even our inferiours also, that are below us, or under us.

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a — importat
quandam testi-
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excellentiâ a.
cujus. Aquin.
2. 2. qu. 103. 1.

5. And in this latitude you shall finde the word Honour sometimes used in the Scriptures: though not so frequently as in the proper signification. You have one example of it, in the seventh verse of the next Chapter: where *S. Peter* enjoyneth husbands to give honour to the wife as to the weaker vessel. It was far from his meaning doubtless, that the husband should honour the wife with the honour properly so called, that of Reverence or Subjection: For that were to invert the right order of things, and to pervert Gods ordinance; who hath given man the preeminence, and commanded ^a the woman to be in subjection. The woman therefore may not by any means ^b *αὐθεντεῖν ἀνδρός*, usurpe authority over the man: but it is her duty to ^c reverence her husband, and she must see that she

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a 1 Cor. 14. 34.
b 1 Tim. 2. 11.
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c ἡ ἡ ἀρχὴ
Eph 5. 33.

do

often, and to beat so much (as in their writings they have done) A upon the argument of *Christian subjection* and *obedience*: as a duty highly concerning all those upon whom *the name of Christ* is called, both for their *Consciences* and *Credits* sake, cheerfully to perform. If there be in them at all any care, either to discharge a good conscience before God, or to preserve their own and the *Gospel's* reputation before men: they must endeavour both to do *the will of the most wise God*, and to put to silence the ignorance of foolish men, by submitting ^d to every humane creature that the Lord hath set over them for his sake.

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a 1 Cor. 14. 34.
b 1 Tim. 2. 11.
12.
c ἡ ἡ ἀρχὴ τοῦ
Eph 5. 33.

do it. His meaning clearly is, that *the husband* should cherish the *wife*, as one that (though in some degree of inferiority,) is yet his yoke-fellow, bearing with the weaknesses, whether of her *sex* or *person*, framing to her *disposition*, and yielding to her *desires* so far as reason and wisdom will allow. Being her *head*, he must not make himself her *slave*, by giving her the honour of dutiful obedience and *obedience*: and yet, being his *companion*, he may not make her his *drudge*, by denying her the honour of a tender respect, and loving *condescension*. Which kinde of honour is in some measure, and according to their different proportions, due also to be given by *Parents* to their *children*, and by the greatest *Masters* to the meanest of their *servants*.

1 Tim. 5. 3.

6. We have another example of the like use of the word 1 Tim. 5. where *S. Paul* biddeth *Timothy* honour *widows* that are *widows* indeed. *Timothy* was a man of eminent rank in the Church of God, a *Bishop*; and that of no mean See, but of *Ephesus* a famous city and the chief *Metropolis* of *Asia*: and the *widows* he there speaketh of, were *poore old women*, such as in those times for the meane services they were to performe to the Saints were called also *Diaconisses*, and were therefore to be maintained out of the contributions of the Church and the common stock. The parties being of such wide distance, it had been most unseemly for him to have given to them, but extreme and most ridiculous arrogancy in them to have expected from him, any honour properly so called, honour of reverence and subjection. But the honour he was to give them was such as was meet for persons of that quality, especially in relation to their *maintenance*: that in the execution of his pastoral charge, amongst his other cares, he should take care that those *widows* should be provided for in fitting sort; that so in the *Province* of *Ephesus* there might be no cause of such complaint, as had formerly been by the *Grecians* at *Jerusalem* Acts 6. that *their widows* were neglected in the daily ministrations.

b Hoc omne, preceptum de his est viduis, quæ Ecclesia pascuntur elemosinis. Hieron. adverb. Jovinian. lib. 1.

c Act. 6. 1.

d Rom. 13. 7.

7. In like manner we are to understand the word *Honour* here in the Text: in such a notion as may include, (together with the Honour properly so called and due to *Superiors* only,) all those fitting respects which are to be given to *Equals* and *Inferiors* also; which is a kinde of Honour too, but more improperly so called. And then it falleth in, all one with that of *S. Paul* Rom. 13. [Render therefore to all their dues: tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour.] As if he had said, I would not any of you should be behinde with any man in any thing: but if you owe him any duty, performe it to the full. If any honour or respect in whatsoever kinde or degree belong to him, account it as due debt: and let him have it, to the utmost of what can with justice or in equity be demanded. So that we then fulfill this precept of our Apostle, when

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A when we are careful to our utmost power and best understanding, to respect every man (whether *Superior, Equall, or Inferior,*) *secundum gradum & meritum*: according to his place and desert. For those two are, as it were the *Standards*, whereby to measure out to every man his proportion of *Honour* in this kinde: That is to say, every man is to be *honoured* and respected, according to the *dig-nity of his place*, whatsoever his *deserts* are; and according to the *merit of his person*, whatsoever his place and condition be.

8. It would be a tedious, indeed rather an endless taske, (and therefore I undertake it not,) to drive the *general* into its *particulars*; and to shew what *peculiar honours* and respects are due to all *estates* of men, considered in their severall *ranks* and mutual *relations*. It must be the care of every godly wise man to inform himself the best he can for that matter, so far as may concern himself, and those whom he may have occasion to converse withall: and it must be his resolution to give *honour* to every man accordingly; that is to say, neither more or less, but as nere as he can understand (within a *convenient latitude*) that which is justly his *due*. Yet let him take this withall, that where the case is doubtful, it is the safest course (lest *self-love* should incline him to be *partial*;) to pinch rather on his *own* part, then on his *neighbours*, especially if his *Superior*. That is to say, rather to forgoe a good part of that *honour*, which he may think is due to *himself*, if he be not very sure of it: then to keep back any small part of that *honour*, which (for any good assurance he hath to the contrary,) may fall due to his *neighbour*. Agreeably to the other Apostles advice *Rom. 12.* that (not in *taking*, but) *a* in *giving* honour we should go one before another.

a Rom. 12. 10.

9. Now we see, in the meaning of the words, both *what duty* we are to performe, and *to whom*. The Duty, *Honour*, and that to all men: and all this but *Quid nominis*. It may next be demanded, *Quid Juris*: upon what tye we stand thus bound to *Honour* all men? I answer; *Funiculus triplex*. There lyeth a threefold tye upon us for the performance of this Duty: to wit, of *Justice*, of *Equity*, of *Religion*. A tye of *Justice* first: whose most proper and immediate office it is, *suum cuique*; to give to every one that which of right appertaineth to him. Το οεικτον ἀπονέμειν is *Aristotles* phrase: but *S. Pauls* is far beyond it, in the fore-cited *Rom.*

13. *Render to all their dues*, (So we translate it; but the word is) τας οφειλάς: which imports more then το οεικτον. It signifieth *Debts*: accordingly whereunto he saith in the next verse there, pursuing his metaphor, *Owe nothing to any man*. We do not account it *discourtesie*, but *dishonesty*, in any man that is able, not to pay *debts*. Withhold not good from them to whom it is due; saith *Solomon Prov. 3.* Whosoever withholdeth a *debt* or due from another, doth an *unjust act*; and is next akin to a *thief*: and, as a

Rom. 13. 7.

—8.

Prov. 3. 27.

thief,

Luke 19. 8.

thief, is bound to *restitution*. The other word in the same place inforceth as much, ἀποδοτε ἔν, which is ~~so~~ more then *Aristotles* ἀποτίμειν: the very same word that is used, where *Zachens* promised fourfold *restitution* ἀποδίδωμι τετραπλὴν Luke 19. Render or restore.

כבוד
τιμή
Honors.

10. It is a thing not unworthy the observing, that all those words which usually signifie *Honour* in the three learned languages, do either primarily signifie, or else are derived from such words as do withall signifie, either a *Price*, or a *Weight*. Now by the rules of *Commutative Justice*, the price of every commodity ought to be according to the true worth of it. And things payable by *weight* are by *Law* and *Custom* then onely currant, when they have their due and full weight, and that usually with some draught over, rather then under. Even so it is a righteous thing with us, to make a just estimate of every mans worth, and to set a right valuation upon him, so near as we can, respectively to the quality of his place and his personal desert; and to allow him his full proportion of *Honour* accordingly: neither under-rating him in our thoughts, nor setting lighter by him then we should do, in our carriage and conversation towards him. A false weight is abominable; and so is every one that tradeth with it: and certainly that man maketh use of a false beam, that setteth light by his brother, (or perhaps setteth him at naught) whom he ought to honour. The question is put on sharply by the Apostle, Rom. 14. Why dost thou set at naught thy brother? as who should say, with what face, with what conscience canst thou do it? He that defalketh any thing of that just honour which he ought to allow his brother. (let his pretence be what it can be) how is he not guilty of the sin of *Ananias and Saphira*, even according to the letter, Acts 5. (νοστήσασθαι ἀπὸ τῆς τιμῆς, being the phrase there) in keeping back, as they did, part of the full price, when they should have laid it down all. Thus we are tied in *Justice*, to honour all men.

Prov. 11. 1.

Rom. 14. 10.

Acts 5. 3.

Lamprid. in Severo.

Mat. 7. 12.

James 2. 8.

11. The next tie, is that of *Equity*: where the Rule is, Quod tibi fieri non vis — A rule which *Severus* a wise Emperour magnified exceedingly: *Lampridius* saith, that he learnt it of the *Christians*. And it may very well be so: for *Christ* himself commended it to his Disciples, as a perfect *breviate* of the whole Law. whatsoever you would that men should do unto you, do ye even so to them, for this is the Law and the Prophets. He meaneth, so far as concerneth our dealings and transactions with men. A short lesson, but of a large comprehension: all one (in the meaning and result) with that νόμος βασιλικός as St *James* calleth it, that *Royal Law*, which comprehendeth in it the whole second Table of the Law, with all the several offices reducible to each commandement therein; Thou shalt love thy neighbour as thy self. If we would but once perfectly learn this one lesson, and soundly follow it, (Do, as we would be done

(to

A 10) sailing alwayes by that *Compass*, and framing all our actions by that *Rule*: we should not need any other *Law* for the guiding of our *conscienc*es, or other *direction* for the ordering of our *conversations*, in respect of our carriage towards others. But there is a base wretched *pride* in us; that disordereth all both *within* and *without*; and will not suffer us to be (I say not *just*, but even) so much as *reasonable*. Like some *broken Merchants*, that drive their *creditors* to low compositions for *great summes*, but call hard upon their poor *neighbours* for *petty reckonings* that stand uncroft in the book; or the *evil servant* in the parable, *Mat. 18.* who having craved his Masters *forbearance* for a very vast summe, went presently and *shook his fellow-servant* by the throat for a trifle; or as young *prodigal heirs*, that are ready to *borrow* of every man that will lend them, but never take any care to *pay scores*: so are many of us.

Mat. 18. 24.
—28.

—Nulla retrorsum:

Horat. 1:
Epist. 1.

C We care not how much *honour* cometh to our selves from others, how little *goeth* from our selves to others. Nay you shall observe it, (and the reason of it is manifest) for the same *pride* that maketh men *over-prize* themselves, maketh them also *undervalue* their brethren:) you shall observe it I say, that these very men that stand most upon the termes of *betterness*, and look for *most respect* from those that are *below* them, are ever the slackest in giving to those that are *above* them their due *honour*. Who so forward (generally) to *set bounds*, and to give *Law* to the *higher powers*; as those very men, that exercise the most unbounded and *unlimited tyrannie*, among their poor *neighbours* and underlings, crowing over them without all *mercy*, and beyond all *reason*? I forbid no man, to maintain the *rights*, and to preserve the *dignity*, that belongeth either to his *place* or *person*: rather I hold him much to blame, if he do not by all fair and justifiable means endeavour so to do. For *qui sibi nequam, cui bonum?* He that is retchless of his own *honour*, there is no great fear that he will be over-carefull of doing his *neighbour* right in giving him his. Let every man therefore in Gods name take to himself that portion of *honour* and *respect* that is due to him: and good luck may he have with his *honour*. Provided alwayes, that he be withall sure of these two things: First, that he *take no more* then his *due*; for this is but *just*; and then, that he be as willing to *give*, as to *take*; for that is but *equal*. He that doth otherwise, is *partial*, and unreasonable. And thus we are tied in *Equity*, to honour all men.

E 12. There is yet a *third tie*; that of *Religion*: in respect of that *image of God*, which is to be found in man. All *honour* is in regard of some *excellency* or other: and there is in man no excellency at all, of and from himself; but all the *excellency* that is in

H

him,

a Haber iustam
venerationem
quicquid excel-
lit. Cic. 1. de
Nat. Deor.

him, is such only as God hath been pleased to put upon him. So as those characters and impressions of excellency, which God hath stamped upon man, as some *image* of himself; is the true foundation of all that honour that can any way belong unto him. And that excellency is twofold: *Natural*, and *Personal*. The *Natural* excellency is that, whereby *Man* excelleth other creatures: the *Personal* that, whereby *one man* excelleth another.

13. Of the *Natural* first: which ariseth from the *Image* of God stamped upon man in his creation. And this excellency, being it was put upon the whole *species* of mankind, is therefore to be found in all men; and that alike: so as in this respect, all men are *honourable*, and all alike *honourable*. Thou that comparing thy self with thy poorer brother, thinkest thy self the *better man*, and so despisest him; compare thy self and him another while in *paris naturalibus*, and thou shalt finde no difference. Take him as a man, he is every way as good a man as thou; thou carriest a body about thee, no less *mortal* then his; he harboureth a soule within him, no less *immortal* then thine. And where is the difference? Well then, here is the first honour we owe to all men, even as they are men, and that without all eitle exception (none to be excluded;) or differences, (none to be preferred) viz. this; that we despise no man, but that as much as lieth in us we preserve the being, and advance the well-being of every man: and that because of Gods *Image* set upon him. As when a piece of base metal is coyned with the Kings stamp, and made currant by his edict; no man may thenceforth presume either to refuse it in pay, or to abate the value of it: So God having stamped his own image upon every man, and withall signified his blessed pleasure how precious he would have him to be in our eyes and esteem (according as you shall finde the tenour of the Edict in Gen. 9. At the hand of every mans brother will I require the life of man; with the reason of the edict also annexed, for in the image of God made he man:) we must look to answer it as an high contempt of that sacred Majesty, if we set any man at naught, or make less account of him, then God would have us. The contumelious usage of the image, is in common construction ever understood as a dishonour meant to the Prototype: upon which consideration it was, that the Romans when they meant to set a marke of publick disgrace or dishonour upon any eminent person, did manifest their such intention, by throwing down, breaking, trampling upon, or doing some other like disgrace unto, their statues or pictures. And Solomon in sundry places interpreteth all acts of oppressing, mocking, or otherwise despising our neighbours, not without a strong reflexion upon God himself; as tending to the contempt and dishonour of him their Maker.

Gen. 9. 3.

Prov. 14 31.
—17.5.

A 14. Besides this *Natural*, God hath put upon man a *Personal Excellency*: which is an effect of his *Providence* in the *Government* of the world, as the former was of his *Power* in the *Creation* of it. And here first beginneth the *difference* that is between one man and another. That laying, *Homo homini quantum præstat*, hath no place, till you come to this. And that in regard of Gods free distribution of severall *gifts*, and *offices*, and *callings* to severall men, with admirable variety, and with no less admirable wisdom. *Alius sic, alius verò sic*: Even as the *members* of the *natural body*, besides *life* (which is common to them all) have also their severall

B *abilities*, *functions*, and *operations*, with much different variety each from other. And as the *members* according to those differences are differently honoured (one kinde of honour belonging to the head, another to the hand, another to the feet, and so to the rest, according as they are some more, some less honourable:) so in the world men receive different honours according to their different capacities; the King in one kinde, the Priest in another, the Souldier, the Husbandman, the Artificer, and so all the rest in other kinds. It is an observation of some Divines, that there is some image of God (though I think it were better to call it *Vestigium* or *Umbra*, then *imago*, a shadow rather then *image*) some weak reprehension and darke resemblance (they mean) in Kings of his absolute

C *Soveraignty*, in Judges and Magistrates of his *Justice*, in Priests of his holiness, in Old men of his *Eternity*, in Parents of his *Causality*, in Counsellors of his wisdom, in Learned men of his knowledge, in artificers and labourers of his operative power, &c. A conceipt, to my understanding neither so light, as to be rejected for a mere fancy; neither yet so solid, as to build a firme conclusion upon, to satisfie either judgement or conscience. But whether that conceit stand or fall, certain it is howsoever, that it is Gods *stampe* alone that setteth a value upon all humane Excellency, whether *Natural* or *Personal*, and thereby rendreth it honourable. For whether we consider mens *Personal Excellencies*, *quoad statum & gradum*, according to their different particular places, callings, and conditions; or *quoad meritum*, according to their different particular graces, abilities, and qualifications: still they have their rise merely from Gods gracious distributions: who hath put them into those places by his all-ruling providence, and imparted those graces to them by his powerfull dispensation. Sith therefore not the meanest man in the world but hath received from God some *Personal Excellency* in some kinde or other, and in some degree or other, whereby he may become some way or other useful and serviceable to

E "humane society. (some very few excepted, as infants, natural fools, "and distracted persons; whose personal defects yet are by way of "meditation and reflexion useful to others, and so they not to be "despised, but as less honourable members to be therefore rather

1 Cor. 7. 7.

1 Cor. 12. 23.

1 Cor. 12. 23.

"the more carefully and tenderly respected) there ought to be therefore given to every man, even the very meanest, some kind and degree of respect and honour, proportionable to that excellency. And thus in regard of the Image of God shining both in their nature and persons, we are tied in Religion, to honour all men.

2 Pet. 2. 10.

15. We have seen hitherto both the Duty, and the Obligation of it; *Quid nominis*, and *Quid Juris*; what we are to perform, and why? We come now to the *Quid facti*, to examine a little how it is performed among us. Slackly and untowardly enough no doubt, (as to the generality :) as all other duties are. Are there not some *prst*, who are so far from honouring all men, as the Text requireth, that (themselves only excepted) they honour no man at all: at least, not as they ought to do? No, not their known Superiours? but how much less then their Equals or Inferiours? Despising governments in their hearts, and speaking evil of Dignities with their mouths, and kicking against authority with their heels. No matter what shews and professions men make of I know not what respect and obfervance; (They honour the King and the Church, and are in charity with all the world: it were pity they should live else.) But

a Per leges &
conſuetudines
Anglia.

quid verba audiam, facta cum videam? Let protestations go, and look into the practise. How do they honour the Magistrate, that decline as much as they can all needful services for his support; and repine at what they cannot avoid? Or how the Minister, that grudge him the portion, which if not by the ordinance of God (for that they think will bear a dispute) yet without all contradiction is settled upon him

Luke 16.

a by the same (and therefore by as strong a) title, as they hold their own inheritances by, and are ever studying to find out new devices and quilllets to put him beside it? Or how their Equals, to get aloft depreſſe their brethren by odious comparisons, or (which is worse) disparage them by false suggestions? Or how their Inferiours, that trample them under their feet, as they do the clay in the streets; and use them with less regard many times, then they do the dogs that feed under their tables; as the rich glutton did poor Lazarus?

Marth. 18. 10.

16. There are others secondly, that may perhaps be perſwaded to yield some honour to their betters; (that may be but reason :) but that they should be bound to honour those that are not so good men as themselves, or at the most but such like as themselves are, they see no great reason for that. But there is no remedy: St Peter here telleth them, that must be done too. He that saith Honour all men, excludeth none; no not the lowest and meanest. Take heed that ye despise not one of these little ones (Mat. 18.) there is a kind of honour (it seemeth) due to the little ones; and they may not be de-

Ecclef. 9. 16.

ſpiſed. The poor mans wisdom is deſpiſed, ſaith the Preacher Ecclef. 9. He ſaith, it is ſo; and ſo it is, but too often, through the pride of the great and wealthy, (as it is ſaid in the Pſalm, Our ſoul is filled with the ſcornful reproof of the wealthy, and with the deſpitefulneſs of the proud:)

Pſal. 123. 4.

A proud;) but he doth not say, it should be so. *Jobs* carriage was otherwise; in so far that he disavoweth it, and protesteth against it utterly [*If I did despise the cause of my man-servant or of my maid-servant, when they contended with me, &c.*] He would afford the meanest servants he had the honour, to debate the matter with them; and if there were reason on their side, to allow it. The greatest subjects in the land need not think it any disparagement to him, to give a just respect to a very mean person: if he will but remember, that it is the duty even of the King himself, to vouchsafe that honour to the poorest begger within his Realm, as to protect him from violence, and to require an account of his blood, though it should be spilt by the hand of a Lord.

Job 31. 13.

17. And yet behold a greater then *Job*, (although, I take it, he was a King too within his own territories) a greater then any of the great Kings of the earth, ready to teach us this duty by his example; even our Lord *Jesus Christ*: and the same minde should be in us, that was in him. And what was that? He was pleased so far to honour us, (base, sinful, unworthy creatures as we were) as for our sakes to lay aside his own greatness, emptying and devesting himself of glory and Majestic, making himself of no reputation, and taking upon him the form of a servant. Ill do they follow either his Example, or his Apostles Doctrine here, who think themselves too good to condescend to men of low estate, by doing them any office of service or respect; though they need it never so much, crave it never so oft, deserve it never so well. And they, who look another way in the day of their brothers distress: as the Priest and Levite passed by the wounded man in the parable, without regard. And (not to multiply particulars) all they, who having power and opportunity thereunto, neglect either to reward those that have worth in them, according to their merits; or to protect those that are wronged, according to their innocency; or to relieve those that are in want, according to their necessity.

Phil. 2. 5. &c.

Rom. 12. 15.

Luke 10.

18. There are a third sort, that corrupt a good Text with an ill gloss; by putting in a conditional limitation: like the bedding in of a coarse shred into a fine garment; as thus. The Magistrate shall have his tribute, the Minister his due, and so every other man his due honour: if so be he carry himself worthily, and as he ought to do in his place, and so as to deserve it. In good time! But I pray you then first (to argue the cause a little with thee, who ever thou art that thus glossist) Who must judge of his carriage, and whether he deserve such honour, yea, or no? Why, that thou hopest thou art well enough able to do thy self. Sure we cannot but expect good justice, where he that is a party will allow no other to be judge but himself. Where the debtor must arbitrate what is due to the creditor, things are like to come to a fair reckoning.

E

19. But

19. But *secondly*, how dar'st thou distinguish where the Law distinguishes not? Where God *commandeth*, he looketh to be answered with *Obedience*: and doest thou think to come off with *subtilties* and *distinctions*? The precept here in the Text is plain and peremptory; admitteth no *Equivocation*, *Exception*, or *Reservation*; suggesteth nothing that should make it reasonable to restrain the *Universality* expressed therein by any such *limitation*; and therefore will not endure to be eluded with any forced *Gloss*.

20. Least of all *thirdly*, with such a *Gloss*, as the Apostle hath already precluded by his own *comment*, in the next verse: where he biddeth *servants* to be subject to their *Masters*, not only to the good and gentle, but to the *froward* also, and such as would be ready to *buffet* them when they had done no fault. Such *Masters* sure could challenge no great honour from their servants, *titulo meriti*, and as by way of *desert*: But yet there belonged to them *jure domini*, and by vertue of their *Master/bip*, the honour of *Obedience* and *Subjection*. Which honour, due unto them by that right, they had a good title to: and it might not be detained from them either *in part* or *in whole* by cavilling at their desert.

21. But tell me *fourthly* in good earnest, dost thou beleeve, that another mans *neglect* of his duty can discharge thee from the obligation of thine?

—dic Quintiliane colorem.

Canst thou produce any publick *Law*, or private *Contract*, or sound *Reason*, wherenn to ground; or but handsome *Colour*, wherewith to varnish over, such an imagination? *Fac quod tuum est*: do thou thy part therefore, and honour him according to his place howsoever. He shall answer, and not thou, for his *unworthiness*, if he *deserve* it not: but thou alone shalt answer for the *neglect* of thine own duty, if thou *performest* it not.

22. Lastly, *ex ore tuo*. When thou sayest, thou wilt honour him according to his place, if he *deserve* it; dost thou not observe that thou art still *unjust* by thy own confession? For where place and merit concur, there is a double honour due: (*The Elders that rule well are worthy of double honour* 1 Tim. 5.) There is one honour due to the place, and another to merit. He that is in the place, though without desert, is yet worthy of a single honour, for his place sake; and justice requireth he should have it. But if he *deserve well* in his place, by rightly discharging his duty therein, he is then worthy of a double honour; and justice requireth he should have that too. Consider now how *unjust* thou art. If he *deserve well*, sayest thou, he shall have the honour due to his place: otherwise not. Thou mightest as well say in plain terms: If he

1 Tim. 5. 17.
 ὁ λόγος τοῦ κυρίου
 ὁτι οἱ πρεσβυτεροι
 οἱ καλῶς διακονοῦντες
 ὡς κυρίου τιμήν
 ἔσται, ὡς ἐν
 ἀρχαῖς τοῦ κυρίου.
 Chrysost. in
 Coloss. Serm.
 3.
 — ὁτι ὁ κύριος
 τοῦ κυρίου ὡς
 ἐν ἀρχαῖς.
 Ibid.

A be worthy of double honour, I can be content to afford the single : otherwise he must be content to goe without any. Now what justice, what conscience in this dealing, where two parts are due, to allow but one ; and where one is due, to allow just none ?

23. But I proceed no further in this argument ; having purposely omitted sundry things that occurred to my meditations herein, and contracted the rest, that I might have time to speak something to the later precept also, Love the brotherhood. To which I now pass, hoping to dispatch it with convenient brevity : observing the same method, as before, *Quid nominis, Quid juris, Quid facti* ; what we are to do, and why, and how we performe it.

B 24. First then for the meaning of the words, we must know, that as Adam and Christ are ^a the two roots of mankind ; Adam as in state of Nature, and Christ as in a state of Grace : so there is ^b a twofold Brotherhood amongst men, correspondent thereunto. First, a Brotherhood of Nature, by propagation from the loines of Adam, as we are men : and secondly a Brotherhood of Grace, by profession of the faith of Christ, as we are Christian men. As men, we are ^c members of that great body, the world : and so all men that live within the compals of the world are Brethren, by a more general communion of Nature. As Christians, we are members of that mystical body, the Church : and so all Christian men that live within the compals of the Church are Brethren ; by a more peculiar communion of Faith. And as the Moral Law bindeth us to love all men as our Brethren, and partakers with us of the same common Nature in Adam : so the Evangelical Law bindeth to love all Christians as our Brethren, and partakers with us of the same common faith in Christ.

C 25. In which later notion the word Brother is most usually taken in the Apostolical writings : to signifie a professor of the Christian Faith and Religion, in opposition to heathen men and unbelievers. The name of Christian, though of commonest use and longest continuance, was yet but of a later date ; taken up first at Antioch, as we finde *Act. 11.* whereas believers were before usually called Disciples ; and no less usually, both before and since, Brethren. You shall read very often in the *Acts*, and Epistles of the holy Apostles, How the Brethren assembled together to hear the Gospel preached, to receive the Sacrament, and to consult about the affairs of the Church. How the Apostles, as they went from place to place, to plant and water the Churches, in their progress every where visited the Brethren : at their first coming to any place, saluting the Brethren ; during their abode there, confirming the Brethren ; at their departure thence, taking leave of the Brethren. How collections were made for relief of the Brethren ; and those sent into Judea from other parts by the hands of the brethren, &c. *S. Paul* opposeth the Brethren, to them that are without ; and so includeth all that are within, the Church. what have I

a Totum genus humanum quodammodo sunt homines duo
b — *Act. 17. 26.*
c Membra sumus corporis magni : Natura nos cognatos edidit. Senec. Epist. 95.

Act. 11. 25.

Act. 15. 36.
— 21. 7.
— 15. 22.
— 18. 18.
— 11. 29.
2 Cor. 8. 18.
— 23.
1 Cor. 8. 12.

to do to judge them that are without? 1 Cor. 5. As if he had said; **A**
 Christ sent me an Apostle and Minister of the Churches; and there-
 fore I meddle not but with those that are within the pale of the
 Church: as for those that are without, if any of them will be filthy,
 let him be filthy still, I have nothing to do to meddle with them. But
 saith he, if any man that is within the Christian Church, any man
 that is called a Brother, be a fornicator, or drunkard, or rayler, or
 otherwise stain his holy profession by scandalous living; I know
 how to deal with him: let the censures of the Church be laid upon
 him, let him be cast out of the assemblies of the Brethren, that he
 may be thereby brought to shame and repentance.

26. So then, Brethren (in the Apostolical use of the word) are
 Christians: and the Brotherhood the whole society of Christian men,
 the systeme and body of the whole visible Church of Christ. I say the
 visible Church: because there is indeed another Brotherhood more
 excellent then this whereof we now speak, consisting of such only as
 shall undoubtedly inherit salvation; called by some of the ancients
 The Church of Gods Elect, and by some later writers the Invisible
 Church. And truly this Brotherhood would (under God) deserve
 the highest room in our affections; could we with any certainty dis-
 cern who were of it, and who not. But because the fan is not in
 our hand, to winnow the chaff from the wheat, (Dominus novit) The
 Lord onely knoweth who are his by those secret characters of Grace
 and Perseverance, which no eye of man is able to discern in ano-
 ther, (nor perhaps in himself infallibly: (we are therefore for the
 discharge of our duty to look at the Brotherhood so far as it is discern-
 able to us by the plain and legible characters of Baptism and out-
 ward profession. So that whosoever abideth in area Domini, and
 liveth in the communion of the visible Church, being baptized into
 Christ, and professing the Name of Christ: (let him prove as it fal-
 leth out, chaff, or light corn, or wheat, when the Lord shall come
 with his fan to purge his floor:) yet in the mean time so long as he
 lieth in the heap and upon the floor; We must own him for a
 Christian, and take him as one of the Brotherhood, and as such an one
 love him. For so is the Duty here, Love the Brotherhood.

27. To make Love compleat, Two things are required: ac-
 cording to Aristotle's description of it, βέλους τινι &c. Affectus
 cordis, and Effectus operis. The inward affection of the heart, in wish-
 ing to him we love all good: and the outward manifestation of that
 affection by our deed as occasion is offered, in being ready to our
 power to do him any good. The heart is the root and the seat of all
 true love: and there we must begin; or else all we do is but lost.
 If we do never so many serviceable offices to our brethren, out of any
 by-end or sinister respect; although they may possibly be very use-
 full, and so very acceptable to him: yet if our heart be not towards
 them, if there be not a sincere affection within, it cannot be truly
 called

2 Tim. 2. 19.

A called Love. That Love, that will abide the test, and answer the Duty required in the Text, must be such, as the Apostles have in several passages described it: *φιλადελφία ἀνὸς καθαῖτης* unfained love of the brethren, 1 Pet. 1. Love out of a pure heart; 1 Tim. 1. Love without dissimulation, Rom. 12.

1 Pet. 1. 22.
1 Tim. 1. 5.
Rom. 12. 9.

28. Of which inward affection the outward deed is the best discoverer: and therefore that must come on too, to make the love perfect. As Jhu said to Jonadab, *Is thy heart right? If it be, then give me thy hand.* As in the exercises of our devotion towards God, so in the exercises of our charity towards men; heart and hand should go together. *Probatio dilectionis, exhibitio est operis.* Good works are the best demonstrations, as of true Faith, so of true love. Where there is life and heate, there will be action. There is no life then in that Faith, (S. James calleth it plainly a dead faith Jam. 2.) nor heate in that Love, (according to that expression Matth. 24. the love of many shall wax cold:) that doth not put forth it self in the works of righteousness and mercy. He then loveth not the Brotherhood indeed, whatsoever he pretend, or at least not in so gracious a measure as he should endeavour after: That doth not take every fit opportunity of doing good either to the souls, or bodies, or credits, or estates of his Brethren; That is not willing to do them all possible services, according to the urgency of their occasions, and the just exigence of circumstances, with his countenance, with his advice, with his pains, with his purse, yea and (if need be) with his very life too. This is the *Non ultra*: farther then this we cannot goe in the expressing of our love; (Greater love then this hath no man, that a man lay down his life for his friend:) and thus far we must goe if God call us to it. So far went Christ for our redemption: and so far the Scriptures press his example for our imitation. (Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the Brethren. 1 Joh. 3.

4 King. 10. 15.

Lam. 3. 41.
Gregor.

Jam. 2. 26.

Matth. 24. 12.

Joh. 15. 13.

1 Joh. 3. 16.

D 29. To recollect the premises, and to give you the full meaning of the precept at once. To Love the Brotherhood, is as much as to bear a special affection to all Christians more then to Heathens; and to manifest the same proportionably by performing all loving offices to them upon every fit occasion to the utmost of our powers. A duty of such importance, that our Apostle, though here in the Text he do but only name it in the bunch among other duties; yet afterwards in this Epistle seemeth to require it in a more speciall manner, and after a sort above other duties (Above all things have fervent charity among your selves. Chap. 4.) And S. John upon the performance hereof hangeth one of the strongest assurances we can have of our being in Christ, (we know that we are passed from death to life because we love the brethren. 1 Joh. 3. 14.

1 Pet. 4. 8.

1 Tim. 4. 4.

30. Now of the *Obligation* of this duty, (for that is the next thing we are to consider) there are *two* main grounds; *Goodness*, and *Neer-ness*. First, we must love the Brotherhood for their *good-ness*. All *goodness* is lovely. There groweth a *Love* due to every creature of God from this, that every creature of God is good. Some *goodness* God hath communicated to every thing to which he gave a being: as a beam of that incomprehensible light, and a drop of that infinite Ocean of goodness, which he himself is. But a greater measure of *Love* is due to man than to other Creatures, by how much God hath made him better than them. And to every particular man that hath any *special goodness* in him, there is a *special Love* due, proportionable to the kind and measure thereof: So that whatsoever goodness we can discern in any man, we ought to love it in him, and to love him for it; whatsoever faults or defects are apparently enough to be found in him otherways. He that hath good *natural parts*, if he have little in him that is good besides, yet is to be loved even for those parts, because they are good. He that hath but good *moralities* only leading a civil life, though without any probable evidences of grace appearing in him, is yet to be loved of us, if but for those *moralities*, because they also are good. But he that goeth higher, and by the goodness of his conversation sheweth forth (so far as we can judge) the graciousness of his heart, deserveth by so much an higher room in our affections, then either of the former, by how much Grace exceedeth in goodness both Nature and Morality. Sith then there is a *special goodness* in the Brethren (quatenus such) in regard of that most holy faith which they profess, and that blessed name of Christ which is called upon them: we are therefore bound to love them with a *special affection*, and that eo nomine under that consideration as they are brethren, over and above that general love with which we are bound to love them as men; or that which belongeth to them as men of parts, or as Civil men.

31. The other ground of Loving the Brotherhood is their *Neer-ness*. The nearer, the dearer, we say: and there are few relations nearer, then that of brotherhood. But no brotherhood in the world so closely and surely knit together, and with so many and strong ties, as the fraternity of Christians in the communion of Saints, which is the Brotherhood in the Text. In which one brotherhood, it is not easy to reckon how many brotherhoods are contained: Behold some of many. First, we are Brethren by propagation; and that a ab utroque parente: ἐκ ὧν ἀπέβη as well as ἐκ ὧν αἰττίον. Children of the one Eternal God, the common father of us all, and of the one Catholick Church, the common mother of us all. And we have all the same Elder brother, Jesus Christ; the first born among many brethren, the lively image of his fathers person, and indeed the foundation of the whole Brotherhood: for we are all (as many of us as have been baptiz-
zed

a Unde effis
omnes fratres
offendite. De
uno patre Chri-
sto, & de una
matre Ecclesia.
Arnob. in
Psal 133.
Rom 8. 29.
Heb. 1. 3.
Gal. 3. 26. 27.

A sed into Christ) the children of God by faith in Christ Jesus, Therefore as Joseph loved Benjamin, his brother of the whole blood, more affectionately then the other ten, that were his brethren but by the fathers side only: so we ought with a more special affection to love those that are also the sons of our mother the Church, as Christians; then those that are but the sons of God, only as Creatures.

32. Secondly, we are Brethren by education: σύντροφον, Foster-brethren; as Herod and Manahon were. We are all nursed with the same ἄδολον γάλα the sincere milk of the word, in the scriptures of the Old and New Testament, which are *utera matris Ecclesie*, the two breasts whence we sucked all that wholesome nourishment by which we are grown up to what we are, to that measure of stature of strength, whatsoever it is, that we have in Christ. Μέγα πρὸς φιλίαν τὸ σύντροφον, saith Aristotle: and common experience sheweth it so to be. They that have been nursed, or brought up together in their childhood, for the most part have their affections so seasoned and settled then, that they love one another the better while they live.

Act. 13. 1.

1 Pet 2. 2.

C 33. Thirdly, we are Brethren by Covenant, sworn brothers at our holy Baptism, when we dedicated our selves to Gods service as his Souldiers by sacred and solemn vow. Do we not see men that take the same oath, pressed to serve in the same wars and under the same Captains, Centuriones and Comrades: how they do not only call Brothers, but hold together as Brothers, and shew themselves marvelous zealous in one anothers behalf, taking their parts, and pawning their credits for them, and sharing their fortunes with them. If one of them have but a little silver in his purse, his brother shall not want whiles that lasteth. Shame we with it that the children of this world should be kinder (ἡς τὴν γενεάν αὐτῶν) towards those of their own generation, then we are in ours.

Legionarij equites cohortes suas contubernij affectione venerantur. Veget 2. 21. Commilitum auget charitatem. l. de hæred. ff. de castrens pecul.

D 34. Fourthly we are Brethren by Cohabitation. We are all of one house and family: not strangers and forrainers, but fellow-citizens with the Saints, and of the household of God. What a disquietness, (and discredit both,) is it to a house, where the children are ever jarring, and snarling, and fighting one with another: but a goodly sight (Ecce quam bonum) when they dwell together in love and unity: Even so, a sad thing it is, and very grievous to the soule of every good man, when in the Church, (which is the house of God) Christians that call themselves brethren, fall soule upon one another: not only girding at and clashing against, but biting and nipping and devouring one another, as if they were bent to consume and destroy one another. But a most blessed thing on the other side, pleasant as the holy oyle distilling from Aarons head upon his beard and garments, and rejoycing the heart as the dew upon the mountains refresheth the grafs: when there is

Eph 2. 19.

Psal 133. 1. &c.

Phil. 2. 2. 3.

Gal 6. 2.
Rom. 15. 1.

Gal. 6. 10.

Gal 4. 7.
Rom. 8. 17.
Jude. Verſ. 3.

Gen. 45. 23.

1 Tim. 5. 21.

Joh. 13. 23.

nothing done in the house *through strife or vain glory*, but such an accord amongst them, that all the Brethren are of *one minde* and judgment; or if not alwayes so, yet at leastwise of *one heart* and affection; bearing the *burdens*, and bearing with the *infirmities*, one of another; and ready upon all occasions to do good, as to all men generally and without exception, so especially to their Brethren, that are of the same household of faith with them.

35. Lastly, we are Brethren by *partnership* in our Fathers estate. Coparceners in the state of *Grace*; all of us enjoying the same promises, liberties, and priviledges whereof we are already possessed in common; and Coheirs in the state of *Glory*; all of us having the same joy, and everlasting blisse in expectancy and reversion. For being the *sonnes* of God, we are all heirs; and being brethren, all *joynt-heirs* *συγκατακλητοι* of one and the same glorious inheritance reserved for us in the heavens: which St. Jude therefore calleth the *common salvation*. It argueth a base *wrangling spirit* in us, having such goodly things in reversion; (enough for us all, so as heart can wish no more;) to squabble and fall out for such *poore trifles* as the things of this world are. We that have by Gods goodness competent *sustenance* for our journey, and *full sacks* to open at our coming home; as *Josephs brethren* had when they came out of *Egypt*: to return to their own land: shall we fall out among our selves, and be ready to mischief one another by the way?

36. Having all these *Obligations* upon us, and being tied together in one *Brotherhood* by so many bands of unity and affection; I presume we cannot doubt *de Jure*, but that it is our bounden duty thus to *love the Brotherhood*. There remaineth now no more to be done, but to look to our *performances*, that they be right: wherein the main thing we are to take heed of, (besides what hath been already applyed,) is *Partiality*. I charge thee before God, and the Lord Jesus Christ, and the elect *Angels*, that thou observe these things without preferring one before another, doing nothing by *Partiality*. It was S. Pauls charge to Timothy in another business: but may suit very well with this also.

27. Not but that we may, (and in most cases *must*,) make a difference between one brother and another, in the measure and degree of our *Love*: according to the different measures and degrees, either of their *goodness* considered in themselves, or of their *nearness* in relation to us: those two considerations being (as you heard) the grounds of our *Love*. So David loved Jonathan as his own soule; his heart was knit to him: both because he was a *good man*, and had withall approved himself his *trusty friend*. Yea, our blessed Saviour himself shewed a more affectionate *Love* to John, then to any other of his disciples (the *disciple whom Jesus loved*:) for no other known reason so much as for this, that he was *neer of kin* to him, his own *mothers sisters son*, as is generally supposed. No reasonable man

A

B

C

D

E

A man among us then need make any question, but that we may and ought to bear a greater love unto, and consequently to be readier to do good unto (*ceteris paribus*) our Countrymen, our neighbours, our kindred, our friends; then to those that are strangers to us, and stand in no such relation. And so no doubt we may, and ought in like manner (upon that other ground of Goodness) more to love, and to shew kindness tooner to a sober, discreet, judicious, peaceable, humble; and otherwise orderly and regular man (*ceteris paribus*;) then to one that is light-headed, or lazy, or turbulent, or proud, or debauched, or heretical, or schismatical.

B 38. But still that proviso or limitation, which I now twice mentioned, *ceteris paribus*, must be remembered: for there may such a disparity arise by emergent occasions, as may render a meer stranger, a heathen, a notoriously vicious person, a fitter object of our compassion, help, or relief, *pro hic & nunc*, then the most pious Christian, or our dearest friend or ally. In cases of great extremity, where the necessities of the party importune a present succour, and will admit no delay, *Cedat necessitudo necessitati*: the former considerations, whether of Neeriness or Goodness must be waved for the present, and give way to those Necessities. He is most our neighbour, and brother, in a case of that nature, that standeth in most need of our help: as our Saviour himself hath clearly resolved it in the case of the wounded traveller in the parable, Luke 10. "Nor doth this at all contradict what hath been already delivered concerning the preferring of the brethren before others, either in the affection of love, or in the offices which flow therefrom. For the affection first: it is clear, that although some acts of compassion and charity be exercised towards a stranger, yea even an enemy that hath great need of it, rather then towards a friend or brother, that hath either no need at all, or very little in comparison of the other: it doth not hinder but that the Habit or affection of love in the heart, may notwithstanding at the very same time be more strongly carried towards the brother or friend, then towards the enemy or stranger, as every mans own reason and experience in himself can tell him. And as for the outward acts and offices of love, it is with them, as with the offices of all other vertues and gracious habits or affections: which not binding *ad semper* (as the graces and habits themselves do) are therefore variable and mutable, as the circumstances by which they must be regulated vary *pro hic & nunc*. And therefore the rules given concerning them, must not be punctually & mathematically interpreted; but prudentially, and rationally: and hold (as we use to say in the Schools) *communiter*, but not *universalius*; that is to say, ordinarily and in most cases, where circumstances do not require it should be otherwise, but not absolutely and universally, so as to admit of no exception.

39. This rub then thus removed out of the way: it may yet

Jem. 2. 1.

y^et be demanded, where is this *partiality* to be found whereof we spake? or what is it to have the faith of our Lord Jesus Christ with respect of persons? if this putting of a difference in our love between brother and brother, (which we have now allowed of,) be not it? I answer; It is no *partiality*, to make such a difference as we have hitherto allowed: so long as the said difference is taken from other peculiar and just respects, and not from the very condition of *Brotherhood* it self, or any distinction made therein. But here is that *evil partiality* we are to take heed of: when we restrain the *Brotherhood* to some one party or society in the Church, such as we think good of, and exclude the rest, as if they had no part nor fellowship in this *Brotherhood*; nor consequently any right to that *special affection* wherewith we are to love the *Brethren*. Which *partiality* hath indeed been the very bane of the Churches unity and peace; and the chiefest cause both of the beginning and continuance of most of the *schisms*, under which *Christendom* hath groaned from time to time.

40. Not to speak of the *Donatists* and other *Schismatics* of old, who confined the Church to some little corner of the world: for which they were soundly confuted by S. *Augustine*, *Optatus*, and other godly Fathers of their times; First of all, extremely partial in this kinde are the *Romish party* at this day. Who, contrary to all truth and reason, make the *Romane* and the *Catholick Church* terms convertible: exacting external *Communion* with them and subjection to their *Bishop*, as a condition so essentially requisite for the qualifying of any person to be a member of that Church of Christ, out of which there is no salvation, as that they have inserted a clause to that purpose into the very * definition of a Church. So cutting off from this *brotherhood* in a manner wholly, all the spacious Churches of *Africk* and *Asia*; together with all those both *Eastern* and *Western* Churches of *Europe* also, which dare not submit to so vast a power as the *Bishops of Rome* pretend to, nor can think themselves obliged to receive all their *dictates* for undoubted articles of Faith.

41. The like *Partiality* appeareth secondly in our brethren of the separation. Marvel not that I call them *brethren*; though they will by no means own us as such: the more unjust and uncharitable they. And in this *uncharitableness* (such a coincidence there is sometimes of extremes) the *Separatists* and the *Romanists*, consequently to their otherwise most distant principles, do fully agree: like *Sainsons* foxes tied together by the tails to set all on fire, although their faces look quite contrary wayes. But we envie not either these, or those, their uncharitableness; nor may we imitate them therein. But as the *Orthodox Fathers* did the wayward *Donatists* then, so we hold it our duty now to account these our *uncharitable brethren* (as well of the one sort, as the other) our *Brethren* still, whether they will thank us for it or no; *Velint, nolint, fratres sunt*. These our *Brethren*: I say of the *Separation*, are so violent and peremptory in

* Cœtus hominum sub regimine legitimo pastorum, ac præcipue unius Christi in terris vicarij Romani Pontificis. Bellarm. 3. de Eccl. militi. a Quia collegium Episcopale nolunt nobiscum habere commune; non sunt Collega, si nolunt: tamen fratres sunt. Optat. lib. 1. — præceptum nobis divinitus ut etiam ij qui negant se fratres nostros esse, dicamus, fratres nostri estis Aug. Epi 203. ὁ φίλος ὁ ἀδελφός. ἀδελφός ὁ υἱός ἐστι καὶ οὗτος. καὶ ὁ υἱὸς αὐτοῦ ἐστὶν ἀδελφός. Naz. orat. 33.

A in *Unchurching* all the world but themselves: that they thrust and
 X pen up the whole *Flock of Christ* in a far narrower pingle, then ever
 X the *Donatists* did: concluding the *Communion of Saints* within the
 compass of a private parlour or two in *Amsterdam*.

42. And it were much to be wished in the *third place*; that
 some in our own Church, who have not yet *directly* denied us to
 be their *Brethren*, had not some of the *leaven* of this *Partiality* hidden
 in their breasts. They would hardly else be so much *swelled* up with
 an high opinion of *themselves*, nor so much *soured* in their affections
 towards their *brethren*: as they bewray themselves to be, by using
 B the terms of *Brotherhood*, of *Profession*, of *Christianity*, the *Communion*
 X of *Saints*, the *Godly Party*, and the like; as titles of distinction to dif-
 X ference some few in the Church, (a *disaffected party* to the esta-
 blished *Government* and *Ceremonies*,) from the rest. As if all but
 themselves were *scarce* to be owned, either as *Brethren*, or *Professors*;
 or *Christians*, or *Saints*, or *Godly men*. Who knoweth of what ill
 consequence, the usage of such *appropriating* and *distinctive* titles (that
 sound so like the *Pharisees*, *I am holier then thou*; and warpe so much
 towards a *separation*) may prove, and what evil effects they may
 produce in future? But how ever it is not well done of any of us in
 C the mean time, to take up new *formes* and *phrases*, and to accustom
 our selves to a garbe of speaking in *Scripture-language*, but in a diffe-
 rent notion from that wherein the *Scriptures* understand it. I may
 not, I cannot judge any mans heart: but truly to me it seemeth
 scarce a possible thing for any man that *appropriateth* the name of
Brethren (or any of those other titles of the same extent) to some
 part only of the *Christian Church*, to fulfil our Apostles precept here
 of *loving the brotherhood*, according to the true meaning thereof. For
 whom he *taketh not in*, he must needs *leave out*: and then he can *love*
 them but as *those that are without*: Perhaps *wish* them well, *pray* for
 D their conversion, shew them *civil respect*, &c. which is no more then
 he might or would do to a very *Jew*, *Turk*, or *Pagan*.

43. As for us, *beloved brethren*, let us in the name and *fear* of
 God beware of all rotten or corrupt *partiality*, in the performance
 either of this, or of any other *Christian duty*, either to God or man.
 And let us humbly beseech the God of all grace and peace, to put
 into our hearts a spirit of *wisdom* and *Charity*, that we may duly
 both *honour* and *love* all men in such sort as becometh us to do: but
 especially that we may *love* and *honour* him above all, who hath al-
 ready so *loved* and *honoured* us as to make us *Christians*; and hath
 E further engaged himself by his gracious promise, to *love*, *honour*, and
reward all those that seek his *honour* and *glory*. To whom be all ho-
 nour and glory ascribed &c.

Ely 65. 5.

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A D
A U L A M.

Sermon IV.

BEUVOYR JULY 1636.

Psalme 19. 13.

Keep back thy servant from presumptuous sins: Let them not have dominion over me. So shall I be upright, and I shall be innocent from the great transgression.

I. **T**His Psalm is one of *Dauids Meditations*. That it is *Dauids*, we have it from ^a the Title in the beginning: That it is a *Meditation*, from ^b the close in the end of it. Now there are but two things especially, whereon to employ our meditations with profit, (to the right knowledg whereof ^c some have therefore reduced the

whole body of Divinity:) *God, and our selves*. And the meditation is then most both compleat and fruitful, when it taketh in both. Which is to be done; either *via ascensum*, when we begin *below* and at our selves, and so build *upwards*, raising our thoughts higher to

^a To the chief Musician, a Psalm of David. verse 1.

^b Let—and meditation of my heart be, &c. verse 14.

^c Calvin. 1. Instit. 1.

Hinc duplici consideratione tota hac vestra oratio tribuatur: sicut Sanctus orabat, Deus, Noverim me, Noverim te. Bernard. serm. 2. de diversis.

the contemplation of God: or *via decensus*: when we begin aloft A
and with him, and so work *downwards*, drawing our thoughts home
upon *our selves*.

2. This later is the method of *this Psalm*: in the former part
whereof *David* beginneth as high, as at the most *Highest*; and
then descendeth as low as to *himself*, in the later. For the succour-
ing of his *Meditations* there, he maketh use of the *two great Books*:
that of *Nature*, or of the *Works* of God; and that of *Scripture*, or of
the *Word* of God. In that, he readeth the *Power*: in this, the *Will*
of his Maker. That declareth his *Glory*: this revealeth his *Plea-*
sure. That from the beginning of the Psalm, (*The heavens declare*
the glory of God &c.) to the end of the sixth verse: This from the
beginning of the seventh verse (*The Law of the Lord is perfect &c.*) to
the end of the eleventh verse.

3. Hence coming to reflect upon himself, he hath now use
of *a third Book*; that of his *own conscience*, wherein are enrolled
the principal acts and passages of his whole life: That by a just
service of the particulars therein *enregistred*, he might observe what
proportion he had held in the course of his by-past life, both with
that *actual obedience*, which some other creatures perform in their
kinds, as also (and that especially) with that *exact obedience*, B
which the Law of God requireth in his word. At the very first
opening whereof, before he read a line of the particulars, his
known sins presenting them in such numberless troops unto his
thoughts, besides a world of *unknown* ones: as not a little agast to
see so large a *Roll* so full and so thick written (*intus & à tergo*;) C
he is forced to break out into this passionate acknowledgment,
Quis intelligit? What living soule is able to understand all his
errors? *Who can tell how oft he hath offended?* in the next former
verse.

4. But *quid tristes querimonie?* *Misery* findeth small ease in D
bare and barren *complaints*: it rather craveth real and speedy
succour. The Prophet therefore upon the first apprehension of
the *multitude of his sins*, instantly addresseth himself unto God for
remedy by *Prayer*. And his suit therein is double: the one for
Mercy, for the time past; the other for *Grace*, for the time to
come. The one, that he might be freed from the *guilt* and *defile-*
ment of the sins he had hitherto done, known or unknown: (*O*
cleans thou me even from my most secret sins:) in the remainder of that
verse. The other, that he might be preserved from contracting
the *guilt* or falling under the *dominion* of any sin thence forward,
especially of any high grievous *presumptuous sin*, in this thirteenth
verse (*keep back*— &c. E

5. The words then are a *Prayer*: wherein we may observe
distinctly and apart, the *Object* matter of the Prayer, the *Petitions*
made concerning that Object; and the *Reasons* brought to enforce
those

a Est Natura
liber primus,
Scriptura se-
cundus: Altera
Posse docens,
altera Velle
Dei. Jo. Rai.
chiliad. Epigr.

a Unicusq; est
liber sua consci-
entia: Et ad
hunc librum
discutendum,
Et emendan-
dum, omnes
alii inveni-
unt. Bern de
inter. domo.
c. 28.
b—Confes-
sariusq; libros
nostros cum
libro vita.
Ibid.

a ὁ γὰρ πρὸς
τὴν ἐξουσίαν
τοῦ κυρίου
ᾧ οὐκ ὁμολογῶ.
Homer.
Iliad. ω.

A those Petitions. The Particulars in all *five*. First, and principally, the *Object* matter of the whole Prayer; those sins, concerning and against which the Prayer is made: stiled here in our translations, *Presumptuous Sins*. Secondly, and Thirdly, two *Petitions* concerning those sins: The one *antecedently*, that God would not suffer him to fall into them, [*keep back thy servant from presumptuous sins*;] 3. The other *by way of reserve*, that at least he would not suffer him to fall under the dominion of them, [*Let them that have dominion over me.*] Fourthly, and fifthly, two *Reasons* fitted to the aforesaid *Petitions*. The one fitted to the *former Petition*, taken from his *relative condition*, as being one of *Gods servants*. Of all sorts of men, *Presumption* is most hatefull in a *servant*; and such am I to thee O Lord: *keep back thy servant therefore from presumptuous sins*. 5. The other Reason fitted to the *later Petition*, taken from the *benefit* he should reap by the grant. If God should please to *keep him free from the dominion* of those sins, he should not doubt (his many failings otherwise notwithstanding) but by his mercy to stand *rectus in curia*, innocent and upright (through his gracious acceptation) from the *great transgression* of totall and finall Apostacy. [*Then shall I be upright, and I shall be innocent from the great transgression.*]

C 6. My purpose is not, to treat of each of those *particulars*, as I have proposed them, apart: but to insist principally, upon that which is the *most principal*, to which also (as being the *common matter* or argument of the whole verse,) they do all in some sort refer, and upon that account will be *occasionally* taken in every one of them somewhere or other in our passage, in the handling thereof; I mean the *Object*; here expressed by the name of *Presumptuous sins*. Wherein I know not how to proceed, more pertinently to the *scope of the Text*, and profitably to *edification*; then by making this *threefold* plain discovery. First, of the *Nature* of these sins; that we may the sooner learn to *know them*: Secondly, of their *danger*; that we may be the more carefull to *shun them*: and Thirdly, of the *means of their prevention*; that by the help of God we may be the better able to *escape them*.

D “ 7. Some difference there is in the *reading*. Which as I “ may not wholly *baulke*; (for without the clearing of that, all the “ ensuing discourse might be suspected to labour of *impertinency*:) “ so I shall not long *insist upon*; for the profit would not counter- “ vail the pains. The *Septuagint* have, ἀπ’ ἀλλοτρίων, and the “ *Vulgar Latine* following them, *ab alienis parce*. &c. Some of “ the *Fathers*, and most of the *Expositors* of the middle and later “ Ages, led (as commonly they are) by one of those *Translations*, “ conceive the meaning, as if *David* had here prayed, to be kept “ from communicating with *other men* in their sins, and from en- “ wrapping himself (by any kinde or degree of *consent*) within the

a Sensus ferè
idem est. Bel-
larm. hic.

b See Engel-
bert. Eng-
præfat. ad;
Schindler.
lex. penta-
glot.

c As Mal 3.
15; 4. 1.
Zach. 12. 10.
&c.

d Vatablus,
Junius, &c.

e S. Hieron.
verit. à Su-
perbia. Bel-
larm.

"guilt of their transgressions. Which truly is a very needfull A
"prayer; and the thing it self worthy the care of every good man.
"But this difference needeth not hinder us in our proposed passage.
"First, becaule, although that were granted *the truer reading*, the
"words might yet without much enforcement bear a *construction*
"agreeable to our present entendment: and accordingly a some
"that follow that reading have so understood them. But *secondly*,
"and especially, because the mistake in the *Greek* and *Latin trans-*
"lations grew apparently from the neer affinity of character be-
"tween the two Hebrew letters *ז* and *ח* which hath occasioned B
"the like mistake in sundry other words, noted in the *Hebrew*
"Lexicons: and some also between these very words *Zarim* and
"Zadim in other places of Scripture, as well as in this. But since
"the constant reading in all Copies extant is with *Daleth* and
"not *Resh*; and so not onely the old Hebrew Doctors, with d the
"learnedest Expositors of this last Age, but some of the ancient
"Fathers also, e St Hierom by name (who was among them all in-
"comparably the best skilled in the *Original*) have expounded it: X
"we need not put our selves to any farther business for this matter,
"but take the common reading as it is in our *English translations*
"both Old and New, [Keep back thy servant from presumptuous C
"sins.

8. And then the first thing we have to do, is to lay open the
Nature of these presumptuous sins: for that is ever the first question
that every man will ask concerning any thing proposed to debate
under any name or notion; What doth that name or word import?
To presume then, in the common use and notion of the word with
us, importeth ever a kinde of confidence or boldness in the Presumer.
And it may be taken, either in a good, or in a bad sense: but more
usually in the bad; as (by reason of common abuses) most other
indifferent words are. He that hath a fast friend, that he thinketh
will support him, will sometimes adventure upon an undertaking, D
which he is not able to go through with all alone, nor durst under-
go, if he had not such a friend to rely upon. When a man doth so;
we say, he presumeth upon that friend: that is, he is confident,
that friend will not fail to assist him therein to his utmost power:
Now if a man be bold to do but what he may and should do, and that
withall he have some good ground for his confidence, ("from the
"consideration of his friends ability, the experience of his love,
"some former promises on his friends, or merit on his own part,
"or other like) so as every man would be ready to say he had
"reason to presume so far of his friend: this is a good, reasonable, E
and warrantable presumption. But if he fail in either respect,
as if he presume either to do unlawful, unworthy, or unbe-
fitting things; or to do even lawful things, when there appeareth
no great cause why any man should think his friend obliged by the
laws

A laws of friendship to assist him therein: then is such his *presumption*, a faulty and an evil *presumption*. And whatsoever may bear the name of a *Presumptuous sin* in any respect, is some way or other tainted with such an evil irrational *presumption*.

9. But we are further to note, that *presumption* in the worse sense, and as applied to *sin*, may be taken either *Materially*, or *Formally*. If these termes seem obscure; with a little opening I hope the difference between these two will be easily understood. Taken materially, the *sin of Presumption* is a speciall kinde of sin, distinguished from other species of sins by its proper *Object* or *Matter*: when the *very matter* wherein we sin, and wherby we offend God, is *Presumption*: and so it is a branch of *Pride*. When a man *presuming* either upon his *own strength*, or upon *Gods assisting* him, undertaketh to do something of *himself*, not having in himself (by the ordinary course of nature, and the *common aid* which God affoordeth to the actions of his creatures in the *ordinary wayes* of his providence) *sufficient strength* to go through therewithall: or expecteth to receive some *extraordinary assistance* from the *Mercy*, *Power* &c. of God, not having any sufficient ground (either from the *general promises* contained in the Scriptures, or by *particular immediate revelation*) that God will certainly so *assist* him therein.

C 10. All those men, that *over-value* themselves, or out of an overweening conceit of their *own abilities* attempt things beyond their power; That *lean to their own understandings*, as Solomon; That *minde high things*, and *are wise in their own conceits*, as St Paul; That *exercise themselves in great matters*, and *such as are too high for them*, as David expresseth it. All those that perswade themselves they can *persist* in a holy course without a continual supply of *Grace*; or that think they can continue in their sins so long as they think good, and then *repent* of them and *forsake* them at their leasure whensoever they list; or that doubt not but to be able by their *own strength* to stand out against any temptation: All these I say, and all other like, by *presuming* too much upon themselves, are guilty of the *sin of Presumption*: "To omit the *Poets*, who have set forth the folly of this kind of *Presumption* in the Fables of *Phaethon*, and *Icarus*: A notable example we have of it in the Apostle *Peter*, (and therein a fair warning for others *not to be high minded but to fear*) who in the great confidence of his own strength, could not believe his Master (though he knew him to be the *God of truth*) when he foretold him he would yield; but still protested, that if all the world should forsake him, yet he would never do it.

E 11. Nor onely may a man offend in this kinde, by *presuming* upon himself too much: but also by *presuming* even upon God himself without warrant. He that repenteth truly of his sins, *presuming* of Gods *mercy* in the forgiveness thereof; or that walketh uprightly and conscionably in the wayes of his calling, *presuming* of Gods

Prov. 3. 5.
Rom. 12. 16.
Psal. 131. 1.

Rom. 11. 20.

Mat. 26. 33.

Presumptio non modo circa proprias vires; sed etiam circa divinam potentiam vel misericordiam contingere potest. Aquina. 22. qd. 21. 1.

Gods Power for his protection therein; sinneth not in so presuming. A
 Such a presumption is a fruit of Faith, and a good presumption: be-
 cause it hath a sure ground, a double sure ground for failing;
 first in the Nature, and then in the Promise of God. As a man may
 with good reason presume upon his friend, that he will not be want-
 ing to him in any good office, that by the just Laws of true friendship
 one friend ought to doe for another. But, as he presumeth too
 much upon his friend, that careth not into what desperate exigents
 and dangers he casteth himself, in hope his friend will perpetually
 redeem him, and relieve him at every turne: So who ever trust-
 eth to the Mercy, or to the Power of God, without the warrant of B
 a promise, presumeth farther then he hath cause: and though he
 may flatter himself, and call it by some better name, as Faith, or
 Hope, or Affiance in God; yet is it in truth no better then a
 "groundless and a wicked Presumption. Such was the presumption
 "of those Sons of Sceva, who took upon them (but to their shame
 "and sorrow) to call over them that had evil spirits the name of the
 "Lord Jesus in a form of adjuration Acts 19. when they had no
 "calling or warrant from God so to do. And all those men, that
 going on in a wretched course of life, do yet hope they shall finde
 mercy at the houre of death: All those that cast themselves into
 unnecessary either dangers or temptations, with expectance that God C
 should manifest his extraordinary Power in their preservation: All
 those that promise to themselves the End without applying them-
 selves to the Means that God hath appointed thereunto; (as to
 have Learning without Study, wealth without Industry, comfort
 from children without carefull education &c.) for as much as
 they presume upon Gods help without sufficient warrant, are
 guilty of the Sin of Presumption, taken in the former notion, and
 Materially.

12. But I conceive the Presumptuous sins here in the Text to be-
 long clearly to the other notion of the word Presumption, taken D
 formally, and as it importeth (not a distinct kinde of sin in it self,
 as that Groundless Presumption whereof we have hitherto spoken
 doth, but) a common accidentall difference, that may adhere to sins of
 any kinde: even as Ignorance and Infirmitie, (whereunto it is op-
 posed,) also may. Theft and Murther, which are sins of speciall
 kinds, distinguished either from other by their special and proper
 Objects; are yet both of them capable of these common differ-
 ences: in as much as either of them may be committed, as some-
 times through Ignorance, and sometimes through Infirmitie, so also
 sometimes through wilfulness or Presumption. E

13. The distribution of Sins into sins of Ignorance, of Infirmitie,
 and of Presumption, is very usual, and very usefull, and compleat e-
 nough without the addition (which some make) of a fourth sort, to
 wit, Sins of Negligence or Inadvertency, all such sins being easily redu-
 cible

Act. 13. — 16.

Aquin. 1. 2.
 qu. 76. &c.

A cible to some of the former three. The ground of the distinction is laid in the *Soule* of man; wherein there are three distinct *prime faculties*, from which all our actions flow: the *Understanding*, the *will*, and the sensual Appetite or *Affections*. If nothing were amiss in any of these, all our actions issuing thence would be perfect, and free from all stain of sin. But it is a truth, and our misery, that in this state of corruption the whole *soule* is out of frame, and all the *faculties* thereof depraved. Much Blindness and Error in the *Understanding*; much Rashness and Impetuosity in the *Affections*; much stubbornness and perverseness in the *will*:
 B which rendreth our whole lives full of *Swervings*, *Weaknesses*, and *Rebellions*. Yea by reason of the joynt concurrence of those three *faculties* in their operations: there is in most *sinfull actions*, (especially those that are compleatly such) a mixture of *Ignorance*, *Infirmity*, and *Wilfulness* or *Presumption*. Whence it is, that all *Sins* are in the Scriptures indefinitely and indifferently called, sometimes *Errors*, sometimes *Infirmities*, and sometimes *Rebellions*.

14. But when we would speak more exactly of these three differences, and so as to distinguish them one from another by their proper appellations: the enquiry must be, when a sin is done, where the fault lay most; and thence it must have the right denomination. 1. If the *Understanding* be most in fault, not apprehending that good it should, or not aright: the *sin* so done, though possibly it may have in it somewhat both of *Infirmity* and *Presumption* with all, is yet properly a *Sin* of *Ignorance*. 2. If the main fault be in the *affections*, through some sudden passion or perturbation of minde; blinding, or corrupting, or but outrunning the Judgement; as of *Fear*, *Anger*, *Desire*, *Joy*, or any of the rest: the *Sin* thence arising, though perhaps joyned with some *Ignorance* or *Presumption* withall, is yet properly a *sin* of *Infirmity*. 3. But if the *Understanding* be competently informed with knowledge, and not much blinded or transported with the incursion of any sudden, or violence of any vehement perturbation, so as the greatest blame must remain upon the untowardness of the *will*, resolutely bent upon the Evil: the *Sin* arising from such *wilfulness*, though probably not free from all mixture of *Ignorance* and *infirmity* withall, is yet properly a *wilfull Presumption*; such a *Presumptuous sin*, as we are now in treaty of.

15. Rules are soonest learned, and best remembred, when
 E illustrated with fit Examples. And of such, the rich storehouse of the Scripture affordeth us in each kinde, variety and choice enough: whence it shall suffice us to propose but one eminent one of each sort. The Men, all of them for their holiness, of singular and worthy renown: David, S. Peter, and S. Paul. The Sins, all of them for their matter, of the greatest magnitude: Murthering

Murdering of the innocent, Abnegation of Christ, Persecution of the Church. *Pauls persecution*, a grievous Sin, yet a Sin of Ignorance, *Peters denial*, a grievous Sin, yet a Sin of Infirmitie: *Dauids Muriber* a far more grievous sin then either of both, becaule a sin of Presumption.

16. St Paul before his conversion, whilst he was Saul, persecuted and wasted the Church of God to the utmost of his power: making havock of the professors of Christ, entring into their very houses, and ^a *haling thence to prison both men and women*; and posting abroad with letters into remote quarters, to do all the mischief he could every where, with great fury, as if he had been mad, breathing out where ever he came nothing but threatnings and slaughter against the Disciples of the Lord. His ^b Affections were not set against them through any personal provocations, but meerly out of zeal to the Law: and surely his zeal had been good, had it not been blind. Nor did his will run crofs to his judgment, but was led by it; for he verily thought in himself that he ought to do many things contrary to the Name of Jesus: and verily his will had been good, had it not been mis-led. But the errour was in his understanding: his judgment being not yet actually convinced of the truth of the Christian Religion. He was yet fully perswaded that Jesus was an impostor, and Christianity a pestilent sect raised by Satan to the disgrace and prejudice of Moses and the Law. If these things had indeed been so, as he apprehended them, his Affections and Will, in seeking to root out such a sect, had been not onely blameless, but commendable. It was his erroneous Judgment that poisoned all; and made that, which otherwise had been zeal, to become Persecution. But however, the first discernable obliquity therein being in the Understanding, that Persecution of his was therefore a Sin of Ignorance: so called, and under that name condemned by himself, 1 Tim. 1. 13.

17. But such was not Peters denial of his Master. He knew well enough who he was: having conversed so long with him, and having long before so amply confessed him. And he knew also, that he ought not for any thing in the world to have denied him: That made him so confident before that he would not do it, becaule he was abundantly satisfied that he should not do it. Evident it is then, that Peter wanted no knowledg, either of his Masters person, or his own duty: and so no plea left him of Ignorance, either Facti or Juris. Nor was the fault so much in his will, as to make it a sin properly of Presumption. For albeit de facto he did deny him when he was put to it, and that with fearful oaths and imprecations; yet was it not done with any preperfed Apostacy or out of design. Yea he came rather with a contrary resolution: and he still honoured his Master in his heart, even then when he denied him with his tongue: and as soon as ever the watch-word was given him by the second cock, to prefer to his consideration what he had done, it grieved him sore that he had so done, and he wept bitterly for it. We find

Gal. 1. 13.

Acts 8. 3.

α ἡ ἀπὸ
ἀγῶν, ἐδὲ
ἐλκυσσάμενος
τοὺς Χριστ.
ibid.

Acts 9. 2.

and 22. 5.

περιωρῶς
μαρτυροῦν
Acts 26. 11.

—9. 1.

—b Phil. 3. 6.

ζήλω ἡ γὰρ
ἐπὶ ταῦτα
ἐπὶ τοῖς Χριστ.
ubi supra.

Acts 26. 9.

ἀφροῦν ἐπὶ
νοῦ ἐν ἀπείρῳ.

Mat. 16. 16.

Mark 14. 71.

—72.

Luke 22. 62.

no

A no circumstance in the whole relation, that argueth any deep obstinacy in his will. But in his Affections then, Alas! there was the fail. A sudden ^a qualm of fear surprizing his soul, when he saw his Master so despightfully used before his face, (which made him apprehensive of what hard usage himself might fall under; if he should then and there have owned him) took from him for that time the benefit and ^b use of his reason: and so drew all his thoughts to this one point, how to decline the present danger, that he had never a thought at so much liberty, as to consult his judgment, whether it were a sin, or no. And thus, proceeding from such a suddain distemper of passion, Peters denial was a sin properly of Infir-

^a καὶ τὸ δὲ δὲ
καταγορεῖ
Dels. Chryf.
in Mat. 26. 75.

^b οὐδὲ μὴ
μὲν οὐδὲ μὴ
σας 3. Arist.
5. Ethic. 10.

18. But Davids sin in contriving the death of Uriah, was of a yet higher pitch, and of a deeper dye, then either of these. He was no such stranger in the Law of God, as not to know that the wilful murder of an innocent party, such as he also knew Uriah to be, was a most loud crying sin: and therefore nothing surer, then that it was not meeterly a sin of Ignorance. Neither yet was it a sin properly of Infirmary: and so capable of that extenuating circumstance, of being done in the heat of Anger, as his uncleanness with Bathsheba was in the heat of Lust, ("although that extenuation will
C "not be allowed to pass for an excuse there, unless in tanto only, "and as it standeth in comparison with this fouler crime.) But having time and leasure enough to bethink himself what he was about, he doth it in coole blood, and with much advised deliberation: plotting and contriving this way and that way to perfect his design. He was resolved, whatsoever should become of it, to have it done: in regard of which settled resolution of his will, this sin of David was therefore a high presumptuous sin.

^a Sam. 11. per totum.

19. By the light of these Examples we may reasonably discover what a Presumptuous sin is, and how it is distinguished from those of Ignorance and Infirmary. Take the sum of all thus. When a man sufficiently convinced in his understanding, that the thing he would do was unlawful, and displeasing unto God; or at least hath sufficient means so to convince him, if he be not willingly wanting to himself in the use thereof, so as he cannot justly plead Non putaram; And then besides hath time and leisure to advise with himself, to examine the case and every circumstance of it, and to apply the light that is in his understanding thereunto; And yet when all is done, resolveth contrary to the dictates of his own reason, and the checks of his own conscience, to go on, to put his wicked intentions into act, and to fulfill his own will, the appatent inconformity thereof unto the will of God notwithstanding: this is a wilfull and a fearfull Presumption. Her speech in the Poet expresseth it in part,

Medea apud
Ovid.
Τὰ Χρυσ
ὁμοιωθεα, &
πρὸς τὸν οὐρανόν.
Οὐκ ἐκ τῶν
ἰδὲ δ. οἱ ἰδὲ
See, Eurip. in
Hippol. act. 2.

———Video meliora, proboque;
Deteriora sequor ———

I see I should do *that*, and I know I should do better to doe *that*: but I have a minde rather to *this*; and therefore I will do *this*. When we advance *our own wills*, not only against the *express will* of our great God, but even against the *clear light* of our own *Consciences*; and are not able (nor indeed careful) to give any other reason *why we will* do this or that, but only *because we will* (*pro ratione voluntas*;) so making our *own will* (a piece of no good Logick) both the *Medium* and the *Conclusion*: we do then rush headlong into those *sins*, from which David here prayeth so earnestly to be with-held [Keep back thy servant O Lord from Presumptuous Sins.

20. Now we see what *Presumptuous sins* are: we are to consider next, how *great* and *mischievous* they are. Certainly if there were not something in them, more then in other ordinary sins; David would not pray against them in such a special manner as here we see he doth: and that in *four* particulars.

21. First, because those other sins are *quotidianæ subreptionis*, such as the servant of God, though he walke never so warily, may yet be (and often is) overtaken with, through *incogitancy*, and the frequency of such *temptations* as lie so thick in our way every where, that the most watchfull eye cannot alwayes be aware of them all: his prayer therefore concerning them is, that as he is ever and anon gathering soyle by them, so God would be ever and anon *cleansing* him from them, [O cleanse thou me from my secret faulcs.] But as for these greater and *presumptuous sins*, he desireth the powerfull aidance of Gods holy spirit to *with-hold him* wholly from them, and to *keep him back* from ever approaching too near unto them [Keep back thy servant from presumptuous sins. As a traveller in a deep rode, will be choise of *his way* throughout, to keep himself as *clean* as he can from bespotting even with *mire* and *dirt*: but if he spie a rotten bog or a deep *precipice* just before him; he will make a sudden stop, *hold back*, and cast about for a safer way, he will be sure (for fear of lying fast, or venturing a joynt,) to *keep out* of that howsoever: So David here; *Cleanse me* from those, but *keep me back* from these.

22. Secondly, in his petition he maketh mention of his *service* and dependance. He often professeth himself the servant of God, Truly I am thy servant, I am thy servant, and the son of thy handmaid. And he often remembreth it to good purpose, and presseth it for his advantage, upon sundry occasions in this book of Psalms: as he doth here very seasonably and pertinently, [keep back thy servant—]Imphying, that these *Presumptuous Sins*

ἡ δὲ ἐκ τῶν
ἡ γ. Gal. 6.1.

Psal. 116.16.

A Sins are more unbecoming the servant of God, and more unpardonable in him, then those other faults are. As a discreet Master will pass by many *oversights* in his servant, if sometimes for want of wit; and some *negligences* too, if haply for want of care, he doe now and then otherwise then he would have him. But it would exceedingly provoke the spirit of the most suffering Master, to see his servant, though but once, to do that which he knew would offend him in a kinde of bravery, and out of a sawcy and a self-willed Presumption: (as who say, I know it will anger my Master, but all is one for that; I will do it tho:) no Patience would endure this. So the servant of God, by one presumptuous sin doth more grieve and exasperate the holy spirit of his gracious Master, and more highly provoke his just indignation, then by many Ignorances or Negligences.

a Idem delictum in duobus non eodem modo afficiet: si alter per negligentiam admittit, alter curavit ut nocens esset. Senec. l. de ira. 16.

23. Thirdly, he speaketh here of Dominion, [Let them not have the Dominion over me.] Any small sin, may get the upper-hand of the sinner, and bring him under in time, and after that it is once habituated by long custome: so as he cannot easily shake off the yoke, neither redeem himself from under the tyranny thereof. We see the experiment of it but too often and too evidently in our common Swearers and Drunkards. Yet do such kinde of sins for the most part, grow on by little and little, steal into the throne insensibly, and do not exercise Dominion over the enslaved soule, till they have got strength by many and multiplied Acts. But a Presumptuous sin worketh a great alteration in the state of the soule at once, and by one single act advanceth marvellously: weakning the spirit, and giving a mighty advantage to the flesh, even to the hazard of a compleat Conquest.

24. Lastly, he speaketh of the great offence: Totall and Final Apostacy; which some understand to be the very sin against the Holy Ghost: which cutteth off from the offender all possibility of pardon and reconciliation, because it is supposed to be attended with finall impenitency; and without penance there is no hope of reconciliation; or place for pardon. David petitioneth to be kept back from these Presumptuous sins, and free from their Dominion, that so he might be upright and innocent from the great transgression. As if these Presumptuous sins did make some nearer approaches to that great transgression: and as if no man could well secure himself against the danger of finall impenitencie, but by keeping out of the reach of these Presumptuous sins.

E 15. From all these intimations in the Text we may conclude, there is something more in Presumptuous sins, then in sins of Ignorance and Infirmitie: the Obliquity greater, and the Danger greater. Which we are now a little farther to discover, that so our care to avoid them may be the greater. Their Obliquity is best seen in the Cause: their Danger, in the Effects. It hath been cleared already,

I. qui injuriæ.
F. de furtis.
47. 253.

dy, that *Presumptuous sins* spring from the perverseness of the will, A
as the most proper and *Immediate cause*: and it is the will, that
hath the chief stroke in all *moral actions*, to render them good or bad,
better or worse. It is a Maxim among the Casuists, *Involuntarium*
minuit de ratione peccati: and *Voluntas distinguit maleficia*, say the
Lawyers. So that albeit there be many circumstances, as of *Time*,
Place, *Persons*, &c. and sundry other respects, especially those of
the *Matter*, and of the *End*, very considerable for the aggravating,
extenuating, and comparing of *sins* one with another: yet the
consent of the will is of so much greater importance then all the rest,
that (all other considerations laid aside) every *sin* is absolutely by B
so much greater or lesser, by how much it is more or less voluntary.
Sithence therefore in *sins* of *Ignorance* and *Infirmity* there is less
wilfulness; the will being misled in the one by an *Error* in the
Judgment, and in the other transported by the violence of some
Passion: and in *sins* of *Presumption* there is a greater wilfulness;
wherein the will, wanting neither *information* nor *leisure* to resolve
better, doth yet knowingly and advisedly resolve to do ill: it will
necessarily follow, that *Presumptuous sins* are therefore far greater
sins, then either of the other are. The will being abundantly and
beyond measure wilful, maketh the *sin* to be abundantly and beyond C
measure sinful. Doubtless far greater was *David's* sin, in mur-
dering (though but) his servant: then either *Peters*, in de-
nying his Master; or *Sauls*, in blaspheming and persecuting his
Saviour.

26. Nor only do *Presumptuous Sins* spring from a worse Cause
then the other, and thence are more Sinful: but do also produce
worse Effects then they, and so are more Dangerous. Whether we
look at them before, or at the time of Repentance, or after. Before
Repentance, they harden the heart wonderfully; they waste the con-
science in a fearful manner, and bring such a callous crust upon the D
inner man: that it will be * a long and a hard work, so to sup-
ple, soften, and intender the heart again, as to make it capable of
the impressions of Repentance. For alas! what hope to do good
upon a wilful man? The most grave admonitions, the most reasona-
ble reproofs, the most powerful exhortations, the most convincing
Reasons that can be used to such a man; are but *Tabula cæco*, as a
curious picture to a blinde man; (for who so blinde, as he that
will not see?) and *Fabula surdo*, a pleasant tale to a deaf man; (for
whoso deaf as he that will not hear?)

27. Thus it is with wicked men and cast-aways, whose brawny
hearts are by these wilful rebellions fitted for, and fatted up unto de- E
struction. And verily not much better then thus is it with Gods faith-
ful servants for the time; if at any time they hap to fall into any
presumptuous sin. In what a sad condition may we think poor Da-
vid was, after he had layen with the wife, and slain the husband?
What

* Tardius pec-
catum solvitur,
quod per consi-
lium solidatur.
Gregor. de
cura pastor.
part. 3.

A What musick could he now (trow ye) find in his own *Anthems*? with what comfort could he say his *Prayers*? Did not his *tongue*, think ye, cleave to the roof of his mouth? and had not his *right hand* welnigh forget her cunning? To the judgment of man, no difference for some moneths together (during his *unrepentance*) betwixt *holy David*, the man after Gods own heart, and a *profane scorner*, that had no fear of God before his eyes. Such waste and havock had *that great sin* made, and such spoil of the graces and pledges of Gods holy Spirit in his soul. Look how a sober wise man, who when he is himself is able to order his words and affairs with excellent discretion; when in a sharp burning-fever his blood is inflamed, and his brain distempered, will rave, and talke at randome, and sling stones and dirt at all about him, and every other way in his speeches and motions, behave himself like a fool or mad-man: so is the servant of God, lying under the guilt of a *Presumptuous sin*, before Repentance.

28. And then when he doth come to *repent*; Lord what ado there is with him, before that *great stomach* of his will come down, and his *masterful spirit* be soundly subdued! And yet down it must, subdued it must be; or he getteth no *pardon*. What shrinking and drawing back, when the wound commeth to be *searcht*? And yet a *searcht* it must be, and *probed* to the bottome; or there will be no perfect recovery. *Presumptuous sins*, being so grievous as

C hath been shewed, let no man think they will be removed with

b mean and ordinary *Humiliations*: The Remedy must be proportioned, both for strength and quantity, (*Ingredients* and *Dose*) to the *Quality* and *Malignity* of the distemper; or it will never do the cure. As stains of a deep dye will not out of the cloath, with such ordinary washings, as will fetch out *lighter spots*: so to cleanse the heart defiled with these deeper pollutions, these *crimson and*

D *scarlet sins*, and to restore it pure *white as snow or wool*; a more solemn and lasting course is requisite, then for lesser transgressions.

It will c ask more *sighs*, more *tears*, more *indignation*, more *revenge*; a stronger intusion of all those sovereign ingredients prescribed by St Paul 2 Cor. 7. before there can be any comfortable hope that it is pardoned. The *Will* of a man is a sowre and stubborn piece of *clay*, that will not frame to any serviceable use, without much *working*. A soft and *tender heart* indeed is soon rent in pieces: like a *silken garment*, if it do but catch upon any little nail. But a heart hardened with long custome of sinning, especially if it be with one of these *presumptuous sins*, is like the *knotty*

E *root-end of an old Oak*, that hath layen long a drying in the sun. It must be d a *hard wedg* that will enter, and it must be handled with some skill too to make it do that: and when the *wedg* is entred, it will endure many a *hard knock*, before it will yield to the cleaver, and fall in sunder. And indeed it is a blessed thing, and to be

acknowledged |

a *Alto vulnere diligens et longa medicina non desit.* Cyprian serm. 5. de lapsis. — ἡ δὲ ἐπαρκὴς τοῖς μαγδαλοῖς παύσεται μὴ ἐξῆς αὐτῆς. Nazianz. Arcan. carm. 8.

Elsay 1. 18.

2 Cor. 7. 11.

c *Quam magna deliquimus, iam granditer desecamus.* Cyprian. ibid.

d — *dure nodo*

durus cuneus.

Adag.

— *gravissimus*

nodus non po-

test exvelli nisi

gravissimo op-

porio. Ambros.

acknowledged a gracious evidence of Gods unspeakable mercy, to those that have wilfully suffered such an *unclean spirit* to enter in, and to take possession of their souls, if they shall ever be enabled to out him againe, though with never so much fasting and Prayer. Potentes potenter, they that have mightily offended, shall be sure to be mightily tormented, if they repent not: and therefore it is but reason they should be mightily humbled, when they do repent.

29. After Repentance also, Presumptuous sins for the most part have their uncomfortable Effects. Very seldome hath any man taken the liberty to sin presumptuously; but he hath after met with that which hath been grievous to him: either in outward things, or in his good name, or in his soule; in some or other of these, if not in all, even after the renewing of himself by repentance, and the sealing of his pardon from God. Like a grievous wound or sore, that is not only of a hard cure, but leaveth also some remembrance behinde it, some scarr in the flesh after it is cured.

30. First, a Presumptuous Sinner rarely escapeth without some notable outward Affliction. Not properly as a debt payable to the Justice of God by way of satisfaction: for there is no proportion between the one and the other. But partly, as an evidence of Gods high displeasure against such a high provocation; and partly as a fit chastisement, wherewith he is pleased in mercy to correct his servants when they have demeaned themselves so presumptuously: that both they and others may be admonished by that example to do so no more. Be David the instance. What a world of mischief and misery did he create unto himself by that one presumptuous fact in the matter of Uriah, almost all the days of his life after? The Prophet Nathan at the very same time, when he delivered him Gods royall and gracious pardon for it, under seal (*Transiit peccatum, the Lord hath put away thy sin*:) yet did he withall read him the bitter consequents of it; as you have them set down 2 Sam. 12. And as he foretold him, accordingly it fell out with him. His daughter defiled by her brother: that brother slain by another brother: a strong conspiracy raised against him by his own son: his Concubines openly defiled by the same son: himself afflicted with the untimely and uncomfortable death of that son, who was his darling: reviled and cursed to his face by a base unworthy companion: besides many other affronts, troubles, and vexations continually. He had few quiet hours all his life long: and even upon his death-bed not a little disquieted with tidings of his two sons, almost up in arms about the succession. We use to say, *The wilful man never wanteth woe*: and truly David felt it by sad experience, what woe his wilfulness wrought him.

31. Secondly, Presumptuous sins are often Scandalous; leaving an indeleble stain and blot upon the name and memory of the guilty offender; not to be wholly wiped off, so long as that name and

2 Sam. 12. 13.

2 Sam. 13. 14.
— 29.

2 Sam. 15. 12.
— 16. 22.
— 18. 33.

2 Sam. 16. 5.
&c.

1 King. 1. 17.
&c.

A and memory lasteth. *David* must be our instance here too : who sinned many other times and wayes, besides that in the matter of "*Uriah*. It can be little pleasure to us to rove into the infirmities of Gods servants, and bring them upon the stage : it would perhaps become our charity better to cast a mantle over their nakedness, where the fact will with any tolerable construction bear an excuse. Yet sith all things that are written are written for our learning, and that it pleased the wisdom of God, for that end to leave so many of their failings upon record, as glasses to represent unto us our common frailties, and as monuments and marks to minde us of those rocks whereat others have ship-wrackt : it cannot be blamed in us, to take notice of them, and to make the best use we can of them for our own spirituall advantage. His diffidence then, and anxiety, lest he should perish one day by the hands of *Saul*, when he had Gods promise that he should outlive him. His deep dissimulation with and before *Achis* ; especially when he tendered his service to him in the wars. His rath cholerick vow to destroy *Nabal* and all that belonged to him ; who had indeed played the churle and the wretch with him (as covetous and unthankfull men sometimes will doe,) but yet in rigore had done him no wrong. His double injustice to his loyall subject *Mephibolbeth* (and therein also his forgetfulness of his old and trusty friend *Jonathan*) first, in giving away all his lands upon the bare suggestion of a servant, and that to the false informer himself, and that without any examination at all of the matter ; and then, in restoring him but halfe again, when he knew the suggestion to be false. His fond affection to his ungracious son *Absalom* ; in tending his life before his own safety and the publick good, and in taking his death with so much unmanly impatience. His lenity and indulgence to his other son *Adonijah*, who was no better then he should be neither ; to whom he never said so much at any time, as *Eli* did to his sons, why hast thou done so ? His carnall confidence in the multitude of his subjects, when he caused them to be numbred by the pole. These (and perhaps some other) sinfull oversights, which doe not presently occur to my memory, are registred of *David*, as well as the murder of *Uriah*. Yet as if all these were as nothing in comparison of that one : that one alone is put in by the holy Ghost by way of exception, and so inserted as an exception in that glorious testimony, which we finde given of him **I. King. 15. 5.** [*David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the dayes of his life, save only in the matter of Uriah the Hittite.*] That is, he turned not aside so foulely, and so contemptuously, so presumptuously and so provokingly in any other thing, as he did in that business of *Uriah*. All his Ignorances, and Negligences, and Inconsiderations, and Infirmities are passed over in silence : only this great Presumptuous Sin standeth

Rom. 15. 4.

1 Sam. 27. 1.
1 Sam. 21. 12.
& 27. 10.
& 28. 8.
1 Sam. 25. 22.

2 Sam. 16. 4.

— 19. 23.
— 18. 5. 33.

1 King. 1. 6.
2 Sam. 24. 1.
&c.

standeth up as a pillar or monument erected *ad perpetuam rei memoriam*, to his perpetual shame in that particular; for all succeeding generations to take *warning* and *example* by.

32. Yet were this more tolerable, if besides a *Stain* in the *Name*, these *Presumptuous sins* did not also leave a *Sting* in the *Conscience* of the sinner: which abideth in him many times a long while after the sin is *repented* of and *pardoned*; ready upon every occasion to smite him and to gall him with some touch and remorse of his old *presumption*. Like as a man, that having gotten some *sore bruise* in his youth, and by the help of *Surgery* and the strength of *youth* overworn it; may yet carry a *grudging* of it in his bones or joynts by fits, perhaps to his dying day. And as for the most part such *grudgings* of an old bruise are aptest to recur upon some new *distemper* of *body*, or upon *change* of *weather*: so the grief of an old *presumptuous sin* is commonly most felt, upon the committing of some *new sin*, or the approach of some *new affliction*. Do you think *David* had not in all those *afflictions* that after beset him, and at the apprehension of every *sinful oversight* into which he fell, a fresh remembrance withall of the *matter* of *Uriah*, not without some grief and shame thereat? As the distressed *Josephs brethren* met with in *Egypt* *Gen. 42.* brought to their remembrance their treacherous dealing with him: which was (by probable computation) at the least *twenty years* after the thing was done. Yea and after their fathers death, (which by the like probable computation was near upon *twenty years* more) the remorse of the same sin wrought upon their consciences afresh, perplexing their hearts with new *fears* and *jealousies*. "True it is, the sinner once *thoroughly* "purged of the sin by repentance, *hath no more conscience* of that sin, "in that fearful degree (ordinarily) as to be a *perpetual rack* to his "soul, and to torment him with restless doubtings of his reconciliation even to *despair*: yet can it not chuse but put some "affrightment into him, to remember into what a *desperate estate* he "had before plunged himself by his own *wilful disobedience*, if God "had not been infinitely gracious to him therein. Great *presumptions* will not suffer him that hath repented them, for ever quite to *forget* them: and he shall never be able to *remember* them, without *shame* and *horror*.

33. Great cause then had *David* to pray so earnestly (as we see here he doth) against them; and as great cause have the best of us to use our best care and endeavour to avoid them: being they spring from such *curst* root, and are both so *grievous* to the holy spirit of God, and of such *bitter consequences* to the guilty offender. Our next business will be, (the *sin* and *danger* being so great) to learn what is best to be done on our part, for the avoiding and preventing both of *sin* and *danger*. Now the *means of prevention* (our third Discovery) are, First to seek help from the hand of God, by praying

Gen. 42. 21-22
V. Jacob. Ar-
mach. Annales
2. m. 2276.
—2315.
—50. 15—17.

A praying with *David* here that the Lord would *keep us back*; and then to put to our own helping hand, by seconding our prayers with our best endeavours, to *keep our selves back*, from these *presumptuous sins*.

34. *A Jove Principium*. We have no stay, nor command of our selves; (so masterful are our *wills*, and headstrong :) but that; if God should leave us wholly to the *wildness* of our unruly nature, and to take our own course, we should soon run our selves upon our own *ruine*. "Like unto the horse and mule *that have no understanding*, to guide themselves in a right and safe way; but they must be holden in with bit and bridle put into their mouths: else they will either do or finde mischief. If we be not kept back with strong hand (and no other hand but the hand of God is strong enough to *keep us back*;) we shall soon run into all extremities of evil with the greatest impetuosity that can be, as the horse rusheth into the battle; running into every excess of riot as fast as any temptation is let before us, and committing all manner of wickedness with all kinde of greediness. *David* knew it full well; and therefore durst not trust his own heart too far: but being jealous over himself with a Godly jealousy, evermore he made God his refuge. If at any time he had been kept back from sinning, when some opportunity did seem to tempt or provoke him thereunto; he blessed God for it: for he saw it was Gods doing, more then his own (*Blessed be the Lord, that hath kept his servant from evil*) in the case of *Nabal*, 1 Sam. 25. If at any time he desired to be kept back from sinning, when *Satan* had laid a bait for him without, suitable to some lust stirring within; he sought to God for it: for he knew that he must do it; himself could not, (*keep back thy servant also from presumptuous sins*) here in the Text. Without his help and blessing all endeavours are in vain; his help and blessing therefore must be sought for in the first place by Prayer.

Psal. 32. 9.

Jerem. 8. 6.
1 Petr. 4. 4.
Eph. 4. 19.

1 Sam. 25. 32.
-34-

D 35. But we may not think, when we have so done, that we have done all that lieth upon us to do; and so an end of the business. It is Gods blessing, I confesse, that doth the deed; not our endeavours: but we are vain, if we expect Gods blessing, without doing our endeavours. Can we be so senseless as to imagine it should serve our turn to say, *Lord keep us back*: and yet our selves in the mean time thrust forward as fast as we can? No: if we will have our prayers effectual, (and in their efficacy is our chiefest hope and comfort;) we must second our faithful prayers with our faithful endeavours. *Oculus ad cælum; manus ad clavum*. Then may we with confidence expect, that God should do his part in keeping us back, when we are duly careful to do our part also towards the keeping our selves back from presumptuous sins. Against which sins, the best and most sovereign preservatives, I am yet able to prescribe, are these four following. It is every mans concernment: and therefore I hope it shall be without offence, if after the

—*thee saul*—
1 John 5. 18.

M

example

example of God himself in delivering the Law, I speak to every mans soul (as it were) *in particular*. A

36. For the avoiding then of *Presumptuous sins*: First, be sure never to doe any thing against the clear light of thine own *Conscience*. Every *known sin* hath a spice of wilfulness and *presumption* in it. The very compolure of *Dauids Prayer* in the present passage implieth as much; in passing immediately, after the mention of his *secret and unknown sins*, to the mentioning of these *presumptuous Sins*: as if there were scarce any *medium* at all between them. And every *sin against conscience* is a known sin. A man hath not a *heavier Foe* then his own *Conscience*, after he hath sinned; nor before he sin, a *faster Friend*. O take heed of losing such a *Friend*; or of making it, of a *Friend*, an *Accuser*. If I should see one that I loved well fall into the company of a *cheater*, or other crafty companion, that would be sure to inveigle him in some *ill bargain*, or draw him into some *hurtful inconvenience*, if he should close with him, of whom yet he had no suspicion: I should but doe the part of a *Friend* to take him aside, tell him who had him in hand, and bid him look well to himself, and beware a *cheat*. But if he should after such warning given grow into farther *familiarity* with him; and I should still give him *signes* one after another, to break off *speech*, and to quit the *company* of such a dangerous fellow, and all to no purpose: Who could either *pity him*, or *blame me*, if I should leave him at last to be *gulled and fooled*, that set so little by a the wholesome and timely admonitions of his *friend*? Much greater then his is thy folly, if thou ^b neglectest the *warnings*, and despisest the *murmurings* of thine own *Conscience*. Thou sufferest it but deservedly, if thy *Conscience* having so often warned thee in vain, at length grow weary of that office, and leave thee to take thine own course; and so thou become a prey to the Devil, and fall into sundry grievous presumptions. *Quis enim invitum servare laboret?* Be carefull not to *grieve thine own spirit* by offending thy *Conscience*: and thou shalt not lightly *grieve the spirit of God* by sinning *Presumptuously*. D

37. Secondly, strive to be Master of thine own will. We count our *horses* unserviceable till they be *broken*: and the more headstrong, the more unserviceable: And it is a point of the greatest skill in the art of *Education*, for Parents betimes to break their children of their *wills*. If *David* had done so with his *Abson*, and his *Adoniah*; for ought we know, he might have had more comfort of them. Why shouldest not thou carry as *steddy* and severe a hand over thine own *soule*, as a discreet *father* would do over his *childe*? and be as carefull to break thy self of thine own *will*; as he his *childe*, of his? And to get the *mastery* over thy self in greater matters, it will behove thee to exercise this *discipline* E

a ἀγαθὸν δὲ
μαρτυρεῖται
ἑστὶν ἄριστον.
Homer. Iliad. A.
b οὐκ ἐμίσ-
γνυμι, σὺ δὲ καὶ
ἐμὴν ψυχὴν
ἐκτενέως
ἐκτενέως.
Senec. Epist.
43.

Hor. 1. Ep. 20.

Eph. 4. 30.

A pline first in lesser things : as he that would be a skilfull wood-man, will exercise himself thereunto first by shooting sometimes at a dead mark. In thy meats and drinks, in thy pastimes and society, in other delights and things, such as are in themselves both lawfull and honest ; exercise this *soveraignty* now and then over thine own will. When thou observe it eagerly bent upon some one thing, (that may without *sin* or *folly* be left undone ;) sometimes deny thy self and thine own will therein ; curbe thy desires, though they be somewhat importunate : and thou shalt finde in time incredible benefit by it. There are some other, but this is one of the best
 B uses of *Fasting*, and (to my seeming) the most proper and immediate good that cometh by it : not so much to tame the *Flesh*, and take down the *body* (though that also) as to crosse the *appetite*, and pull down the *will*. That proverbial form of *afflicting the soule*,
 C “ usual among the *Hebrews*, and that peculiar to *Solomon* of putting “ a knife to the throat, do both look this way. And so doth *S. Pauls* *ἐπιμαρτυροῦμαι* 1 Cor. 9. which is an *athletique pugilar* word : as those that beat one another with their fists, striving for the mastery ; so did he to bring his body in subjection, that so he might have (as the phrase is elsewhere in the same Epistle) *ἐξουσίαν τῷ ἰδίῳ θελήματι* C, power over his own will.

Esay 58. 3.

Prov. 23. 2.

1 Cor. 9. 27.

—25.

1 Cor. 7. 37.

Knolles.

38. The fact was barbarous, but yet the story memorable of *Amurath* the great Turke, in cutting off with his own hands the head of his beautifull minion *Irene*, upon no dislike at all ; but meerly that his *Princes* (who were displeased to see his minde, by doating upon her, drawn off from all care of the publick affairs,) might withall see, how he could command himself, and conquer his own affections. But we need not seek out so far for an example : having one more innocent, and of a far better man then he in the scriptures ; even our *David*. Who longing with an earnest appetite to drink of the water of the well by the gate of *Bethlehem* : yet
 D when he had it brought him, by the brave attempt of three of his “ *worthies*, he would not taste a drop of it, but (in condemnation “ of the inordinacy of his appetite, which had exposed such worthy “ persons to the hazard of their lives,) poured it out unto the Lord. What a mass of *Sin* and *misery* had he escaped could he have so denied himself in the matter of *Uriah*. Verily, there is no conquest like this, for a man to conquer himself : and he that hath a subdued his own will, hath done a braver thing, then he that hath taken a town, or scaled the walls of a Castle. It is *wilfulness* only, that begetteth *Presumption* : the more therefore thou canst master thine own will, the safer thou art from sinning *Presumptuously*. That is the second.
 E

2 Sa. 23. 15. 16.

a Quem magis admiraberis, quam qui imperat sibi, quam qui se habet in potestate ? Genes facilius est barbaras &c. Senec. 5. de benef. 7. Prov. 16. 32. 1 Tim. 2. 26.

39. Thirdly, beware of engaging thy self to sin. It is a fearful thing, when sin hath got a tie upon a man. Then is one properly in the snare of the Devil ; when he hath him as it were in a string, and may lead him captive to what measure of presumption he will.

Judges 16. 5.

And sundry wayes may a man thus entangle himself: by a *Verbal*, A
by a *Reall*, by a *Sinfull Engagement*. He shall do best to keep
himself out of all these *snarres*. But if once he be in; there is no
way out again but one: even this, *To loose his pledge*, to break in
sunder the *bonds* wherein he is tied, as *Sampson* did the *green withs*,
and to cast away those cords from him.

Mark 6. 20.
-20.

40. A man hath bound himself rashly by some *promise*,
vow, or *covenant*, to do something he may not do, or not to do
something he ought to do. He is now *engaged* in a sin: the Devil
hath got *this tie* upon him. And though his conscience tell him he
cannot proceed without *sin*; yet becaule of his *Vow*, or his *Oath*, he B
is *wilful*, and must on. It was *Herods* Case; for taking off the
Baptists head. It was *against his conscience* to do it; for he knew
he had not deserved it: Ey, and it was *against his minde* too to do
it; for the Text saith, he *was exceeding sorry* that his niece should
put him upon it. But yet, saith the story withall, *for his oath sake*, and
becaule the *great ones* about him should not say but the King would
be *as big as his word*, he resolved it should be done, & gave *commande-*
ment accordingly to have it done. This I call a *Verbal Engagement*.

2 Chron. 25. 6.

41. There is a *Reall* one too, as ill as this. For example.
A man heareth of a *bargaine* which he apprehendeth will be for his
profit; or spieth out a likely way for his *advancement*: and being C
unwilling to lose the opportunity, perhaps disburseth some *moneys*,
or putteth his *great friends* upon it, to further his *design*. It may
be afterwards upon better consideration, he espieth a *flaw* in it,
which he saw not before: or some intervening accident, which he
could not probably foresee, hath cast such a *rub* in his way, that
he cannot go on fairly, as at first he hoped, but he must strain *his*
conscience a little to remove that rub. This he knoweth he should
not do: but alas, he is now *engaged*. The Devil hath *this tie* up-
on him; It would not be for his ease to lose so much *money*, as he
is out of purse already in the adventure: And he shall hazard the
loss of his *great friends* hereafter, if having put them upon a bus-
ness, he should now relinquish it: And so he resolveth to go
on. It was *Amaziah's* Case in part, when to aid him against the
Edomites he had *hired a hundred thousand men of Israel for an hundred*
talents of silver. A Prophet cometh to him, and telleth him it was the
Lords pleasure he should *dismiss the Souldiers* he had hired; for God
would not be with them: and if he did employ them, *he should not pro-*
spere. The King was troubled at it not a little. He might fear lest
the *cashiered souldiers* should do him some displeasure as they retur-
ned back: and so they did, and that a *shrewd displeasure* too. But E
the thing he stuck at most, was the *moneys* he was out, (*what shall*
we do, saith he, *for the hundred talents, which I have given to the army*
of Israel.) He thought it went hard, to part with such a round sum
for nothing. Indeed the Prophet put him into the *right way*; even
to

-13.

-9.

A to give it for lost, and to rest upon the goodnels of God, *who was able to give him much more then that.* And the King did very well and wisely, to hearken to the counsel of the *Prophet*, and to be content to sit down with the loss: And so he came well off at the last, though he was dangerously engaged onward.

42. Besides that *verbal*, and this *Real*; there is yet a third, which I call a *sinful Engagement*, (because it is such originally, and à principio; for the two former also are sinful à termino, and in the Event :) far worse then either of both. And that is, when a man hath already done *some evill*, from which he cannot hand-

B somly acquit himself, but to his *loss or shame*, or other *punishment*; unless he either cover it or maintain it, or some other way help

himself, by laying a *another sin* upon it, as untoward *children* and naughty *servants* are wont, when they have done a *fault*, and yet would shun the *blame*, to shift it off with a *lie*. This is ^b the

most dangerous *tye* of all other: and there is nothing that so desperately casteth a man upon a *wilfull resolution* of sinning; as

when the committing of one Sin bringeth with it a *seeming necessity* of doing another. This makes men, like the *Gyants* in the Poets,

C *imponere Pelion Ossæ*, to heap sin upon sin, to pile up transgressions one upon another, and to adde *thirst to drunkenness*. It was *Dauids*

“very case in the matter of *Uriah*. He had never proceeded to such

“black thoughts, as to plot the *murder*, of a person so *worthy* and so

“*innocent* in so *base a manner*, and with so much *palpable hypocrisy*;

“had he not been deeply *ingaged* before by another *disbonest act*

“already by him committed. He had layen with the *wife*: she

“proving with *childe*, and all his other *shifis*, whereby he had attempted to cloak it, taking no effect, the thing was like to come to

publick knowledge to his everlasting *disgrace*, if not also to the great *reproach of Religion*. No way now to help it, but to take the

D *husband* out of the way, and to marry the *widdow*. He resolveth upon it therefore: ^c so it must be, come what will come on it. *Jacta est alea*: *David* was already in, and now no remedy but hemust on.

43. These be fearfull things. Therefore as wary men in the world love to keep themselves out of *bonds*; so do thou beware of these *Engagements*. Seldom doth a man fall into a *Presumptuous Sin*, but where

the Devil hath got such a *hanke* over him, as one of these three, I have now mentioned. But he that hath suffered himself to be thus *ensnared*,

hath this only way left for his escape, even to *disengage* himself out of hand, by *breaking through* the snare, if he cannot fairely *untie* it: as

E *Alexander* cut the *great knot* in pieces with his sword, which he could else never have unloosed. Know that neither *Oath*, *Vow*, nor other *tye* whatsoever is allowed by almighty God to be *Vinculum iniquitatis*,

to binde thee to any sinful inconvenience. Whatsoever *seeming necessity* there is of doing evill; consider it groweth but by a *later contract*: but God is able to plead a *precontract*; by virtue whereof

there

a Scelerâ sceleribus tuenda sunt Senec. 1. de clem. 13.
b Quid eo infelicius, cui jam esse malo necesse est? Ibid.

Esay. 30. 1.
Deut. 29. 19.

c πολλὰν ἀνὰ γὰρ, καὶ τὴν τῶν καὶ μὴ τῶν. Eurip. Hecuba act. 4.

Curt. lib. 3.

there lyeth upon thee an *absolute necessity* of Obedience. Oppose then, against all thy *rash promises* and *vows*, that *solemn promise and vow*, thou madest unto God in the face of the Congregation, and tookest the *holy Sacrament* upon it in thy baptism, to *keep his holy Commandements*, and to *continue his faithful servant and souldier unto thy lives end*. Let *Equity* teach thee, that the *first bond* should be first discharged: and *Reason*, that if an *Oath or Vow* must stand, the *first* should rather. That is the *Third preservative*. A

44. Lastly and in a word: *Obdura*, Harden thy self with a "holy obstinacy and wilfulness; and *Obtura*, Stop thy ears, like "the deaf adder; against all the enchantments of Satan and his "instruments, when they would by any cunning entisement charm "thee into any kinde of Sin. It is *Solomons* receipt, and a sure one; no antidote like it: *My Son*, if *Sinners* entise thee; consent thou not. Yet even from these *Sinners* thou maist learn this point of *wisdom*: behold how *resolute and wilfull* they are in their courses. Disswade them therefrom with the best art you can devise: they will, it may be, give you the *hearing*; perhaps confess you speak *reason*. But they hold the *Conclusion* still, in despite of all *Premises*: when you have said what you can, they will do what they list. Why canst not thou be as *obstinately good*, as they are *obstinately evil*? and notwithstanding all the *sophisms* of *Satan*, *perswasions* of *carnal Reason*, allurements or discouragements in the world, say and hold; that thou wilt not for all that depart from the obedience of thy Maker. *Away from me ye wicked, for I will keep the Commandments of my God*; saith *David*, *Psal. 119*. As if he had said, Talk no more of it; save your breath; I am resolved of my course, I have sworn and am stedfastly purposed to keep the *Commandments* of my God: with Gods help there will I hold me, and all the world shall not wrest me from it. B

45. The Devil is an *arrant Sophister*; and will not take an answer, though never so reasonable and satisfactory, but will ever have somewhat or other to reply. So long as we hold us but to *Ob.* and *Sol.* to *argument and answer*; he will never out: but wrangle in *infinitum*. You may see it in *Mat. 4.* how ready he was with his *Replies*, even upon our blessed Saviour himself; and that with *Scriptum est* too: as if he meant to drop quotations with him. But as there Christs *Ἰνα γε Σατανᾶ* *Avoid Satan*, non-plust the Tempter, beyond all the *Reasons* and *Authorities*, that could be produced: so the safest way for us to come off clear from him, is to give him a flat deniall without further reason, and let him take that for an answer, if he will any. Thus to be *wilful*, is a *blessed wilfulness*; a resolution well becoming the servant and childe of God, and a "strong preservative against *wilfull Presumption*. The fort is as good "as half lost, (having to treat with such a cunning enemy,) if you "do but once admit of a *Treaty*, therefore stand off. C

46. But D

Prov. 1. 10.

Psal. 119. 115.

- 106.

Matth. 4. 6.

- 10.

E

A 46. But when we have done all, we must begin again. When we have *resolved* and *endeavoured* what we can; unless ^a the Lord be pleased to set his *Fiat* unto it, and to confirm it with his *royall assent*, all our labour is but lost. As he is the *Alpha*, so is he to be the *Omega* too: and therefore we must set him at *both ends*. And as we were to *begin* with him, so are we to *conclude* with him: pray first, pray last: *Pray before all*, that we may have *grace* to do our Endeavours; *Pray after all*, that he would give a *blessing* to our endeavours. That so when *Satan*, the *World*, and our own *Flesh* shall all conspire against us to drive us forward to the works of sin, we may by his *grace* and *blessing* be kept back therefrom, and enabled to persevere in true *faith* and *holiness* all the dayes of our lives. Which God our *heavenly Father* grant us for his mercies sake, and for the merits of *Jesus Christ* his only son our Lord: to both whom with the *Holy Ghost*, &c.

B

C

D

E

α ἡ ἀρχὴ καὶ ὁ ὅλος
ἄρξιν, οἱ μὲν
τῶν θεῶν καὶ
τοῦ κόσμου.
Eurip. Sup-
plic. Act. 2.

AD

72

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1871
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73



A D
A U L A M.

Sermon V.

GREENWICH JULY 1637.

Philip. 4. 11.

*Not that I speak in respect of want: for I have learned
in whatsoever state I am, therewith to be content.*

I.



Aint Paul found much kinndesse from these
Philippians; and took much comfort in it:
And because it was more then ordinary, and
beyond the kindness of *other Churches*, he doth
therefore sometimes remember it, with much
thankfulness both to God and them. Even in
the beginning of the Gospel, that is, presently after

E

“his first preaching it among them, (the story whereof is laid down
“*Acts 16.*) when having passed through *Amphipolis* and *Apollonia*,
“he came and preached at *Thessalonica*, which was another princi-
“pal City of *Macedonia*: these *Philippians*, hearing belike that the
“Apostle had little other means for his maintenance there, then
N “what

Verf. 15.

Act. 16. 1.

2 Thes. 3. 7. 8.

verf. 15. 16.

A. 18. 11.

1 Cor. 9. 12. 15.

- 14.

2 Cor. 11. 9.

- 8.

Rom. 15. 25.

2 Cor. 8. 3.

2. 4. 6. 7. 8. 9. 10.

- 18.

- 18.

- 19.

2 Cor. 12. 16.

- 18.

ver. 10. - 19.

" what he got by his *hand-labour*, (wherein both for *examples* sake, A
 " and because he would *not be chargable* to the *Thessalonians*, he em-
 " ployed himself diligently *both day and night* ;) they sent over, and
 " so did *no other Church* but they, and that *once and again*, to supply his
 necessities there.

2. And as they *began*, it seemeth they *continued* : to shew
 forth the *truth* of their *Faith*, and to adorn their *Christian profession*,
 by their *cheerfulness* and *liberality*, in *contributing* to the *necessi-*
 ties of their brethren upon every good occasion. For at *Corinth*
 also the year following, where for the space of a *year and half* to-
 " gether he did for good considerations forbear (as he had before B
 " done at *Thessalonica*) to challenge that maintenance from the peo-
 " ple which by *Gods ordinance* he had a right unto: the supplies he had,
 he acknowledgeth to have come *from these brethren of Macedonia* ;
 As if he had even *robbed the Philippians* (it is his own word,)
 in *taking wages* of them for the service done to *other Churches*.

3. Not to speak of their *great bounty* some three or four years
 after that, towards the relief of the *poore brethren* that dwelt in
Judea ; wherein they were *willing of themselves* without any great
 solicitation, and liberall (not only to the utmost of, but) even
 somewhat *beyond their power* : Now also again, after some three C
 or four years more, *S. Paul* being in durance at *Rome*, their for-
 mer *charitable care* over him (which had not of a good while shew-
 en it self forth for lack of *opportunity*) began to *re-flourish*, and to
 put forth with a *fresh verdure*, as a tree doth at the approach of
 Summer. For they sent him a large benevolence to *Rome* by
Epaphroditus, of the receipt whereof he now certifieth them by
 the same *Epaphroditus* at his return ; expressing the great joy and
 comfort he took in those gracious evidences of their pious affecti-
 ons, *to the Gospel* first, and then *to him*. He highly commendeth
 their *Charity* in it ; and he earnestly beseecheth God to *reward* them D
 for it.

4. Yet lest this *just commendation* of their beneficence, should
 through any mans uncharitableness (whereunto corrupt nature is
 too prone,) raise an *unjust opinion* of him, as if he sought *theirs* more
 than *them*, or *being crafty* had caught them with *guile*, to make a
prey or a *gain* of them ; so sinisterly interpreting his *extolling* of
 their charity for the time past, as if it were but an *artificiall kinde*
of begging for the time to come : He thought it needfull for him
 by way of *Prolepsis* to prevent whatsoever might be surmised in
 that kinde, which he beginneth to do in the words of *the Text*, to E
 this effect.

5. True it is, nor will I dissemble it, when I received from
Epaphroditus the things that were sent from you : it was no small *re-*
joycing to my heart, to see your care of me (after some years inter-
 mission) to *flourish* again : And I cannot but give an *Euge* to your
 charity :

A charity: for truly you have done well to communicate with my afflictions. Yea I should derogate from the grace of God, which he hath bestowed upon you and worketh in you; if I should not both acknowledge your free benevolence towards me, and approve it as an odour of a sweet smell, a sacrifice acceptable and well-pleasing to God. Which I speake not out of a greedy minde to make a gain of you, nor for a cloak of covetousness (God is my witness,) nor any other way so much in reference to my own private interest, as for the glory of God, and to the comfort of your consciences. In as much as this fruit of your Faith thus working by Love, doth redound to the honour of the Gospel in the mean time, and shall in the end abound to your account: the day of the Lord Jesus. Other-
 B wise as to my own particular, although my wants were supplied, and my bowels refreshed through your liberality, (which, in the condition I was in, was some comfort to me:) yet if that had been all I had looked after; the want of the things you sent me, could not have much afflicted me. The Lord whom I serve is God All-sufficient: and his grace had been sufficient for me, though your supplies had never come. He that enableth me, (howsoever of my self vnable to do any thing, yet) to do all things through Christ that strengtheneth me, hath framed my heart by his holy spirit, and
 C trained me up hencunto in the school of Experience and Afflictions; to rest my self contented with his allotment whatsoever it be, and to have a sufficiency within my self, though in never so great a deficiency of outward things. [Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.]

6. The words contain a Protestation, and the reason of it. First, because his commendation of their Charity to him might be obnoxious to mis-construction, as if he had some low covetous end therein: to prevent all evil suspicion that way, he disavoweth it utterly by protesting the contrary, in the former part of the verse,
 D [Not that I speak in respect of want.] And then to make that Protestation the more credible, he assigneth as the Reason thereof the Contentedness of his minde [For I have learned, saith he, in whatsoever state I am, therewith to be content.] Concerning which Contentedness, in the later part of the verse, he giveth a touch what a manner of thing it was; and withall acquainteth us how he came by it: giving us some hint, in that, of the Nature; in this, of the Art, of true Contentment. Which are the two things indeed mainly to be insisted upon from the Text. Yet would not the Protestation be wholly slipt over: sith from it also may be deduced sundry profitable Inferences. Some of which I shall first minde you of, with
 E convenient brevity: and then pass on to the main. Οὐχ ὅτι κενὸν ἔσθω. Not that I speak in respect of want.

7. Hence learn first, what a base and unworthy thing it is: indeed for any man; for a Christian man much more; most of all for

a *Church-man*, to be covetously minded. Would our Apostle be
 so careful, to quit himself but of *the suspicion*, if the *crime* it self were
 any whit tolerable? Nor doth he it here only; but upon every
 needful occasion otherwhere also, using the like preventions and
 protestations. To the Ephesians: *I have coveted no mans silver, or*
gold, or aparel. To the Corinthians: *I have not written these things,*
that it should be so done to me. I was not, neit^r will I be burthen-
 some to you, for I seek not yours, but you. To the Thessalonians: *Nei-*
ther at any time used we a cloak of covetousness, God is witness. He cal-
 leth God in to be his compurgator: which sure he would not do,
nisi dignus vindice nodus; if it did not much concern him to stand
 clear in the eye of the world in that behalf. And he speaketh there
 of a *cloak of covetousness* too: for who indeed shameth not to wear
 it outwardly? No man will profess himself *covetous*, be he never so
 wretchedly fordid within: but he will for very shame cast as
 handsome a *cloak* as he can over it (a *Frugality, good Husbandry, Pro-*
vidence, some cloak or other) to hide the filthiness of it from the
 sight of other. But filthy it is still; be it cloaked never so honest-
 ly. Still God abhorreth it, as a filthy thing: [*He speaketh well of the*
covetous, whom God abhorreth.] "To it in a more peculiar manner
 "hath the very name of *Sordidness* been appropriated of old, and
 "still is in every mans mouth. Our Apostle hath set a brand of
Filthiness upon it more then once (*μὴ αἰσχεσθῆναι*) calling it *filthy*
lucre. Yea, so unfit he holdeth it to be found among the *Priests*,
 that he would not have it (if it were possible) so much as once
 named (at least not with allowance, not without some stigma up-
 on it) among the *Saints*.
 8. There is an honest care to be had, I confess, of *providing*
 for a mans self, and those that depend upon him: no less requi-
 site in a *Church-man* then in every other man; if not (in some re-
 spects) even much more: and verily he wanteth either *wit*, or
grace, or both, whoever neglecteth it. Yea further, sith God
 hath assigned (a *by his own ordinance*) wages to him that *laboureth* in
 his work, (and if he be a *faithful labourer* he is well worthy of it :)
 he may without injustice not only *expect* it, but even *exact* it, of
 those that would unconscionably defraud him therein. But why
 may not all this be done, and that effectually too, without either
 bearing *inwardly*, or betraying *outwardly*, a greedy and *covetous*
 minde? Whether then we *provide* for our own, by well husband-
 ing what we have; or whether we *look* for our own, by requiring
 our dues from others: still, still let our conversation be without *cove-*
tousness. Take heed and beware of *Covetousness*, saith our Saviour:
 doubling his charge, that we should double our *circumspection*.
 Which if we do not, and that with more then ordinary heedful-
 ness; the *love of the world* will creep upon us, and by little and little
 get within us, and steal away our hearts ere we can think it. Take
 heed

Acts 20. 33.

1 Cor. 9. 15.

2 Cor. 12. 14.

1 Thes. 2. 5.

a Nec dubie
 tarquam frugi-
 landatur avar-
 itia. Juvenal.
 Satyr. 14.
 Psalm. 10. 3.

1 Tim. 3. 3. 8.
 Tit. 1. 7.

b Eph. 5. 3. if
 that be the
 meaning of
 παροργισια
 thereas trans-
 latours have
 commonly
 rendred it.

a ὁ τοῦ κυρίου
 ἐκδοτικὸς.
 1 Cor. 9. 14.

Heb. 13. 5.

Luke 12. 15.

A *beed and beware of Covetousness.* It is an evil spirit, but withal a *subtile*: and can slyly winde it self in at a little hole. But having once made entrance and gotten possession, it is not so easily outed again. Rather it will quickly let open a wide door to *seven more*; and in time to a *whole legion* of other evil spirits, (I cannot say, worse then it self, for there are not many such: but certainly bad enough) to render *the end of that man much worse then the beginning.* For *the love of money is the root of* (very many, and even almost of) *all evill: which while some have coveted after, they have erred from the faith*; made shipwrack of their consciences, and entangled themselves in a world of piercing cares and sorrows. But thou O man of God, *flye from these things*: flye covetousness. Observe how careful the Apostle is every where to disclaim it: and be thou as careful evermore to avoid it.

1 Tim 6. 10.

—11.

9. Observe hence *secondly*, what an aptness there may be even in very good men, (through the remainders of natural corruption) to *mis-interpret* the speeches and actions of their *spiritual Fathers*: as if in much of what they said or did, they aimed most at their own secular advantage. That these *Philippians* had *charitable hearts*, if there were no other proof, their *great bounty* both to our Apostle and others, so often by him remembred, were evidence enough. Yet surely, if he had not withall known those dregs of *uncharitableness*, that (as the *sediments* of depraved nature) lurke in the hearts of the *most charitable* men: he might have saved the labour, that sometimes he is put upon, of his *own purgation*. Hard the mean while is the strait, men of *our cloath* are often put unto. If we let all go, and permit it to mens consciences how they will deal with us, resolving to suffer and say nothing: besides that we expose our selves both to *loss* and *scorn*; we also betray *Gods* and the *Churches* right; and are also unfaithful in the work of our calling,

D *in suffering sin upon our neighbour* for want of a rebuke. But if we look better about us, and require what of right belongeth to us: then do men set their mouthes wide open against us straight; And *covetous* are we, if we do but speak for our own, (that is the least and best they can say:) but if sue for it, then not *covetous* only, but *contentious* also. Yea, and this is often done with such palpable iniquity, that there lieth many times a deeper imputation upon us, for but seeking to *right our selves*; then upon those who by doing us *manifest wrong* enforce us thereunto. Alas! is this the *double honour* you would bestow upon those that *labour in the word*: first to rob them of their *maintenance*, and then to rob them of their *good names*? Do you thus reward the Oxen that *tread out the corn* for you? first to *muzzle* them up, that they *cannot eat*; and then to thrust another *muzzle* upon them, that they *may not complain*?

Levit. 19. 17.

1 Tim. 5. 17.

1 Cor. 9. 9.

E 10. "This is hard, you will say. It is so: but no more then, " (so long as there is such a proneness in most men, to *mis-judge* " and

1 Cor. 4. 3.

a Ne admittam
culpam ego meo
sum promissus
prelori: Suspe-
cio est in pecto-
re alieno sita.
Plaut. in Tri-
num. 1. 2.

1 Pet. 3. 16.

“and *mis-asperse* those that are set over them, especially if they
“once grow to differ about *meum* and *tuum*,) we may expect from
“the men of this generation, and should prepare for before we
“*put our hand to the plow*. It should not therefore much discourage
us (*S. Paul* counted it but a *very small-thing*) so long as we *know*
nothing by our selves, and do but what we may and ought: if we
shall finde our selves wrongfully and upon light surmises taxed of
Covetousness, of *Ambition*, of *Time-serving*, which are the crimes
usually laid in our dish, not only by the scum of the people, men
of lower rank and repute, but sometimes even by persons of qua-
lity, yea such as pretend most to *religion*. Since holy *Paul*, then
whom never man lived freer from such vicious affections, could not
without so many *Protestations* secure himself from ^a *the sinister jea-*
lousies and censures of those from whom he received *maintenance*.
Rather should their forwardness to judge thus uncharitably of us,
make us to walk the more warily and wisely, not to give them
cause: but to be sure in our whole course to have both *the warrant*
for what we are to do, and for *what we have done* the testimony of a
good Conscience. That if yet they will needs *speak evil of us*, as
of *evil doers*; they may do it *gratis*, and to their *own shame*, and
not ours.

II. Observe hence *thirdly*, with what great caution the Apo-
stle here speaketh; and wheresoever else he is occasioned to speak
of *himself*, or his *own affairs*. It were certainly good for us, (in
the publick exercise of our Ministry at least,) where we may
avoid it, not to meddle at all with *personall* and *particular* things,
that concern either *our selves* or *others*. Both because the more we
descend to *particulars*, the more subject we are to *mistakings*, (for
descendendo contingit errare;) and the leaven of a little *error* or *In-*
discretion in the pulpit, will sowre a great lump of *Truth* and of
wholesome doctrine: As also because *personal matters* can hardly be
so dealt in, (especially in publick) but that, through *prejudices*
and *the partiality* of mens affections, offence and distaste will be
taken thereat by some or other. It were best for us therefore,
(that we either do not mistake, or be not mistaken,) to hold us
to *general truths*, forbearing *personal matters*, as much as may be.
But where a *necessity* lieth upon us, not with conveniency to be a-
voided, (as so *the Case* may be,) to speak of our own or other
mens *particular concernments*: it should be our great care by our
blessed Apostles example, to ballance well every word we speak,
and to use such *caution* and *discretion* therein, that we leave nothing
(as far as is possible) subject to *misconstruction*; neither *inject scrup-*
les into the heads and mindes of our hearers, which we shall not
withall have sufficiently removed: and not only to be sure to avoid
the just giving, but to use our best diligence also to prevent *the un-*
just taking of offence at any thing we shall deliver.

12. Observe

A 12. Observe *Fourthly*, how ready the Apostle is upon every needfull occasion, as to keep himself from the *Crime*, so to clear himself from ^a the *suspition* of evil. He that is wanting to his own just defence, transgresseth the *Law of God*, and the *rule of Charity*, in bearing *false witness* against himself. And it is not only *cruelly*, but *stupidity* too, for a man wholly to dis-regard what others think “ of him ; Especially pernicious, when their mis-conceits of the “ *person* may draw prejudice upon his *Doctrine*, and consequently bring scandal unto the *Gospel* of Jesus Christ. It carrieth with it ever a strong presumption of *guilt*, but an infallible argument it is of *vanity* howsoever : When a man sweareth to put away a *crime* from him, before it be laid to him : and laboureth (as a woman in travel) to be delivered of an *excuse*, ere any body have *accused* him. But, for to stop the mouth of *calumny* upon a false charge, or to prevent *misprisions* where they are likely to ensue, and may do harme if they should ensue : there to *justifie* our selves, and by publick *manifesto* (as it were) to disclaim what we might be wrongfully charged withall, is many times expedient, and sometimes necessary. I am become a fool in *glorying*, saith our Apostle, but ye have compelled me. As who say, your under-valuing of me, to the great prejudice of the *Gospel*, but advantage of false teachers, hath made that *glorying* now necessary for me, which had been otherwise but *vanity* and *folly*. When his case falleth to be ours ; we may then do, as he now doth, *purge our selves* from false *crimes* and *suspitions*, and maintain our own innocency. Only be we first sure, that our *Consciences* stand clear in the sight of God, before we endeavour to clear our *Credits* before the faces of men. Lest by *justifying* our selves before them, we contract a *new guilt* before him : and so become indeed worse then we were, by striving to seem better then we are.

a Omnes bonos, bonisq; accurate addebet, Suspicionem et culpam ut ab se segregent. Plaut. in Trin. num. 1.2.

2 Cor. 12. 11.

D All these from the *Protestation* in the former part of the verse, *Ὁυχ' ἔτι &c.* Not that I speak in respect of want.

E 13. But the main of our business is (as I said) in the later part of the verse : concerning the *Nature* and the *Art of Contentment*. All *Arts* have their *Præcognita* : so hath this. The first “ and chiefest whereof is (as in all other *Arts* and *Sciences*) to understand. *Quid sit Quà de re agitur*, what it is that we are to “ treat of as the *subject matter* of the whole discourse : as whereunto “ all the *Precepts*, *Rules*, and *Conclusions* therein contained must “ relate. We shall never learn the *Art*, unless we first know the *Nature of Contentment*. Of that therefore first, from these words ; (very few in the Originall,) *ἐν τῷ ἐκείνῳ. In whatsoever state I am.*

14. Wherein the *Nature* of true *Contentment* is (by intimation) discovered from the *Object* thereof in three particulars : partly *limited*, and partly *unlimited*. Limited first, in respect of the *Person* : it must be a mans own estate. The verb here is in the first person;

person, *ἐγώ*, I am. Limited *secondly*, in respect of the time: it must be a mans *present estate*. The verb here is of the present tense, *ἐγώ*, I AM. But *thirdly*, for the kinde (high or low;) for the Quantity (great or small;) for the Quality (convenient, or inconvenient;) and in every other respect, altogether indifferent and unlimited. So it be a mans *own*, and *present estate*, it mattereth not else what it be; *ἐν τῷ* indefinitely, *ἐν ᾧ* whatsoever estate. In these three joyntly consisteth the nature of true contentment: in any of which who ever faileth, is short of St Pauls learning. That man only hath learned to be content, that can suffice himself with his own estate, with the present estate, with any estate. Of these three therefore in their order. And first of the Limitation in respect of the person, That a man rest satisfied with his own estate.

15. The very thing (to my seeming) principally intended in the last Commandement of the Decalogue, *Ὁὐκ ἐπιθυμήσεις*. Which forbiddeth expressly the coveting of our neighbours house, his wife, his cattle: and proportionably, the coveting of his farm, his office, his honour, his kingdom: and generally the coveting of any thing that is anothers. "Which is as much in effect, as to require every man to rest fully satisfied with that portion of outward things, which God hath been pleased by fair and justifiable wayes in his good providence to derive upon him, without a greedy desire of that which is anothers. They who conceit, the thing in that Commandement properly forbidden, to be the *Primi motus*, those first motions or stirrings of sin which we call Concupiscence, arising in the sensual appetite ("corrupted through Adam's fall, as all other Faculties of the soul are) before any actual deliberation of the Understanding thereabout, or actual consent of the Will thereunto: I must confess, do not satisfie me. For those motions or stirrings, (supposing them sinful) are according to their several objects (so far as they can be supposed sinful) forbidden in every of the Ten Commandements respectively: even as the Acts are, to which they refer, and from which they differ, not so much in kind as in degree. I much rather incline to their judgment, who think the thing properly and principally there forbidden, to be an inordinate desire after that, which by right or property is anothers, & not ours.

Heb. 13. 5.

16. And then these words of the Apostle, Heb. 13. may serve for a (short, but full) commentary upon that last Commandement: both in the Negative, and in the Affirmative part thereof. Let your conversation be without Covetousness; the Negative: and be content with such things as ye have; the Affirmative. When we endeavour or desire to get from another that which is his, by any fraudulent, oppressive, or other unjust course; we are then within the compas of the eight Commandement, Thou shalt not steal: "as is evident from the Analogy of our Saviours expositions upon the other Commandements, wherein Murder and Adultery are forbidden, Matih. 5.

But

A But the last Commandement, *Thou shalt not covet*, cometh more within us: condemning every *inordinate desire* of what is *not ours*; albeit we have no *actual intention* to make it ours, by any unlawful (either *violent* or *fraudulent*) means. The bare ^a wishing in our hearts, that what is our neighbours were *Ours*; *his wife, house, servant, beast*, or his *anything* *Ours*; without considering whether he be willing to part with it or no, or whether it be meet for him so to do, or no: is a cursed fruit of corrupt *self-love*, a direct breach of the holy *Law of God* in that *last Commandement*, and flatly opposite to that *αὐτάρκεια*, or *self-sufficiency*, wherein true contentment consisteth.

^a—μὴ δὲ ἔσθ' ἢ πλάνδιον.
Euripid. Hecub. act. 3.

B 17. *Ahabs* sin was this, when first his teeth began to water after *Naboths vineyard*. He went indeed afterwards a great deal farther. He brake the *eighth Commandement*, *Thou shalt not steal*; and he brake the *sixth Commandement* also, *Thou shalt not kill*: when he took *Naboths* both life and vineyard from him by a most unjust and cruel oppression. All this came on afterwards. But his *first sin* was merely against the *last Commandement*: in that he could not rest himself satisfied with all his own abundance, but his mind was set on *Naboths* plot; and unless he might have that too (lying so conveniently for him) to lay ^a to his *demefnes*, he could not be at quiet. He had not as yet, (for any thing appeareth in the story) any settled *purpose*, any resolved *design*, to wrest it from the owner by *violence*, or to weary him out of it with *injust vexations*: So he might but have it upon any *fair termes*; ("either by way of *Sale*, "he would give him full as much for it as it could be worth of any "mans money; or by way of *exchange*, he would give him for it a "better plot of ground then it was, either way should serve his "turn :) *Naboth* should but speak his own conditions, and they should be performed. Many a *petty Lord of a Hamlet* with us,

¹ King. 21. 1;
&c.

D would think himself disparaged in a Treaty of *Enclosure*, to descend to such low capitulations with one of his poor neighbours, as the great *King of Israel* then did with one of his subjects; and to sin but as modestly, as *Ahab* yet did. Here was neither *fraud* nor *violence*, nor so much as *threatning*, used: but the whole carriage outwardly square enough, and the proposals not unreasonable. All the fault, (as yet) was within. The thing that made *Ahab* even then guilty in the sight of God, was the *inordinancy* of his desire after that vineyard, being *not his own*: which inordinancy, upon *Naboths* refusal of the offered conditions, he farther bewrayed by many

E signs, the effects of a *discontented minde*. For in he cometh, heavy and displeased; taketh *pet*, and his *bed*; looketh at no body, and out of fullness forsaketh his *meat*. Had he well learned this piece of the lesson in the Text, to have contented himself with his *own*: both his *body* had been in better temper, and his *mind* at better quiet, and his *conscience* at better peace, then now they were.

^a—o si angulus ille Proximus accedat; qui nunc denormat agellum! Horat. 2. satyr. 6.

Gen. 14. 21.
&c.

α τὴν χεῖρα πῶς
μον ἀρξάμε-
νον τὴν ἀρετὴν
τοῦτον, ἐν αἰ-
σῶσι. Arist. 1.
Polit.

Act. 20. 33.

1 Sam. 12. 3.

18. Abraham it seemeth had learnt it. Who was so far from all base desire of enriching himself with the King of Sodom's goods, that he utterly refused them, when he might have taken them, and held them without any injustice at all. He had, or might have had, a double Title to them. They were his *jure belli*, by the Law of arms and of Nations; having won them in the field, and in a just warr: and they might have been his *jure donationis*, by the Kings free donation, [Give me the persons, take the goods to thy self] if he had been minded to accept the offer. But Abraham would none: contenting himself with what the Lord had blessed him withall, he did not desire, neither would he take from a thred a toshoo-latchet, of any thing that appertained to the King of Sodom.

19. But what need we seek any other (indeed where can we finde a better?) example to instance in, as to the matter we now treat of, then this our Apostile: if we do but recall to minde that Protestation of his once before mentioned, made before the Clergie of Asia in his Visitation at Miletum Act. 20. [I have coveted no mans silver, or gold, or apparel.] Brave and noble was the challenge, that Samuel made in a full assembly of the whole people of Israel [Behold here I am, witness against me before the Lord and before his Anointed. whose Oxe have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hands have I received a bribe?] Possibly there are Judges and Officers in the world, that would be loath to make so bold a challenge, and venture a faire triall upon it. Yet commeth that challenge far short of this protestation: Samuel speaketh only of not taking; S. Paul also of not coveting: according to the expresse letter of the prohibition in the Decalogue. Οὐκ ἐπιθυμήσεις, Thou shalt not covet, saith the Law: his Conscience answereth, οὐκ ἐπηρεύμηνσα, I have not coveted. So good a proficient was he, so perfect a scholar in this holy learning, that he could it Verbatim. ἐμαθον might he well say and truly: for he had indeed learned to be content with his own.

20. And mought not we learn it too, think ye, as well as he? Sure we mought: for what should hinder? Only if we would but tye our selves strictly to those Rules (those I mean of Justice and Charity) which are the first elements of this learning. For Justice first: the Rule is, *Suum cuique*, That every man have what of right to him appertaineth. Now every mans right unto any of the things of this world, ariseth from Gods disposal thereof by such wayes and means (ordinarily,) as by the general Law, and common consent of all civil Nations, or by the positive Laws of particular Kingdoms and Common-wealths (not repugnant thereunto) are allowed for that end: as Descent, Gift, Purchase, Industry, &c. Whose distributions, howsoever unequal they may seem to us, are yet evermore just in themselves, and

as

A "as they come from him. So that every man is by us to be ac-
 counted the just owner and proprietary of that whereof he is the
 "legall possessor: yea, though it do appear to us to have been very
 "unjustly gotten, either by himself, or by any of those from whom
 "he had it. His very possession I say, although without a justifiable
 "title, is yet sufficient to make it his, as to the entendment of the
 "Law in that behalf; that is to say, so far forth as to render our
 "desiring of it from him unlawfull *in foro interno*: unless in that
 "one case only, when the right is in us, though he be in possession.
 "In all other Cases possession is a good plea: the Title of possession.
 B "being in all reason to be esteemed good against him, that is not
 "able to shew a better.

21. If then we be at any time carried with a restless and im-
 moderate desire after that, which the hand of providence hath been
 "pleased to dispose elsewhere, (and our selves have no antece-
 "dent right, whereby to entitle it ours:) do we not take upon us
 "(after a sort) to controule the holy and wise appointments of our
 "good God? For if it were indeed fitter for us then him, and
 "not in opinion only: could not the Lord by his almighty power,
 "and would he not in the dispensation of his good providence, have
 C "by some honest means or other disposed it upon us rather then
 "upon him? By this extreme partiality to our selves, we become
 unjust Judges of evil thoughts: in settling that upon our selves in our
 own thoughts, as fittest for us, which God hath thought fit to set-
 tle rather upon another. The story in Xenophon, how yong Cyrus
 was corrected by his Tutor, for bestowing the two coats upon two of
 his schoolfellows, according to the fitness thereof to their two bodies
 in his own discretion; without enquiring first (as he should have
 done,) who was the right owner of either, is so well known, and
 withall so pertinent to our present purpose, that I shall not need
 either to relate it, or apply it. When Almighty God then, by
 D disposing of these outward things, hath manifested his pleasure
 to give our neighbour a property in them: it is an unjust desire
 in us, to covet them from him, and to wish them transferred upon
 our selves.

22. The other Rule I told you of, is that of Charity. Which
 binding us to love our neighbour as our selves, must needs binde us
 "consequently to rejoyce in his good, as in our own; and not wish
 "any thing to his prejudice, no more then to our own: and conse-
 "quently to these, to be content that he should enjoy that which God
 hath allotted him with our good wills, as we desire to hold that
 E which is in like manner allotted us with his good will. There is no
 such enemy to brotherly love, as is Self-love. For look how much
 we bestow upon our selves more then we should, we must needs
 leave to our brother so much less then we should. And it is nothing
 but this over-much love of our selves, that maketh us so much covet
 to

Lib. v. Kūpū
māhūā.

Jam. 2. 9.

-9.

to have to *our selves* that which belongeth not to us. *If ye fulfil the royal Law according to the Scripture, Thou shalt love thy neighbour as thy self,* ye do well, saith St James: Very well this. *But if ye have respect to persons,* (especially if ye become partial once to your own persons;) that is not well: then *you commit sin,* saith he, *and are convinced of the law as transgressors.*

23. But this is *Durus sermo*, may some say. It were hard so to confine mens minds to that which is *their own*, as not to allow any desire at all of that which is *another's*. If we should conceive the Law thus strict: it would destroy, not only all humane ordinances that concern trading and commerce, as *buying, selling, exchanging,* &c. (without which publick societies cannot subsist;) but even the *divine ordinance* also of earning our livings by *labour and industry*. Then might no man endeavour by honourable and vertuous achievements to raise himself a *fortune*, or make way for his future *advancement*, or do any thing whatsoever, whereby to acquire or derive upon himself a *property* in any thing that were not *his own* already: Since none of all this can be done without a *desire* (in some degree or other) of that which is *another's*.

24. This *Objection* need not much trouble us. Nor *Justice*, nor *Charity*, nor the holy *Law of God* which giveth rules to both, condemn all *desire* of that which is *another's*; but an *inordinate desire* only: that which is orderly and rightly qualified, they all allow. All the difficulty in this matter will be, (and that will make us some business) how to discern between an *orderly*, and an *inordinate desire*: that so we may be able to judge rightly concerning own *desires* at all times; whether they be such as are allowed, and may consist with *contentment*, or such as are forbidden and cannot consist therewith. Which is to be done by duly considering of those three especial *Qualifications*, which are all requisite (the concurrence, I mean, of the whole three) to the making up of an *orderly desire*: in any of which if there be a failer, the *desire* becometh *inordinate* and sinful. These three are, in respect First, of the *Object*; Secondly, of the *Act*; Thirdly, of the *Effect* of the desire.

25. For the *Object* first. If I desire but that from my neighbour, (say it be his *house, land, beast*, or other *commodity*) which I find him willing, or may reasonably presume he will not be unwilling (for that I see no cause why he should be so) to part withall; especially if the *having thereof* be visibly so much greater advantage or convenience to me, then the *parting therewith* could be loss or inconvenience to him, that I should be as ready to pleasure him with mine, were my case his, as I am now desirous he should pleasure me with his: If all this be done and meant by me *bonâ fide*, and that I am willing withal to make him a *valuable compensation* to the full for whatsoever loss or inconvenience he shall sustain there-
by

A by, and according to the worth of the thing: my *desire* is thus far regular. In this manner *Abraham* desired of *Ephron the Hittite* a spare portion in one end of his field for a burying-place for *Sarah*: when as, being a *stranger*, he had *no possession* among them wherein to bury his dead, Gen. 23.

Gen. 23. 4. &c.

26. But if I shall *desire* to have that from him, which probably is as useful and expedient for him, as it can be for me, or which he taketh some pleasure or content in, or is very unwilling howsoever ("though for no great reason perhaps, but for his minds sake only") to part withall; or which (if it were mine own case) I should be loth to forgo to another, that should in the like kind desire it from me: If yet, when all this appeareth to me, I persist in my former desire notwithstanding, and thirst after it still; this is an *uncharitable*, and so an *inordinate desire* in me. *Abahs desire* was such. After he saw *Naboths heart* so set upon his *ancient inheritance*, that he would not part with it upon any termes; For he had given him a flat denial, and rejected all motions for an alienation with an *Abisit* (the Lord forbid it me, that I should part with the inheritance of my Ancestors :) yet he must have it tho; nothing will content him without it. That for the Object.

1 King. 21. 3.

C 27. Secondly, for the Act, or more immediate effect of the Desire. If I desire any thing that is my neighbours with a moderate and sober desire; so as I can set my heart at rest, fall out as it will, and compose my affections to an indifferent temper whether I obtain my desire or no, ("If I may have it, well and good; if not, no great harm done, I am but where I was :) my desire is also thus far regular, and hindereth not but that I may be well enough content notwithstanding.

D 28. But if my desire raise mudde and perturbations in me; and breed troubled & confused thoughts, so as to disquiet me in my sleep, distract me in my devotions, disturb me that I cannot walk in the wayes of my calling, or perform the common offices of life with any cheerfulness, or any other way distemper the calm tranquillity of my mind and soul: then is my desire so far forth an *inordinate* and *covetous* desire, and inconsistent with true Contentation. And such again was *Abahs*. When he could not have his longing, *Nec manus nec pes*. He could neither eat nor drink nor sleep, nor enjoy any thing he had, nor do any thing he should, for thinking of it: nothing but lowre, and tumble, and fret for grief and despight: have it he must, or he should never be well.

1 King. 21. 4.

E 29. There are thousands, that would loth be reputed Covetous, yet have a grudging of his disease: and it is an evil disease. For tell me, (to close a little with thee, thou that scornest the name of Covetous,) whence is it, that thou either pineest away with envie at the greatness of thy neighbours, or repineest with murmuring at the scantness of thy own portion? these are parlous symptoms.

a — *majorque
videtur, & me-
lior, vicina se-
ges.* Juven.
sat. 14.

Hor. 1 serm. 1.

tomes. VVhy art thou ever and anon maundering, that his ^a farm is better then thine, his meddows greener then thine, his corne ranker then thine, his cattel fatter then thine, his ware-house fuller then thine, his office gainfuller then thine, his service better rewarded then thine, thine, his trading quicker then thine, and I know not how many things more ?

*Quodque capella aliena gerat dislentius uber
Tabescas ? —*

Must thine eye needs be evil towards imbecaule the hand of God hath been good to him? *Tolle quod tuum, & vade.* Take that is thine, and go thy way, and rest quiet with it. Be thankfull to him that gave it, (it was more, I ween, then he owed thee;) and in Gods name make thy best of it (*Spartam quam nactus es, hanc orna.*) But do not desire that inordinately, which thou canst not compass honestly, and which (if dishonestly gotten) thou shouldest have little joy of, when thou hadst it. Say thy lot be not all out as thou couldest wish (indeed what mans almost is so ?) yet take comfort in it onward, till better come. Better may come, when God seeth thee fit for better: but fit thou art not, so long as thou art not contented with what thou hast.

30. Lastly for the *Consequents*, or remoter effects of the Desire. Desire looketh ever at the end, carrying the minde and thoughts thither with some eagernels: and therefore stirreth endeavour in the use of such means as are likely to bring men to the desired end the soonest, and so putteth them upon action. Whence commonly such as the desire is, such is the endeavour also: and that, both for Quantity and Quality. According to the strength of the Desire is the bent also of the endeavour: and according as the Desire is qualified, (Morally qualified I mean, that is, either good or bad;) the endeavour also is conditioned much what like it. If then I can so bound my desire of something which another hath, as to resolve and hold, not at any hand to attempt the obtaining thereof by any other then by fair and warrantable and conscionable means: my desire is also thus far a regular and lawful desire. So David, though he could not but desire the accomplishment of Gods gracious promise of advancing him to the Kingdom, which was not his yet (otherwise then in Gods designation) but anothers: yet when he was urged by his followers, to lay hold of a faire opportunity, which (as they thought) God had put into his hand for the effecting thereof: his soule did so much abhor the very mention of such a fact, that at two severall times, he would not so much as take the advise into the least deliberation, but rejected it with an Absit too. Shall I lay these hands upon the Lords anointed? God forbid. No faith he, I will not do it for a kingdom.

Such

1 Sam. 24. 4.
& 25. 8.

1 Sam. 24. 6.
& 25. 11.

A Such *wicked facts* I leave for *wicked men* to act. God can and will I know in his due time make good *his own promise* without *my sin*. I shall be content to wait his leisure, and to remain in the sad condition I now am in, till it shall please him to bring me out of it, rather then clog my conscience with the guilt of such a horrid crime.

1 Sam. 24. 13.

31. But if my *desire* shall prompt to that resolution so common in the world, (*rem si possis, rectè; si non, quocunque modo rem,*) I would rather have it fairly if it might be; but if it will not come so, yet would I have it howsoever: my *desire* becometh an unjust and *inordinate desire*. Such was *Ahabs* still: his example, you see, furnisheth us at every turne. He must have *the Vineyard*: ey, that he must.

Hor. 1. Ep. 1.

Cujus si dominus pretio non vincitur ullo. &c

Juven. sat. 14.

If money will fetch it, *Naboth* shall have his own asking: But if that will not do the deed, something else must. *Letters* shall be written, *Witnesses* suborned, *Judges* awed, *justice* perverted, and "an *innocent person* (if the situation of his *vineyard* had not made him "guilty) in a goodly formall pageant of a legal proceeding with "much base hypocrisie, and in a most undue unworthy manner "accused, condemned, executed. *Quid non mortalia pectora cogis?* "Stand amazed, and consider, what a mass of sin and mischief, "the least indulgence to a vicious *inordinate desire* may lead you to "at the last, more then perhaps you could at the first suspect your "self capable to fall into.

C 32. What should I say then, Brethren? Even what our Lord hath said before me, *Take heed and beware of Covetousness*. "Look upon all ^a the *frauds* that are practised every where among "the sons of men; take a survey of all the *oppressions*, the greater "and lesser *oppressions*, that are done under the sun: you shall "finde the most of them to owe both their first birth and after- "growth to this curled root of *Covetousness*. *Extortion, Bribery, Flattery, Calumny, Perjury, Simony, Sacriledge, Unjust Wars and Suits*: do they not all come from hence? *False weights and measures* in the markets; *false lights and wares* in the shops, *false pleas and oaths* in the Courts; enhaunting of fees, trucking for *expedition*, racking of rents, cracking of *bankrupts*, depopulating of *townes*, projecting of *Monopolies*, and God knoweth how many more, (my breath would faile me, and the time, but to name them,) are they not all from hence? And doth not the risenes of them abroad in the world, unanswerably convince the men of this generation, of much *injustice* and *uncharitableness*, in *coveting* other mens goods, and not being content with their own.

^a Inde ferè
scelerum causa:
nec plura-quàm
sava cupido
Immodici cen-
sus. Juven.
sat. 14.
1 Tim. 6. 10.

E 33. Upon this first point I have stood the longer, being the principal

principal of *the three*, and the foundation of *the other two*. That now settled, we shall be like to come off with quicker dispatch in the rest. *The Object of contentment*, as it is limited in respect of *the Person*; It must be a mans *own estate*, (of which hitherto;) so is it limited in respect of *the Time*; It must be a mans *present Estate*, (of which next.) The Text hath not ἐν δὲς ἡμῶν in the preter. In what state I *have been*; nor ἐν δὲς ἐσομαι in the future, In what state I *shall be*: but in the present, ἐν δὲς ἐμῇ, In whatsoever state I *am*. Look what God (who is Lord of all, and dispenseth to every man severally as he will) disposeth upon him for *the present*; although perhaps far short of what he may have had in some times *heretofore*, or of what he may probably have in possibilities and reversions *hereafter*: he that hath a *contented mind* doth not afflict himself, either with pensive thoughts, at the remembrance of what he *hath been*; or with suspenceful thoughts, in forecasting both his *hopes* and *fears* what he *may be*: But he giveth himself up to the Lords *present disposal*, and resteth satisfied with the portion that is *before him*. Ἀρχόμενοι παρῶσι, saith the Apostle expressly, Heb. 13. being content ^a with the *present things*: and elsewhere, *Having food and rayment* (ἐχόντες in the present tense stil) *let us be therewith content*.

Heb. 13. 5.

^a — στήγειν
τοῖς παρῶσι.
Isocrat. orat.
de pace.
1 Tim. 6. 8.

34. Grant but the *former part*, already made good, That we are to be content with *our own*; and this will follow of it self, That we are to be content with *the present*: because nothing can be truly said to be *our own* but *the present*. What is *past* and gone, perhaps it *was ours*; but we cannot say, *It is ours*, now: and what is *future* and to come, perhaps it *may be ours*, (and perhaps it *may not too*;) but we cannot say, *It is ours* yet. Panem nostrum quotidianum, our daily bread; or (as some translate it) *hodiernum*, our this days bread: so we are taught to stile it, when we beg it. Nostrum and Hodiernum may be well put together: for it is only *this days bread* that is *our bread*. Anothers *days bread* may be another mans bread for ought we know.

Horat. 2. sat. 2.

*Nam propria telluris herum natura nec illum,
Nec me, nec quenquam fecit* —

All these things pass to and fro in the world from one hand to another, and so to another, and another: ever and anon, upon some casualty or other, many times ^a in a moment, shifting MASTERS; and seldome stay long in a place. When one would thinke we had them fast: either *they take them wings*, and *flie away*, and leave us behinde; or *our thred is cut*, and we drop away, and leave them behind. And how sodainly this may be done, who knoweth? Perhaps before to morrow, (*stulte, hac nocte*;) and then what was ours goeth another way, who knoweth whither? Perhaps to a *more stronger* (*cujus erunt*?) Thou fool, *this night thy soul shall be*

^a — tarquam
Sic proprium
cuiquam, pun-
do quod mobi-
lis bora Per-
mutet dominos,
Et cedat in al-
tera jura. Ho-
rat. 2. Epist. 2.
Prov. 23. 5.
Luke 12. 20.

A be required of thee: then whose shall these things be, thou now callest thine? Nothing is certainly ours, but the present: and of that we have no farther certainty then the present. So that unless we can frame our minds to be content with the present, we shall never be able to find any certainty whereon to rest.

35. Add hereunto secondly, that all solicitous looking forward and beyond the present, doth ipso facto and of it self take off so much from our content. It raiseth up many foggie mists of hopes and fears and other perturbations, that disquiet the mind wonderfully, and torture it with suspencefulness and anxiety. *Spern, metum, inter dubij.* Whilest men, through the desire of having, hang in suspence betwixt the hope of getting and the fear of missing; they cannot chuse but pierce themselves through with many sorrows, and create themselves much unrest.

B

*Letus in praesens animus quod ultra est
Oderit curare:*

And again,

*Dona praesentis cape letum hora, &
Linque futura.*

1 Tim. 6. 10.

Hor. 2. Carm.
16.
— 3. Carm. 8.

C “These and sundry other like passages we meet with in the
“Poets, together with those phrases so usuall with them,

“a *In diem vivere &c.* —

“would be good meditations for us: if we should understand
“them in that *Christian sense* whereto we now apply them,
“and which the words themselves will bear; and not in the *Epi-
“cures sense*, wherein for the most part they that used them meant
“them. But I rather give it you in our Saviours words; Take
“therefore no thought for the morrow, for the morrow shall take thought
“for the things of it self: sufficient unto the day is the evil thereof.
Matth. 6.

a — *Ignave-
or $\epsilon\lambda\iota\omega\upsilon$ $\alpha\lambda$ -
xov. Anthol:
2. Epigr 47.
— *Ille potens
fuit, Latius vi-
vet, cui licet In
diem dixisse
vixit.* Horat.
3 od. 29.
Mat 6. 34.*

36. A third consideration there is, nothing less available then
either of the former, but rather much more, to them that can lay
hold of it (“for it is above the reach of Poets and Philosophers, and be-
“yond the ken even of professed Christians that want the eye of Faith)
to frame us to contentment with the present: arising from the con-
templation of the infinite love of our gracious Lord God joyntly
with his infinite wisdom. By these as many as are truly the children
of God (by faith, and not *titulo tenus* only) are assured of this most
certain truth, that whatsoever their heavenly Father in his wisdom
seeth best for them, that evermore in his love he provideth for
them: From which Principle every man that truly feareth God, and
hath fixeth his hope there, may draw this infallible conclusion de-

E

P

monstratively

monstratively and by the Laws of good discourse, (*per viam regres-
sus*) This my good God hath *presently* ordered for me; and there-
fore it must needs be he saw it *presently best* for me. Thus may we
sugere mel de petra; gather grapes of thornes, and figs of thistles,
and satisfie our selves with the *honey* of comfort out of the *stony rock*
of barrenness and adversity.

37. Where are they then, that will tell you, On the one side
what jolly men they have been: But *miserum est fuisse*. Having been
born and bred to better fortunes, their spirits are too great to stoop
to so low a condition as now they are in. If it were with them, as in
some former times, no men should lead more contented lives then
they should do. Or that will tell you on the other side, what jolly
men they shall be: when such fortunes as they have in chase or in
expectation shall fall into their hands; they doubt not, but they
shall live as contentedly as the best. Little do the one sort, or the
other, know the fallness of their own unthankful and rebellious
hearts. If with discontent they repine at what they are; I shall
doubt they were never truly content with what they were and I shall
fear (unless God change their hearts) that they will never be well
content with what they shall be. He that is indeed content when
the Lord giveth, can be content also when the Lord taketh away;
“and with Job bleis the holy name of God for both. He had a
“minde contented in as good (though perhaps not in so high a) mea-
“sure, when he sat upon the dung-hill scraping himself with a pot-
“sheard, in the midst of his incompassionate friends; as he had
“when he sate in the gate judging the people in the midst of the Prin-
“ces and Elders of the Land.

38. It were certainly therefore best for us, to frame our
minds now the best we can to our present estate, be it better or
worse: that whether it shall be better or worle with us hereafter,
we may the better frame our mindes to it then also. We should
all do in this case, following the Lord which way soever he lea-
deth us, as the Israelites followed the guidance of the cloudy-fiery-
pillar: When it went, they went; when it stood, they stood: and
look which way it went, to the North or to the South, the same
way they took: and whether it moved swiftly or slowly, they also
framed their pace accordingly. We in like sort to frame our
selves and wills to a holy submission, to whatsoever the pre-
sent good pleasure of his will and providence shall share out
for us.

39. Which yet let no man so desperately mis-understand, as
to please himself hereupon in his own sloth and supinety, with Solo-
mons sluggard, (whom that wise man censurcth as a foole for it) who
foldeth his hands together; and letteth the world wag as it will,
without any care at all what shall become of him and his another
“day. And yet, as if he were the only wise man (*Sapientum oſa*-
“*una*,

Job. 1. 21.

a 174. 869.
Plato.
Num. 9. 15.
&c.

Ecc. 4. 3. - 6.

A *“Willst thou then seven men that can render a reason”) he speaketh sentences, (but it is like a parable in a fools mouth, a speech full of reason in it self, but by him witlessly applyed,) and telleth you, that Better is a handfull with quietness, then both the hands full with travel and vexation of spirit. Would you not think him the most contented soule that lives? But there is no such matter. He is as desiring and as having, as the most covetous wretch that never ceaseth toying and moyling to get more: if he might but have it and never sweat for it.*

Prov. 26. 16.
—7.

B 40. Nor yet Secondly so, as to pass censure upon his brethren, as if it were nothing but Covetousness or Ambition, when he shall observe any of them by his providence, industry, and good endeavours in a faire and honest course to lay a foundation for their future better fortunes: as the currish Philosopher snarled at his fellow,

*Si pranderet olus sapienter, regibus uti
Nollet Aristippus*

Hon. 1. epi. 17.

C For so long as the wayes we goe are just and straight, and the care we take moderate, and neither the things we look after unmeet for us, nor the event of our endeavours improbable; if withall the mindes we bear be tempered with such an evenness, as to expect the issue with patience, and neither be puffed up beyond measure with the good success of our affairs, nor cast down beyond measure if they hap to miscarry: it hindereth nor but we may at once both be well a contented with the present, and yet industriously provident for the future. The same Poet hath meetly well expressed it there, speaking again of the same person, *Omnis Aristippum decuit color, & status, & res. Tentantem majora, seve presentibus aquum.* It is a point of wisdom, not a fruit of discontent, when God openeth to a man a faire opportunity of advancing his estate to an higher or fuller condition then now he is in: to embrace the opportunity, and to use all meet diligence in the pursuit, for the obtaining of his lawfull desires. Rather it is a fruit either of Pride, or Sloath, or both, to neglect it: though upon the pretence of being content with the present.

α μεγαλειον
χαριεν σται-
κεσθ' ηδως
εχειν. Eurip.
in Jon. act. 2.

D 41. Pass we now on from this Second, to the Third and last point observed concerning the Object of true Contentment: which was the indifferency of it, as it standeth in the Text, for the kinde, quantity, quality, and every other respect (except the before excepted) altogether unlimited. *Εν οἷς indifferently. Be it high or low, rich or poor, ease or honorable, easy or painful, prosperous or troublous; all is a point: all that God sendeth is welcome. He that hath learned S. Pauls lesson, can make a shift with any estate, and rest satisfied therewithall. The Apostle a little enlargeth himself in the next verse: shewing that in the change of outward*

2 Cor. 6. 4, 7.
&c.

Prov. 30. 8.

Seneca.

Psal. 112. 6, 7.

Hor. 3. Carm. 3.

things, his minde yet continued unchanged, and was still the same under the greatest contrarieties of events. *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.* And elsewhere he saith of himself and his fellow-labourers in the Gospel, that in all things they had been carefull to approve themselves as the Ministers of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report, &c. As indeed it is a point of the same skill, to know how to abound and how to want: and equally hard to bear prosperity without insolence, and adversity without impatience. The wise son of Agur was therefore equally afraid of both, when he prayed that God would neither give him excessive riches, nor extreme poverty; As one that well knew there was great and equal danger in the one extreme as well as in the other; if God should leave us to wrestle with the temptations that may arise from either of them by our own strength alone without the aydance of his grace. But he whose heart is established with grace, can fort his minde to any estate, and finde content in any. He can sleep, both securely in a palace, and thankfully in a cottage.

42. *Reasons* are: for I must hasten. First, Contentment cometh from the minde within, not from the things without. *Non res præstat sed animus.* If the things themselves were enough to afford content, or breed discontent: then should all men that enjoy them alike, be alike contented therewith; and all men that want them alike, be alike discontented thereat. Whereof daily experience sheweth the contrary. It is therefore from the different furniture of the minde, that men are differently affected both with plenty and want. Now the minde of a godly man being settled upon God by a holy dependance upon his providence: hence it is, that neither height nor depth, neither want nor abundance, neither things present, nor things to come, nor any worldly accident can drive him from that hold. *He shall not be moved for ever, neither shall be daunted with any evil tidings: because his heart is fixed, and his trust is in the Lord.* Psal. 112.

*Si fractus illabatur orbis
Impavidum serient ruina.*

43. Secondly, such a vast disproportion there is between the reasonable soule of man, and the sublunary creatures; that the appetite of that cannot be filled with any of these. *Capacem Dei non implet nisi Deus.* The soule being capable of a Communion with God by grace, and the fruition of him in glory, cannot be satisfied with any thing that is less than God; nor therefore with any thing but God. At the last day, when the Saints shall enjoy fulness of glory in

A in the presence of God, their souls shall be compleatly satiated with joy and happiness to their utmost capacity (*Satiabor cum apparuerit gloria, When I awake I shall be satisfied with thy likeness, Psa. 17.*) In the mean time they are satisfied with a kinde of fulness, according to the measure of their present capacitie: such a fulness "as sufficeth for the sustaining of their souls with patience and comfort, (*Sufficit tibi gratia: Till that satiety of Glory come, my Grace is sufficient for thee onward.*) Hence groweth another difference between the godly, and the worldly man. The one is content with nothing: because for want of Grace he hath not a sufficiency within, to quiet the desires of his soule, not to be satisfied with outward things. The other is content with any thing: because he hath a sufficiency of Grace within him, whereof (so long as he persisteth in that state, and but by his own default,) no creature in the world can deprive him.

Psal. 17. 15.

2 Cor. 12. 9.

44. Again thirdly, the encrease of outward things rather provoketh the appetites of the soule, then stilleth them: and by that means rather putteth a man further off from content, then he was before.

— Et minus hæc optat, qui non habet.

Juven. Sat. 14.

C He that loveth silver, saith Solomon, shall not be satisfied with silver: nor he that loveth abundance with increase. As a River the greater it groweth by receiving in little brooks, the wider and the deeper it weareth the channel: so all outward things, the more they encrease, the more they enlarge the desires, still to their own proportion. Was ever Voluptuous, or Ambitious, or Covetous, or Malicious man, so glutted either with pleasures, or preferments, or riches, or revenge, as not to desire more? Only the godly mans hopes are not so nipt with the decay, nor his desires so extended upon the encrease of these outward things as to hinder his content. Because neither his hopes, nor desires are set upon the world, or the things of the world: but upon God, and his Christ, and his Spirit and his Promises.

Eccle. 5. 10.

D 45. First then (to infer somewhat, briefly) why shouldest thou that livest in a low and mean estate, envy him that hath a far greater: which yet is as far from giving him content, as thine would be if it were his. When riches encrease, they are increased that eat them: and what profit, (or pleasure either) is there to the owner thereof, save the beholding them with his eyes? All the advantage he hath is but this: that he can say, All this is mine. The Sun is as warme to thee, as to him: the aire as sweet. Thy fare, though not so costly, yet as savoury: thy body as healthy, thy minde as free, as his: thy sleep as soft, though upon a harder bed: thy rest as safe, though under a meaner roof. If there be any difference, here it is: That as his estate is greater; so his charge is greater, and

Eccle. 5. 11.

and his *cares* greater, and his *fears* greater, and his *troubles* greater : and at the last great day, his *reckoning* shall be greater. Therefore *envy* him not. A

46. Secondly, In this, as in most other things, most of us (God help us) make our selves a great deal of work more then needs, because we go the wrong way to work. For the bringing of our *minds* and our *estates* together, (for that is in a manner the whole business : till they *meet*, there can be no true *Contentment* :) we commonly begin at the wrong end, and so lose our labour. We strive to *fit all things to our mindes* : which (so long as our desires are vast and boundless,) is a tedious and bootless work. B

Horace.

—Non si te ruperis.

We may tug hard at it ; sweat till our hearts ake : but it will not be. Why do we not rather begin at the other end ? do that rather, which is not only *possible*, but (the grace of God *assisting*) *easy* also : in striving to fit our *mindes* to the things. *Non augenda res, sed minuenda cupiditates* : that is the way. To work our own *Contentment*, we should not labour so much ^a to *encrease* our *substance*, (that is a preposterous course ;) as to *moderate* our *desires* : which is the right way, and the more feizible. Jacob did not propose to himself any great matters ; fat revenues, and large possessions : but only *bread to eat*, and *raiment to put on*, Gen. 28. No matter of what course *grain* : so it were but *bread*, to give nourishment, and maintain life. No matter for the *stuff*, or *fashion* : so it were but *raiment* ; to cover nakedness, and to keep off heat and cold. Neither doth St *Paul* speak of any choicer or costlier matter. *Having food and raiment*, saith he, *let us be therewith content*, 1 Tim. 6. He saith not *τετραῖν*, delicacies ; but *τροφὴν, διατροφὰς*, food : nor κοσμήματα, ornaments ; but σκεπτάσματα, raiment, coverings. Any *filling* for the belly, any *hilling* for the back, would serve his turn. C

Seneca.

α ὅ τὴν ὁσίαν
πλήω ποιεῖν,
ἀλλὰ τὴν ἀ-
πλοῦσαν ἰ-
λάτῃω. Plat.
7. de legib.
Gen. 28. 20.

1 Tim. 6. 8.

47: Thirdly, since it is a point of the same skill to do both ; to *want*, and to *abound* : we should do well, whilst the Lord lendeth us peace and plenty, to exercise our selves duly in the *Art of abounding* ; that we be the better able to manage the *Art of wanting*, if ever it shall please him to put us to it. For therefore especially are we so much to seek, and so puzzled that we know not which way to turn us, when *want* or *afflictions* come upon us : because we will not keep within any reasonable compass, nor frame our selves to *industrious*, *thrifty*, and *charitable* courses, when we enjoy *abundance*. It is our extreme *insolency* and *unthankfulness* when we are *full*, that maketh our *impatience* and *discontentedness* break forth with the greater extremity, when the Lord beginneth to *empty* us. D

Quem.

The Fifth Sermon.

111

A

*Quem res plus nimio delectare secunde;
Mutata quatiens.*

Horat. 1. Epist.
10.

As in a fever, he that burneth most in his hot fit, shaketh most in his cold: so no man beareth want with less patience, then he that beareth plenty with least moderation. If we would once perfectly learn to abound, and not ryot: we should the sooner learn to want, and not repine.

B

48. But how am I on the sodain, whilest I am discoursing of the Nature, fallen upon some of the Rules of the Art of contentment? And yet not besides the Text neither: the word εὐμαδον containeth that too. Yet because to lay down the grounds and method of that Art, and to do it to purpose, another hours work would be but little enough: I shall therefore forbear to proceed any further at this time. Now to God the Father, God the Son, and God the Holy Ghost, &c.

C

AD

D

E

The first part of the century was marked by a period of relative peace and stability. The reign of Elizabeth I (1558-1603) saw the consolidation of the English state and the establishment of a strong navy. The reign of James I (1603-1625) was marked by a period of religious and political conflict, culminating in the execution of Charles I in 1649. The English Civil War (1642-1651) was a series of battles fought between the Parliamentarians and the Royalists, resulting in the execution of Charles I and the establishment of the Commonwealth of England. The Restoration of 1660 saw the return of the monarchy under Charles II, who ruled until 1685. The reign of James II (1685-1688) was marked by a period of religious and political conflict, culminating in the Glorious Revolution of 1688-1689, which resulted in the overthrow of James II and the establishment of a constitutional monarchy under William III and Mary II. The reign of George I (1714-1727) and George II (1727-1760) saw the consolidation of the British state and the establishment of a strong navy. The reign of George III (1760-1820) was marked by a period of political and social change, culminating in the American Revolution (1775-1783) and the French Revolution (1789-1799). The reign of George IV (1820-1830) and William IV (1830-1837) saw the consolidation of the British state and the establishment of a strong navy. The reign of Victoria (1837-1901) was marked by a period of political and social change, culminating in the Boer War (1899-1902) and the First World War (1914-1918).



A D
A U L A M.

Sermon VI.

O T E L A N D S, JULY 1637.

Philip. 4. 11.

— *for I have learned in whatsoever state I am,
therewith to be content.*

I. **T**O omit what was observed from the Apostles *Protestation* in thole first words of the verse, [*Not that I speak in respect of want :*] from these words in the later part of the verse we have proposed formerly to speak of *two things* concerning *Christian Contentment* : first of the *Nature* of it, and wherein it consisteth ; and then of the *Art* of it, and how it may be attained. The *Nature* of it hath been not long since somewhat opened, according to the *intimations* given in the Text, in *three particulars*. Wherein was shewen; that that man only liveth truly *contented*, that can suffice himself first, with *his own estate* ; secondly, with the *present estate* ;

Q.

thirdly,

thirdly, (being his own and the present,) with any estate [*ἐν οἷς εἰμι* — in whatsoever state I am, therewith to be content.] I am now by the laws of good order, and the tye of a former promise, to proceed to the like discovery of the *Art of Contentment*: by occasion of this word *ἐμαυτοῦ*. [*I have learned, in whatsoever estate I am to be therewith content.*]

2. *Saint Paul* was not framed unto it by the common instinct of nature: neither had he hammered it out by his own industry, or by any wise improvement of nature from the precepts of *Philosophy* and *Morality*: nor did it spring from the abundance of outward things, as either an effect, or an appurtenance thereof. It was the Lord alone, that had wrought it in his heart by his saving and sanctifying Spirit, and trained him up thereunto in the school of experience and of afflictions. The Sum is, that True contentedness of minde is a point of high and holy learning; whereunto no man can attain; unless it be taught him from above. What the Apostle saith of Faith, is true also generally of every other Grace; and of this in particular, as an especial and infallible effect of Faith: [*Not of your selves, it is the gift of God.*] And of this in particular the Preacher so affirmeth in Eccles. 5. [*Every man also, to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.*]

3. Neither is it a common gift, like that of the rain and Sun, the comfort whereof are indifferently afforded to good and bad, to the thankless as well as the thankful: but it is a special favour which God vouchsafeth to none, but to those that are his special favourites, his beloved ones; [*—he giveth his beloved sleep.* Psal. 127. whiles others rise up early and go to bed late, and eat the bread of sorrows; restlessly wearing out their lodges with toyle, and their minds with care: they lay them down in peace, and their minds are at rest; They sleep. But it is the Lord only that maketh their rest so soft and safe: he giveth them sleep. And the bestowing of such a gift is an argument of his special love towards them that partake it; He giveth his beloved sleep. It is indeed Gods good blessing, if he give to any man bare riches: but if he be pleased to second that common blessing with a farther blessing, and to give contentment withall; then it is to be acknowledged a singular and most excellent blessing; as Solomon saith, [*The blessing of the Lord, it maketh rich; and he addeth no sorrow with it.*] In Eccles. 2. the same Solomon telleth us, that contentment cometh from none but God, and is given to none but the godly: For, saith he, God giveth to a man that is good in his sight, (and that is the godly only) wisdom and knowledge, and joy. But as for the sinner, none of all this is given to him. What is his portion then? even as it there followeth, [*But to the sinner he giveth travail to gather, and to heap up.*] The sinner possibly may gather as much together as the godly, or more; and raise to himself more

Eph. 2. 8.

Eccles. 5. 19.

Math. 5. 46.
Luthe 6. 35.

Psal. 127. 3.

Prov. 10. 22.
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A more and greater *heaps* of worldly treasure: but when he hath done, he hath but *his travel* for his pains. He hath not *wisdom* and *knowledge* to understand the *just valuation* and the *right use* of that which he hath gathered together: he taketh no joy, he taketh no comfort in those *heaps*; he findeth nothing in them but cares and disquietness, and vexation of spirit; [*All his dayes are sorrows, and his travel grief; yea his heart taketh not rest in the night.*] It is not therefore without cause, that our Apostle so speaketh of contentment, as of the handmaid unto godliness; [*But godliness with contentment is great gain.* 1 Tim. 6.]

- 23.

1 Tim. 6. 6.

B 4. The truth whereof will yet farther appear unto us; if we shall consider of these two grounds: First, that in all other things there is an *unsufficiency*; and Secondly, that there is a *sufficiency* in the grace of God to work *Contentment*. We cannot conceive any other things, besides the *Grace of God*, from which *Contentment* can be supposed to spring, but those three; *Nature*, *Morality*, and *Outward things*. All which in the triall will appear to be altogether insufficient to work this effect. First *Nature*, (as it is now *corrupt*,) inclineth our hearts and affections strongly to the world: the inordinate love whereof, first breedeth, and then cherisheth our discontent. Whiles between the *desire* of having, and the *fear* of wanting, we continually pierce our selves thorough with a thousand cares and sorrows. Our lusts are vast, as the sea; and restless, as the sea: and, as the sea, will not be bounded but by an almighty power. The horseleach hath but two daughters; but we have I know not how many craving lusts, no less importunately clamorous then they: Till they be served, incessantly crying Give, Give, but much more unsatisfied then they; for they will be filled in time, and when they are full they tumble off, and ther's an end. But our lusts will never be satisfied: like Pharaohs thin kine, when they have eaten up all the fat ones, they are still as hungry and as whining as they were before. We are by nature infinitely covetous; we never think our selves rich enough, but still wish more: and we are by nature infinitely timorous; we never think our selves safe enough, but still feare want. Neither ^a of both which alone, (much less both together,) can stand with true *Contentment*. This flower then groweth not in the garden of (*corrupt*) *Nature*, which is so rankly over-grown with so many, and such pestilent and noysome weeds.

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Prov. 30. 15.

Gen. 41. 21.

D 5. But perhaps the soyle may be so improved by the culture of *Philosophy*, and the malignity of it so corrected by *moral institution*, as that *Contentment* may grow and thrive in it. No: that will not do the deed neither. True it is, that there are to be found in the writings of heathen *Orators*, *Poets*, and *Philosophers*, many excellent and acute sentences and precepts tending this way: and very worthy to be taken notice of by us *Christians*, both to our wonder

^a — nam qui cupiet, metuet quique porro: Qui metuent vivit, liberumque non erit unquam. Hor. 1. Epist. 16.

E and

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and *shame*. To our *wonder*, that they would espy so much light as they did, at so little a peep-hool: but to our *shame* withall, who enjoying the benefit of *divine revelation*, and living in the open sunshine of the *glorious Gospel* of truth, have profited thereby in so small a proportion beyond them. But all their *sentences* and *precepts*, fall short of the mark: they could never reach that solid *Contentment* they levelled at.

Horat. 1.
Epist. 1.

Sunt verba & voces, —

Gen. 19. 11.

Horat. de
Arte.

as he said; and he said truer then he was aware of: for they are *but words* indeed, empty of truth and reality. The *shadow* of contentment they might catch at: but when they came to grasp the *substance*, *Nubem pro Junone*, they ever found themselves deluded. As the *blinded Sodomites* that beset *Lot's house*, they *stumbled* about the door, perhaps sometimes *stumbled* at the threshold: but could not for their lives either *finde* or *make* themselves a way into the inner rooms. The greatest *Contentments* their speculations could perform unto them, were but *agri somnia*; Not a calm and soft *sleep*, like that which our God giveth his *beloved ones*; but as the *slumbring dreams* of a sick man; very short, and those also interrupted with a medley of cross and *confused fancies*. Which possibly may be some small *refreshing* to them amid their long *weary fits*: but cannot well be called *Rest*. Now the very true reason, of this unsufficiency in whatsoever *precepts of Morality* unto true *Contentment*, is, because the *topicks* from whence they draw their *persuasions* are of too flat and low an elevation. As being taken from the dignity of *man*, from the baseness of *outward things*, from the mutability of *fortune*, from the shortness and uncertainty of *life*, and such like other considerations, as come within their own *spear*: *Useful* indeed in their kind, but *unable* to bear such a *pile* and *roof* as they would build thereupon. But as for the *true grounds* of sound *Contentment*, which are the *persuasions* of the *special providence* of God over his children, as of a *wise* and *Loving father*, whereby he disposeth all things unto them for the best; and a *lively faith* resting upon the rich and *precious promises* of God revealed in his holy word: they were things quite out of their element, and such as they were wholly ignorant of. And therefore no marvel if they were so far to seek in this high and holy learning.

6. But might there not in the *third place* be shaped, at least might there not be imagined, a *fitness* and *competency* of *outward things*, in such a *mediocrity* of proportion every way unto a mans *hopes* and *desires*; as that *contentment* would arise from it of it self, and that the party could not chuse but rest satisfied therewithall? Nothing less. For *first*, experience sheweth us, that *contentment* ariseth not from the *things*, but from the *minde*; even by this, that discon-

A discontentments take both *soonest* and *forest* of the *greatest* and *wealthiest* men. Which would not be, if *greatness* or *wealth* were the main things required to breed *Contentment*. Secondly, those men that could not frame their hearts to *contentment*, when they had *less*, will be as far from it, if ever they shall have *more*. For their *desires*, and *the things*, will still keep at a distance; because as *the things* come on, so *their desires* come on too. As in a *coach*, though it hurry away never so fast, yet the *hinder wheel*es will still be behind the former, as much as they were before. And therefore our Apostle in the next verse maketh it a point of *equall skill*, and of *like deep learning*, to know how to be *full*, as well as how to be *hungry*; and how to abound, as well as how to *suffer need*. Thirdly, it is impossible that *Contentment* should arise from *the things*; because *contentment* supposeth a *sufficiency* (*ἀντάρκεια* supposeth to *ἀπρεσβ*) whereas there is ever some *deficiency* or other in *the things* desired. What man had ever all things so *fortable* to his *desires*; but he could spy some thing or other wanting?

—tamen Curta nescio quid semper adest rei.

Horat. 3.
Od. 24.

C And many times, *all* he hath doth him not so much pleasure, as the want of that *one thing* tortureth him. As all *Hamans wealth*, and *honours*, and *favour* with the King, and *power* in the Court, availed him nothing, for want of *Mordecay's knee*. And *Ahab* could not be merry, nor sleep, nor eat bread, though he swaied the Scepter of a mighty Kingdom, for want of *Naboths vineyard*. Or if we could suppose *contentment* should arise from *the things*, yet *fourthly* it could have no *stability* nor *certainity* of *continuance*: because *the things* themselves are subject to *casualties* and *vicissitudes*. And the *mind* of a man that should repose upon such things, must needs *rise and fall*, *ebb*, and *flow*, just as *the things* themselves do. Which is contrary to the state of a true *contented mind*; which still remaineth *the same* and *unchanged*, notwithstanding whatsoever changes and chances happen in these outward and mutable things.

Ester. 5. 13.

1 King. 21. 4.

a Gaudium in
materiâ con-
vertibili, mu-
tari necesse est,
reimutata.
Bernard. serm.
1. de diversis.

D 7. We see now the *unsufficiency* of *Nature*, of *Morality*, of *Outward things*, to bring *Contentment*. It remaineth then, that it must spring from *Religion*, and from *the Grace of God* seated in the heart of every godly man: which casteth him into a new mould, and frameth the heart to a blessed *calme within*, whatsoever *stormes* are abroad, and *without*. And in this *Grace* there is no *defect*. As the Lord sometimes answered our Apostle, when he was importunate with him for that which he thought not fit at that time to grant; *sufficit tibi gratia*, *My grace is sufficient for thee*. He then that would attain to *S^t Pauls learning*, must repair to the same *school*, where *S^t Paul* got his learning, and he must apply himself to the same *tutor* that *S^t Paul* had. He must not languish in *porticu*,

2 Cor. 12. 9.

or

1 Joh. 2. 27.

or in Lyceo; at the feet of Plato or Seneca: but he must get him into the sanctuary of God, and there become θεοδιδάκτῃς, he must be taught of God, and by the anointing of his holy spirit of grace; which anointing teacheth us all things. 1. Joh. 2. All other masters are either Ignorant, or Envious, or Idle. Some things they are not able to teach us, though they would: some things they are not willing to teach us, though they might: but this Anointing is every way a most compleat tutor, Able, and loving and active: this anointing teacheth us all things, and amongst other things this Art of Contentation also.

Rom. 8. 28.

8. Now as for the means, whereby the Lord traineth us up by his holy grace unto this learning: they are especially these three. First, by his spirit he worketh this perswasion in our hearts, that whatsoever he disposeth unto us at any time for the present, that is evermore the fittest and best for us at that time. He giveth us to see, that all things are guided and ordered by a most just and wise and powerful providence. And although it be not fit for us to be acquainted with the particular reasons of such his wise and gracious dispensations: yet we are assured in the general, that all things work together for the best to them that love God; That he is a loving and careful father of his children, and will neither bring any thing upon them, nor keep back any thing from them, but for their good; That he is a most skilfull and compassionate Physitian, such a one as at all times and perfectly understandeth the true state and temper of our hearts and affections, and accordingly ordereth us and dieteth us, as he seeth it most behoofe for us (in that present state) for the preservation or recovery of our spiritual strength, or for the prevention of future maladies. And this perswasion is one speciall means, whereby the Lord teacheth us Contentment with whatsoever he sendeth.

Heb. 13. 5.
Psal. 23. 1. &c.
Psal. 33. 18. - 9.
Psal. 84. 11.
Psal. 34. 11.

9. Secondly, whereas there are in the word scattered every where, many gracious and precious promises, not only concerning the life to come, but also concerning this present life: the spirit of grace in the heart of the godly, teacheth them by faith to gather up all those scattered promises, and to apply them for their own comfort upon every needfull occasion. They heare by the outward preaching of the word, and are assured of the truth thereof by the inward teaching of the spirit, That God will never faile them nor forsake them; That he is their shepheard and therefore they shall not want, but his goodness and mercy shall follow them all the dayes of their lives; That his eyes is upon them that fear him, to deliver their souls from death, and to feed them in the time dearth; That he will give grace and worship, and withhold no good thing from them that love a godly life; That though the Lions (the great and greedy oppressors of the world,) may lack and suffer hunger, yet they which seek the Lord shall want no manner of thing that is good: and a thousand other such like

A like *promises* they hear and beleeve. The assurance whereof is another *special means*, by which the Lord teacheth his children to repose themselves in a *quiet content*, without fear of *want*, or too much thoughtfulness for the future.

10. *Thirdly*, for our better learning, besides these *lectures* of his providence and promises, he doth also both appoint us *exercises*, and discipline us with his *rod*. By sending changes and afflictions in our *bodies*, in our *names*, in our *friends*, in our *estates*, in the *success* of our affairs, and many other wayes; but alwayes for our *profit*. And this his wise teaching of us bringeth on our *learning* wonderfully. As for those, whose *houses are safe from feare*, *neither is the rod of God upon them* (as *Iob* speaketh) that are never emptied nor *poured from vessel to vessel*: they *settle upon their own dregs*, and grow *muddy and musty* with long ease, and their *prosperity* befooleth them to their own destruction. When these come once to *stirring*, and trouble over-taketh them, (as sooner or later they must look for it:) then the *grumbles* and *mud* of their impatience and *discontent* beginneth to appear, and becometh unfavoury both to God and man. But as for those, whom the Lord hath taken into his own tuition and nurturing; he will not suffer them

B either to *wax wanton* with too long ease, nor to be *depressed* with too heavy troubles: but by frequent ^a *changes* he exerciseth them and inureth them to *all estates*. As a good Captain traineth his souldiers, and putteth them out of one *posture* into another, that they may be expert in all: so the Lord of hosts traineth up his souldiers by the *armour of righteousness on the right hand and on the left*, by *honour and dishonour*, by *evil report and good report*, by *health and sickness*; by sometimes raising new friends, and sometimes taking away the old; by sometimes suffering their enemies to get the upper hand, and sometimes bringing them under again; by sometimes giving *success* to their affairs even beyond their expectation, and sometimes *dashing their hopes* when they were almost come to full ripeness. He turneth them this way and that way and every way, till they know all their *postures*, and can readily cast themselves into any *form* that he shall appoint. They are often *abased*, and often *exalted*; now *full*, and anon *hungry*: one while they *abound*, and they *suffer need* another while. Till with our Apostle they know both how to be *abased*, and how to *abound*: Till every where and in all things they be instructed both to be *full*, and to be *hungry*, both to *abound*, and to *suffer need*: Till they can (at least in some weak, yet comfortable measure) do all things through Christ that strengtheneth them. These ^b *exercises* are indeed the most *unpleasing* part of this holy learning, especially to a young novice in the school of Christ; (the Apostle saith truly of it, *Heb. 12.* that for the present it is not joyous, but grievous.) But yet it is a very necessary part of the learning, and marvelously profitable after a time: for (as it there

C also

D

E

ὁμοίως τὸ συμφο-
ρεῖν.
Heb. 12. 10.
Job. 21. 9.
Jer. 48. 19.
Prov. 1. 32.

α φοβῶν, πα-
τασσομένης
αὐτῇ, ἰσχυρῶς
Πλάτων τὸ
ἔχειν τοὺς
ἐναντίους αὐτῇ.
Nazian. Carm.
de vita sua.
2 Cor. 6. 7. &c.

Verf. 12.

— 13.
b Meditationes
militares.
ὑπομνήματα.
Heb. 12. 11.

also

εὐχρηστος
αὐτοῖς

also followeth) *Nevertheless afterwards it yieldeth the quiet and peaceable fruit of righteousness* ^c *unto them which are exercised thereby.*

11. We have hitherto seen the point opened and proved, that true *Christian contentment* springeth not first from *Nature*, nor secondly from *Morality*, nor thirdly from *Outward things*: but is taught only by *God* himself. Who first perswadeth the hearts of his children, out of the acknowledgement of his *fatherly providence*, that that estate is ever presently best for them which they have for the present: and assureth them *secondly*, by faith in his *temporal promises*, that they shall never want any thing that may be good for them for the time to come; and *thirdly*, exerciseth and inureth them, by frequent *enterchanging* of prosperity and adversity, and *sanctifying* both estates unto them, both to *glorifie* him, and to *satisfie* themselves by, and with either. *εὐαθον* here, and in the next verse *μυμύμαι*, I have learned, and have been thereunto instructed, and as it were initiated into it as into an art or mystery; in *whosoever* state I am, therewithall to be content. Now for the *Uses* and *Inferences* hence.

12. First, *S. Pauls εὐαθον* here notably discovereth, both the *vanity* of those men, who *boast* as if they had minds richly content, when as yet they never knew what *grace* and *godliness* meant: and withall the *folly* of those men, that *seek for*, or promise to themselves *contentment*, but seek for it other where then where alone it is to be found, that is to say in the school of *Christ*, and of his *holy Spirit*. In all learnings it is a point of special consequence to get a *good Master*. He hath half done his work, that hath made a happy choyce that way. And the *more needfull* the learning is, the *greater care* would be had in the choyce. Here is a piece of *excellent learning* every man will confesse. Why should any of us then trifle away our time to no purpose, and put our selves to a great deal of fruitless pains, to learn *contentment* from those that cannot teach it. Yet such is the folly of most of us: we seldom look farther then *our selves*, seldom *higher* then these *sublunary things* for this learning. It is one of our *Vanities*, that we love to be *αὐτοδιδάκτοι*, and we glory not a little in that knowledge, which we have hammered out by *our own industry* without a teacher. But that which we use to say in other *learnings*, is indeed most true in this; ^a *He that scorneth to be taught by any but himself, shall be sure to have a fool to his Tutor.* Cato, and Seneca, and other the wisest and learnedst among *Philosophers*, ever shrunk when they came to the trial: and by their timorousness and discontentedness sufficiently discovered the *un-usfulness* (or at least the *unsufficiency*) of their best *precepts*, to effect that blessed tranquillity of minde which they promised. *Professing themselves* (in their speculations) *to be wise*, (in their practise) *they became fools*; and were confounded in the vanity of their own imaginations. It was a vain brag of him that said it,

a Qui sibi magistram se constituit, stultus se discipulum subdit. Bern. Epist. 87.

οὐδὲν ἔτι
εἰναι σοφῶν.
Rom. 1. 22.

— Hoc

A

*Hoc satis est orare Jovem, qui donat & aufert,
Det vitam, det opes: animum mi æquum ipse parabo.*

Horat. 1.
Epist. 18.

B

He would pray to *Jupiter* to give him *health*, and to give him *wealth*: but as for *Contentment*, he would never put him to trouble for that. If he might have *health* and *wealth*, he doubted not but he could carve out his own *contentment* well enough without any of *Jupiter's* help. Little did he know the cursed corruption of his own heart: and that he stood rather in more need of God for this than for those other things. A far wiser man than he hath told us from his own experience and observation, and that not in one or two or a few particulars, but he saith, *it is a common evil among men; A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet giveth him not power to eat thereof*; Eccles. 6. 1, 2. But admit his brag had been as true, as it was *vaine*; and that he could indeed have wrought his own *contentment*, if *Jupiter* should give him the things he required: yet still he had come far short of *St Paul's learning* in the Text. For even by his own confession, he could not raise himself a *contentment* out of nothing. He must have *wealth* and *health* to work upon, or else he could do nothing. He had not yet attained to that high pitch of learning, as in whatsoever state he should be to be therewith content.

C

Which yet every poor simple *Christian*, that truly feareth God, hath in some measure attained unto: who can find *contentment* also in *sickness* and in *poverty*, if the Lord be pleased to send them, as well as in *health* and *plenty*; and blest his Name for both in the words of holy *Job*, (*The Lord hath given, the Lord hath taken; blessed be the name of the Lord.*)

Job 21.

D

13. Secondly, since *Contentment* is a point of learning as we see, and we know also where it is to be learned, or not at all: it were well we would all of us be perswaded in the next place to be willing to learn it. *St Paul* had never had it, if he had never learn'd it: and you see what use he had of it, and how mightily it did bestead him the whole course of his life, after he had learn'd it. And the more to quicken you hereunto, take into your consideration amongst other these inducements. Consider first, the excellency and difficulty of this learning. Most scholars will not satisfie themselves with the knowledge of ordinary and obvious things, but are desirous to learn things that are beyond the reach of the vulgar. Lo now, here is a lesson worthy the ambition of every disciple in the school of *Jesus Christ*: such a lesson as none of the *Princes* or *Philosophers* of the world, by all their power or wisdom, could ever attain unto. But that the difficulty discourage you not, Consider secondly, that (as we use to say, so indeed) there is nothing hard to a willing minde.

E

α Ἐὰν ἐσῇ φιλομαθής, you know. But here is the misery of it, that

α Ἰσοκράτ. ad
Demon.

R

that

Pfal. 34. 11.
1 Sam. 3. 9.

Sirac. 40. 18.

2 Cor. 6. 10.

Prov. 15. 17.
Dan. 1. 12. &c.

Jer. 17. 9.
Rom. 12. 3.

that as boys love *play*, so we love the *world*: and this maketh A
us, as that doth them, *tremants* in our *learning*. And so we are
long about a little, because we cannot abide to ply it. But if we
would once set our selves to this *spiritual learning* with all our
might, and buckle close to it, certainly we should in short time
finde our selves to have profited in it wonderfully. Consider
thirdly, how willing our *Master* is to teach us; (*Come ye children,*
I will teach you the fear of the Lord:) and let that provoke in us the
like *willingness* to learn; (*Speak Lord, for thy servant heareth.*)
Consider *Fourthly*, the *usefulness* of this learning. We desire all B
of us (and good reason we have,) to learn perfectly the *mysteries*
of those *trades* and *professions*, which we intend to exercise as our
particular Callings, because thereof we shall have continual use, in
the whole course of our lives. This *learning* we now speak of, is
a *holy mystery*; (*μυστήριον* is the Apostles word for it in the next
verse:) and it is a most *useful* and *behoofeful* and *necessary* mystery
for us all in the whole practise of Christianity: there is indeed no
good to be done in our Christian profession without it. See some
benefits of it, and then judge if it be not worth the learning. It
sweeteneth all the bitterness of this present life. *To labour and to be*
content with that a man hath is a sweet life, saith the son of Sirac, in C
his 40th chapter. It keepeth the minde in a constant *equal tran-*
quillity amidst all the changes and chances of this mortall life. It
maketh us *rich* in despite of the world: for what riches is like this,
for a man to *want nothing*? He may be without many things that
others have, but he *wanteth* them not: even as the *Angels* in heaven,
that have neither *meat*, nor *drink*, nor *clothes*, nor *houses*, nor *lands*,
nor any of those bodily things, yet *want* none of them; because
they are well enough without them: And so the contented man,
though *having nothing*, yet is in the self-sufficiency of his minde as
if he *possessed all things*. It giveth a *wonderfull improvement* unto the
meanest of these *outward things*; and by disesteeming them, setteth D
a better value upon them. For he that hath once well *learned this*
Art, is able by his learning to make a *dinner of green herbs* as ser-
viceable, as a *stall-fed Oxe*; and a little *pulse and water* as comforta-
ble and savoury, as all the *delicacies in the kingdome of Babylon*.
How should the consideration of these things whet our desires and
resolutions, not to suffer our eyes to sleep, till we had made some
entrance into, and some fair *proceedings* in this so excellent and profi-
table a *learning*.

14. A needful Exhortation, may some say, for those that E
are yet to learn: but as for us, we have been long acquainted
with it, and have as *contented minds*, as any man would desire. The
happier men they, if it prove so: but the heart of man is very
wicked and deceitful; and it were good for us not to think well of
our selves *above* what we *ought to think*. Sure I am that in all *secu-*
lar.

A *lar learnings* the old saying is most true, *οἰσὶς προκοπῆς ἐγχοπῇ*. There is no greater hinderance unto *proficiency*, than is an *a overweening conceit* in any man of that *learning* he hath already. And not unlikely but in this *spirituall learning* also, that man that *a wanteth skill* the most, may see his own *want* the least. That therefore we may deale soundly in the *trial* of our own hearts, and not deceive our selves herein upon false grounds, as we may soon do, and as too many do: it will be expedient in the third place to lay down some *rules* for the examination of our *proficiency*, if not rather for the conviction of our *non-proficiency*, in this kinde of learning.

α το οὐδὲν αὐτῷ
ἐστὶν πλεονέκτημα
ἀφαιρῆται.
Nazi. Orat. 1.
b ἡ δὲ αὐτοῦ τῆς
τόσσην σοφίαν,
ὅτι αὐτῷ ἡ
πρόκοπος αὐτοῦ
ἐδίδου. Ibid.

B 15. And *first*, if a man have once attained to a good mediocrity in this *Art*, it will not suffer him to transgress the bounds of *Justice* and *Charity*, for the getting of the things of this life. He knoweth very well, according to the *Principles* he hath been taught: That a *little with righteousness* is better then *great revenues* of the ungodly; That the *treasures of wickedness* will do a man *little profit* in the evil day, nor yield him any comfort; (when he will most of all stand in need thereof,) upon his death-bed; That though an *inheritance may be gotten hastily at the beginning*, yet the *end thereof shall not be blessed*; And that *bread gotten by deceit*, however it may be *sweet* in the mouth, will turne to *gravel* in the belly. *Abraham* would not take to himself of the *spoils of Sodom* to the value of a *shooe-latchet*; that it might never be said in after times, that the *King of Sodom* had made *Abraham* rich. So neither will any godly man, that hath learned the *Art of Contentation*, suffer a penny of the *gain of Ungodliness* to mingle with the rest of his estate; that the *Devil* may not be able to upbraid him with it afterwards to his shame, as if he had contributed something towards the increasing thereof. Try thy self now by this *first Rule*, thou that boastest thy self so much of thy *contented minde*; but shewest not thy self over-scrupulous, where *gain* is before thee. If thy resolutions have been or are, according to the common guile of the world, *a Quocunque modo rem*, to gain and gather treasure, and to feather thy nest whether by right or wrong; If thou hast adventured to encrease thy substance by *bribery*, or *forgery*, by *usury* and *extortion*, by *sacrilegiously* detaining or invading the Churches patrimony, by griping and wringing *excessive fees* from poor men, by *delays of justice*, by *racking of Rents* to an unreasonable proportion, by *false weights and measures*, and *lies*, and *oaths*; If thou canst dispense with thy conscience, so as to take advantage of thy neighbours *poverty* or *simplicity*, or to make advantage of thy own either *power* to oppress him, or *cunning* to circumvent him: be not too confident of thy *learning* in this *Art*. *Injustice* and *Contentment* cannot certainly stand together.

Prov. 16. 8.
— 10. 2.
— 20. 21.
— 20. 17.
Gen. 14. 23.

C
D
E

a Hoc. 1. Ep. 1.
Unde habet
quærit nemo,
sed oportet ha-
bere. Juvenal.
Sat. 14. ex
Ennio.

a — argenti si-
tis importuna,
samej. Horat.
1. Epist. 18.
Mat. 3. 6.

Heb. 13. 5.

16. Neither *secondly* hath he attained to any good degree of knowledg herein; whose *thoughts* are too intent upon, and whose *desires* too eager after, the things of earth: although he should not attempt the compassing thereof by any other then lawful means only. A *greedy eye*, and a *craving heart*, importunately a *hungering and thirsting* after the Mammon of unrighteousness, (whereas the hunger and thirst of a *through-Christian* should be after *Christ* and the *righteousness* of his kingdom) is a certain symptome of a mind *not truly contented*. And so are those carking and disquieting cares likewise, which our Saviour so much condemneth *Mat. 6.* The Apostle therefore so speaketh of *Covetousness* and *Contentment*, as of things that stand in direct opposition to other: *Let your conversation be without covetousness*, saith he, *and be content with such things as ye have*, Heb. 13. Περίφοια and ἐπιμελεια, a *studious care* to walk faithfully and diligently in the duties of our vocations; and a *moderate desire* of bettering our estates by our providence in a fair way without the injuring of others: and are not lawful and expedient in themselves, but are also *good signs* of a *contented mind*, yea and *good helps* withall to the attainment of a farther degree of *Contentment*. But μετρημα and ἐπιθυμία, a *desire* that will not be confined within reasonable bounds; and a *sollicitious anxious care*, whereby we create to our selves a great deal of vexation to very little purpose, with *taking thought* for the success of our affairs: are the rank weeds of an *earthly minde*, and evident signs of the want of *true Contentment*.

17. And so is also *thirdly*, that pinching and *penurious humor*; which, because it is an evidence of a heart wretchedly set upon the world, we commonly call *miserableness*, and the persons so affected *Misers*. When a man cannot find in his heart to take part of that which God sendeth, for his own *moderate comfort*, and for the convenient sustenance of *his family*, and of those that belong to him, in some measure of proportion suitably both to his *estate* and *rank*.

Servorum ventres modio castigat iniquo,
Ipse quoque esuriens —

Juvenal. Satyr.
14.

Avaro tam
deest quod
habet, quam
quod non ha-
bet.

a χρησις ὅς
πλετε μερ-
τος. Anthol.
2. 50.
Eccles 5. 11.

For whereas the *contented man*, that which he hath not he *wanteth* not; because he can live *without it*: this wretch on the contrary *wanteth* even that which he hath; because he liveth *beside it*. He that is truly *contented* with what God hath lent him for his portion, can be also well content to *use it* as becometh him, and as his occasions require: because that which God intended it for, when he lent it him, was a *the use* not the bare *possession*. Not that the *owner* should behold it with *his eyes*, and then neither *receive* farther good from it, nor *do* farther good with it: but that it should be used and employed to the glory of the *giver*, and the comfort of the

A the receiver and others, with all thankfulness, and sobriety, and Charity.

B 18. And do we not also *sauntily* too often and too evidently bewray the discontentedness of our minds, by our *murmuring* and *repining* at the ways of Gods providence in the dispensation of these outward things, when at any time they fall out cross to our desires or expectations. The Israelites of old were much to blame this way, and the Lord often plagued them for it: inſomuch that the Apostle propoſeth their puniſhment as a monitory example for all others to take warning by 1 Cor. 10. Neither murmur ye, as ſome of them murmured; and were deſtroyed of the deſtroyer. In Egypt, where they had meat enough, they murmured for want of liberty: and in the wilderneſs, where they had liberty enough, they murmured for want of meat. There, by reaſon of the hard bondage they were in under Pharaoh and his cruel officers, they would have exchanged their very lives (had it been poſſible) for a little Liberty. Here, when they wanted either bread, or water, or fleſh, they would have exchanged their liberty again for the Onions and Garlike and fleſh-pots of Egypt. Like wayward children, that are never well, full nor faſting, but always wrangling; ſo were they. And as they were then, ſo have ever ſince been, and ſtill are, the greateſt part of mankind: and all for want of this holy learning. Whereas he that is well verſed in this Art of Contentation, is ever like himſelf; the ſame full and faſting: alwayes quiet, and alwayes thankful.

1 Cor. 10. 10.

Exod. 1. 14.

—16. 3. and Numb. 11 5.

C 19. Ey and charitable too, in the diſpenſation of the temporals God hath beſtowed upon him, for the comfortable reliefe of the poor diſtreſſed members of Jeſus Chriſt: which is another good ſign of a Contented mind. For what ſhould make him ſparing to them, who feareth no want for himſelf? As the godly man is deſcribed in Pſal. 112. His heart is fixed, and eſtabliſhed, and his truſt is in the Lord: and thence it is that he is ſo cheerfully diſpoſed to diſperſe abroad, and to give to the poor. Some boaſt of their Contentedneſs, as other ſome do of their Religiousneſs: and both upon much like ſlender grounds. They, becauſe they live of their own, and do no man wrong: theſe, becauſe they frequent the houſe of God, and the holy aſſemblies. Good things they are both, none doubteth; and neceſſary appendices (reſpectively) of thoſe two great virtues: for certainly that man cannot be, either truly Contented that doth not the one, or truly Religious that neglecteth the other. But yet, as certain it is, that no man hath either more Contentment, or more Religion, then he hath Charity. You then that would be thought either contented or religious; now if ever ſhew the truth of your Contentation, and the power of your Religion, by the works of Mercy and Compaſſion. The times are hard, by the juſt judgment of God upon a thankleſs Nation: and thouſands now are pinched with famine and want, who were able in
some

Pſal. 112. 7, 8.

—9.

Jam. 1. 27.

Osee. 2. 9.

Job. 1. 21.

— 2. 10.

some measure, and in their low condition, to sustain themselves heretofore. By this opportunity which he hath put into your hands, the Lord hath put you to the test and to the triall: and he now expecteth (and so doth the world too) that if you have either of those graces in you, which you pretend to, you should manifest the fruits of them, by refreshing the bowels of the needy. If now you draw back, and do not (according to your abilities and the necessities of the times) seriously and seasonably bring forth out of your treasures, and dispense out of your abundance, and that with more then ordinary liberality, somewhat for the succour of those that stand in extreme need: how dwelleth the love of God in you? how dare you talk of Contentedness, or make semblance of Religion? Pure Religion and undefiled before God and the Father is this; to visit the fatherless and widows in their afflictions, and to keep ones self unspotted of the world. The same will serve as one good ~~neither~~ among others, whereby to make trial of the truth of our Contentedness also.

20. Lastly, it is a good signe of Contentedness, when a man that hath any while enjoyed Gods blessings with comfort, can be content to part with them quietly and with patience, when the Lord call-eth for them back again. The things we have, are not (properly) data, but commodata. When God lent us the use of them, he had no meaning to forgoe the property too: and therefore they are his goods still, and he may require them at our hands, or take them from us when he will, and dispose of them as he pleaseth. I will return, and take away my corn and my wine in the season thereof, and will recover my wooll and my flax. Osee 2. What we have, we hold of him as our creditor and: when he committed these things to our trust, they were not made over to us by covenant for any fixed term. Whensoever therefore he shall think good to call in his debts, it is our part to return them: with patience shall I say? y and with thankfulness too, that he hath suffered us to enjoy them so long; but without the least grudging or repining (as too often we do) that we may not hold them longer. Non contristor, quod recepisti: ago gratias, quod dedisti. Thus did Job: when all was taken from him, he blessed the name of the Lord still; and to his wife tempting him to impatience, gave a sharp, but withall a most reasonable and religious answer, Thou speakest like a foolish woman: Shall we receive good things at the hand of God, and shall we not receive evil also? As who say, shall we make earnest suite to him when we would borrow: and be offended with him, when we are called on to pay again? We account him (and so he is,) an ill and unthankful debtor, from whom the lender cannot ask his own, but he shall be like to lose a friend by it. Add yet how impatiently oftentimes do we take it at our Lords hand, when he requireth from us but some small part of that which he hath so freely, and so long lent us?

21. Try thy self then, Brother, by these and the like signes: and

A and accordingly judge what *progreſſ* thou haſt made, in this ſo high and uſeful a part of *Chriſtian learning*. 1. If thou ſcornest to gain by any *unlawfull* or *unworthy* means; 2. If thy *deſires* and *cares* for the things of this life be regular and moderate; 3. If thou canſt finde in thy heart to *take thy portion* and to beſtow thereof for thine *own comfort*. 4. And to diſpenſe (though but) the *ſuperfluities* for the charitable relief of thy *poor neighbours*; 5. If thou canſt *want* what thou deſireſt without *murmuring*, and *loſe* what thou poſſeſſeſt without *impatience*: then mayeſt thou with ſome confidence lay with our Apoſtle in the Text, *ἐμαθον, I have learned in whatſoever ſtate I am, therewith to be content*. But if any one of theſe particular *ſignes* be wholly wanting in thee, thou art then but a truant in *this learning*: and it will concern thee to ſet ſo much the harder to it, and to apply thy ſelf more ſeriously and diligently to *this ſtudy* hereafter, then hitherto thou haſt done.

B 22. Wherein for the better guiding of thoſe that are delirous of this *learning*; either to *make entrance* thereinto, if they be yet altogether to learn, which may be the caſe of ſome of us; or to *proceed farther* therein if they be already entred, as the beſt skilled of us all had need to do: (for ſo long as we are *in the fleſh*, and live *in the world*, the luſts both of *fleſh* and *world* will mingle with our beſt graces, and hinder them from growing to a *fulneſs of perfection*:) I ſhall crave leave, towards the cloſe of this diſcourſe, to commend to the conſideration and praſtiſe of all, whether *novices* or *proficients* in this *Art of Contentation*, ſome uſeſull *Rules* that may ſerve as ſo many *helps* for their better attaining to ſome reaſonable abilities therein. The *general means* for the obtaining of this, as of every other *particular grace*, we all know are ſervent *Prayer*, and the ſincere *love of God* and *goodneſs*. Which becauſe they are *general*, we will not now *particularly* inſiſt upon: it ſhall ſuffice, without farther opening, barely to have mentioned them.

D 23. But for the more *ſpecial means*; the firſt thing to be done is to labour for a true and *lively Faith*. For *Faith* is the very *basis*, the *foundation*, whereupon our hearts and all our *hearts-content* muſt reſt: the whole frame of our *contentment*, riſing higher or lower; weaker or ſtronger, in proportion to that *foundation*. And this *Faith*, as to our preſent purpoſe, hath a double *Object*, (as before was touched:) to wit, the *Goodneſs* of God, and the *Truth* of God. His *Goodneſs*, in the diſpenſation of his *ſpecial providence* for the preſent: and his *Truth*, in the performance of his *temporal promiſes* for the future. Firſt then, labour to have thy heart thoroughly perſwaded of the *goodneſs of God* towards thee: That he is thy *Father*, and that whether he *frown* upon thee, or *correct* thee, or howſoever otherwiſe he ſeem to deal with thee, he ſtill beareth a *Fatherly affection* towards thee; That what he *giveth* thee he giveth in *love*, becauſe he ſeeth it beſt for thee to *have it*; and what he

Corinth.
Heb. 11. 1.

he denieth thee, he denieth *in love*, because he seeth it best for thee *to want it*. A sick man in the extremity of his distemper, desireth some of those that are about him and sit at his bed-side, *as they love him*, to give him a draught of cold water to allay his thirst: but cannot obtain it from his dearest wife that lieth in his bosome, nor from his nearest friend that loveth him as his own soul. They consider, that if they should *satisfie his desire*, they should *destroy his life*: they will therefore rather *urge* him, and even *compel* him, to take what the Doctor hath prescribed, how *unpleasant* and *distastful* soever it may seem unto him. And then if pain and the impotency of his desire will but permit him the use of his *reason*; he yieldeth to their persuasions: for then he considereth, that all this is done *out of their love* to him, and *for his good*, both when he is *denied* what he most *desireth*, and when he is *pressed* to take what he vehemently *abhorreth*. Perswade thy self in like sort of all the Lords dealings with thee. If at any time he do not answer thee in the *desire* of thy heart: conclude, there is either some unworthiness in *thy person*, or some inordinacy in *thy desire*, or some unfitnes or unreasonableness in *the thing desired*; something or other not right *on thy part*; but be sure not to impute it to any *defect of love* in him.

24. And as thou art stedfastly to believe *his goodness and love*, in ordering all things in such sort as he doth *for the present*: so oughtest thou with like stedfastness to rest upon *his truth and faithfulness* for the making good of all those *gracious promises* that he hath made in his word concerning thy *temporal provision* and *preservation for the future*. "Only understand those *promises* rightly, with their *due conditions* and *limitations*, and in that sense where-
"in he *intended* them, when he made them: and then never doubt *the performance*. For say in good sooth, art thou able to charge him with any *breach of promise* hitherto? Hast thou ever found, that he hath dealt *unfaithfully* with thee? or didst thou ever hear that he hath dealt *unfaithfully* with any other? There is no want of *Power* in him, that he should not be *as big as his word*; there is no want of *love* in him, that he should not be *as good as his word*. He is not *as man* that he should *repent*, or as the son of man, that he should call back his word. There is no *lightness* or *inconstancy* in him, that there should be *Tea and Nay* in his promises; but they are *all Tea and Amen*. Thy heart can tell thee, thou hast often broken *vow* and *promise* with him, and dealt *unfaithfully* in his covenant: but do not offer him that indignity, in addition to all thy other injuries, as to measure him by thy self, to judg of his dealings by thine, and to think him *altogether such a one as thy self*, so false, so fickle, so uncertain, as thou art. Far be all such thoughts from every one of us. Though we *deny him*; yet he *abideth faithful*, and will not, *cannot deny himself*. We are *fleeting* and *mutable*, off and on, *to day* not the same we were *yesterday*, and *to morrow* perhaps like neither

Numb. 23. 9.

2 Cor. 1. 19, 20

Psal. 50. 21.

2 Tim. 2. 12, 13.

A ther of the former dayes: yet (*Ego Deus & non mutor*) he continueth yesterday, to day, and the same for ever. Roll thy self then upon his providence, and repose thy self with assured confidence upon his promises: and Contentment will follow. "Upon this base the "Apostle hath bottomed Contentation, Heb. 13. — *be content with "such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

Mal. 3. 6.
Heb. 13. 8.

Heb. 13. 5.

25. The next thing we are to look after in this business, is Humility, and Poverty of spirit. It is our pride most, that undoeth us: much of our discontent springeth from it. We think highly of our selves: thence our envy, fretting and pining away, when we see others, who we think deserve not much better then we do, to have yet much more then we have; wealth, honour, power, ease, reputation, any thing. Pride and Beggery sort ill together; even in our own judgments; so hateful a thing is a proud beggar in the opinion of the world, that proverbs have grown from it. We think he better deserveth the stocks or the whip, then an almes, that beggeth at our doors, and yet taketh scornfully what is given him, if it be not of the best in the house. Can we hate this in others towards our selves, and yet be so blinded with pride and self-love, as not to discern the same hateful disposition in our selves towards our good Gods? Extremely beggerly we are. *Annon mendicis, qui panem petis?* Are we not very beggars, that came naked into the world, and must go naked out of it? that brought nothing along with us at our coming, and it is certain we shall carry nothing away with us at our departure? Are we not arrant beggars, that must beg, and that daily, for our daily bread? And yet are we also extremely Proud: and take the almes, that God thinketh fit to bestow upon us, in great snuff, if it be not every way to our liking. Alas! what could we look for, if God should give us but what we deserve? Did we but well consider our own unworthiness; it would enforce an acknowledgment from us, like that of Jacob, That we are far less then the least of his mercies, &c. We are not worthy so much as to gather up the crumbs under his table, as our dogs do under ours; who far better deserve it at our hands, then we do at his. Our hands did not make them nor fashion them: yet they love us, and follow us, and guard our houses, and do us pleasures and services many other wayes. But we, although we are his creatures, and the workmanship of his hands, yet do nothing (as of our selves) but hate him, and dishonour him, and rebell against him, and by most unworthy provocations daily and minutely tempt his patience. And what good thing then can we deserve at his hands? rather what evil thing do we not deserve, if he should render to us according as we deal with him: Why should we then be displeased with any of his dispensations? Having deserved nothing, we may very well hold our selves content with any thing.

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Job 1. 21.
1 Tim. 6. 7.
Mat. 6. 11.

Gen. 32. 10.

Gen. 15. 2.

Est. 5. 13.

26. A Third help unto Contentation is, to let a just valuation upon the things we have. We commonly have our eye upon those things we desire, and set so great a price upon them; that the over-*valuing* of what we have in chase and expectation, maketh us as much *under-value* what we have in present possession. An infirmity, to which the best of the faithful, (the father of the faithful, not excepted,) are subject. It was the speech of no worse a man then Abraham, O Lord saith he, *what wilt thou give me, seeing I goe childless?* As if he had said, All this great encrease of cattle and abundance of treasure which thou hast given me, avail me nothing; so long as I have never a childe to leave it to. It differeth not much you see, from the speech of discontented Haman, *All this availeth me nothing, so long as I see Mordecay* &c. *Abrahams* speech proceeded from the weakness of his Faith at that time and under that temptation; and *Hamans* from habitual infidelity; and a heart totally carnall. It is the admirable goodness of a gracious God, that he accepteth the faith of his poor servants be it never so small; and passeth by the defects thereof; be they never so great: Only it should be our care, not to flatter our selves so far, as to cherish those infirmities, or allow our selves therein; but rather to strive against them with our utmost strength, that we may overcome the temptation. And that is best done, by casting our eye, as well upon what we have, and could not well be without; as upon what we fain would have, but might want. The things the Lord hath already lent thee: consider how usefull they are to thee; how beneficial; how comfortable; how ill thou couldst spare them; how much worse thou shouldst be then now thou art without them; how many men in the world that want what thou enjoyest, would be glad with all their hearts to exchange for it that which thou so much desirest. And let these considerations prevail ewith thee, both to be thankful for what God hath been pleased already to give thee, and to be content to want what it is his pleasure yet to withhold from thee.

27. Another help for the same purpose fourthly is, to compare our selves and our estates rather with those that are below us, then with those that are above us. We love comparisons but too well, unless we could make better use of them. We run over all our neighbours in our thoughts: and when we have so done, we make our comparisons so untowardly, that there is no neighbour we have, but (as we handle the matter) we are the worse for him: We finde in him something or other, that serveth as fewel either to our Pride, or Uncharitableness, or other corrupt lust. We look at our poorer neighbour: and because we are richer then he, we cast a scornful eye upon him, and in the pride of our hearts despise him. We look at our richer neighbour: and because we are not so full as he, we cast an envious eye at him, and out of the uncharitableness

A nels of our hearts *malice* him. Thus unhappily do we *misplace* our thoughts, or *mis-apply* them; and whatsoever the *promises* are, draw wretched *conclusions* from them: as the *spider* is said to suck poison out of *every flower*. Whereas *sanctified wisdom*, if it might be heard, would rather teach us to make a holy advantage of such like *comparisons*, for the encrease of some precious *graces* in us; and namely those two of *Thankfulness* and *Contentedness*: as the *Bee* gathereth hony out of *every weed*. And the course is this. Observe thy *present corruption* what ever it be, when it beginneth to stir within thee: and then make the *comparison* so, as may best serve to weaken the *temptation* arising from that *lust*. As for example.

B When thou findest thy self apt to magnifie and *exalt* thy self in thine own greatness, and puffed up with the conceit of some *excellency* (whether *reall* or but *imaginary*) in thy self, to *swell* above thy meaner brethren: then *look upwards*, and thou shalt see perhaps *hundreds* above thee, that have somewhat that thou hast not. It may be, the *comparing* of thy self with them may help to allay the *swelling*, and reduce thee to a more *sober* and *humble* temper. But when on the other side, thou findest thy self apt to *grudge* at the prosperity of others, and to *murmure* at the scantness of thine own

C portion: then *look downwards*, and thou shalt see perhaps a *thousand* below thee, that want something that thou hast. It may be, the *comparing* thy self with them, may help to silence all those *re-pining thoughts* and obmurmurations against the wise dispensations of Almighty God. For tell me, why should *one* or *two* richer neighbours be such a grievous eyefore to thee, to provoke thy *discontent*: rather then *ten* or *twenty* poorer ones a spur to quicken thee to *thankfulness*? If *Reason* by the instigation of *corrupt nature* can teach thee to argue thus, my house, my farme, my stock, my whole condition is naught; many a man hath better: why should not *Reason* heightened by *Gods grace* teach thee as well to argue thus, mine are good enough; many a good man hath worse?

D

a—neq; se ma-
jori p. superiori-
um Turba com-
parat: hunc atq;
hunc superare
laboret. Hor. 1.
Serm. 1.

28. Fifthly for the getting of *Contentment*, it would not a little avail us, to consider the *unsufficiency* of those things, the want whereof now *discontenteth* us, to give us *content* if we should obtain them. Not only for that reason, that as the *things* encrease, our *desires* also encrease with them; (which yet is most true, and of very important consideration too; as *Solomon* saith, (*He that loveth silver, shall not be satisfied with silver* :) but for a farther reason also, because with the best *conveniences* of this life, there are interwoven sundry *inconveniences* withall; which for the most part, the eagerness of our desires will not suffer us to foresee whilest we have them *in chase*, but we shall be sure to finde them at length in the *possession* and use. Whilest we are *in the pursuit* of any thing, we think over and over how *beneficial* it may be to us, and we *promise* to our selves much good from: and our thoughts

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Eccles. 5. 10.

are so taken up with such meditations, that we consider it *abstractedly* from those *discommodiousnesses* and *encombrances*, which yet inseparably cleave thereunto. But when we have gotten what we so importunately desired, and think to enter upon the enjoyment; we then begin to find those *discommodiousnesses* and *encombrances* which before we never thought of, as well as those *services* and *advantages* which we expected from it. Now if we could be so wise and provident before hand, as to forethink and forecast the *inconveniencies* as well as the *usefulness* of those things we seek after: it would certainly bring our desires to better moderation; work in us a just *dis-estimation* of these earthly things which we usually *over-prize*; and make us the better *contented*, if we must go without them. *O miserum pauperum?* as he said of his diadem. What a glorious lustre doth the Imperial Crown make, to dazle the eyes of the beholders, and to tempt ambition to wade even through a sea of blood, and stretch it self beyond all the lines of justice and religion to get within the reach of it? yet did a man but know what legions of fears and cares, like so many restless spirits, are incircled within that narrow round: he could not be excused from the extremity of madness, if he should much envy him that wore it; much less if he should by villany or bloodshed aspire to it. When Damocles had ^a the sword hanging over his head in a twine-thread, he had little stomach to eat of those delicacies that stood before him upon the board, which a little before he deemed ^b the greatest happiness the world could afford. There is nothing under the Sun, but is full, not of vanity only, but also of vexation. Why then should we not be well content to be without that thing, (if it be the Lords will we should want it :) which we cannot have without much vanity, and some vexation withall.

29. In the sixth place a notable help to Contentment is Sobriety: under which name I comprehend both Frugality and Temperance. Frugality is of very serviceable use, partly to the acquiring, partly to the exercising, of every mans graces and virtues; as Magnificence, Justice, Liberality, Thankfulness, &c. and this of Contentation among the rest. "Hardly can that man be, either truly thankful unto God, or much helpful to his friends, or do any great matters in the way of charity and to pious uses, or keep touch in his promises and pay every man his own, (as every honest man should do) nor live a contented life: that is not frugal. We all cry out against Covetousness (and that justly) as a base sin, the cause of many evils and mischiefs, and a main opposite to Contentment. But truly, if things be rightly considered, we shall find Prodigality to match it as in sundry other respects, so particularly for the opposition it hath to Contentedness. For Contentedness (as the very name giveth it, ἀντάρκεια, a self-sufficiency) consisteth in the mutual and relative sufficiency, of the things unto the mind, and of the mind

unto

^a —fulgerem
gladium seu
equinā appen-
sum. Cic. 5.
Tulc. quæst.
^b —negaret;
unquam quen-
quam beatio-
rem fuisse.
—ibid.

A unto the things. "Where *Covetousness* reigneth in the heart, the
 "mind is too narrow for the things: and where the estate is profuse-
 "ly wasted, the things must needs be too scant for the minde. So
 "that ^a the disproportion is still the same, though it arise not from
 "the same principle. As in many other things we may observe an
 "unhappy coincidence of extremes: contrary causes, for different rea-
 "sons, producing one and the same evil effect. ^b Extreme cold par-
 "cheth the grass, as well as extreme heat: and lines drawn from
 "the opposite parts of the circumference meet in the Center. Al-
 "though the prodigal man therefore utterly disclaim *Covetousness*, and
 B profess to hate it: yet doth he indeed by his wastfulness pull upon
 himself a necessity of being *Covetous*; and transgresseth the Com-
 mandement which saith, *Thou shalt not covet*, as much as the most
 covetous wretch in the world doth. "The difference is but this:
 "the one coveteth, that he may have it, the other coveteth, that he
 "may spend it; as St James saith, He coveteth that he may consume
 "it upon his lusts. He that will fare deliciously every day; or carry
 a great port in the world, and maintain a numerous family of idle and
 unnecessary dependants; or adventure great summes in gaming or
 upon matches; or bring up his children too highly; or any other
 C way stretch himself in his expences beyond the proportion of his re-
 venues: it is impossible but he should desire means wherewithall
 to maintain the charges he must be at for the afore said ends. Which
 since his proper revenues (according to our supposition) will not
 reach to do: his wits are set on work how to compass supplies and
 to make it out, out of other mens estates. Hence he is driven to suc-
 cour himself by frauds and oppressions, and all those other evils that
 spring from the root of covetousness. "And when these also fail (as
 "hold they cannot long;) there is then no remedy, but he must
 "live the remainder of his dayes upon borrowing and shifting:
 D "whereby he casteth himself into debts and dangers, loseth his cre-
 "dit or liberty or both, and createth to him a world of discontents.
 He that would live a contented life, and bear a contented mind, it stan-
 deth him upon to be Frugal.

30. Temperance also is of right good use to the same end:
 that is to say, a moderate use at all times, and now and then a volun-
 tary forbearance of, and abstinence from the Creatures, when we
 might lawfully use them. If we would sometimes deny our appe-
 tites in the use of meats, and drinks, and sleep, and sports, and other
 comforts and refreshments of this life; and exercise our selves
 E sometimes to fastings and watchings, and other hardneses and austeri-
 ties (St Pauls ὑποταγή, and γυμνάσια σωματικὴ;) we should be
 the better able sure to undergo them stoutly, and grudge and shrink
 less under them, if at any time hereafter by any accident or affli-
 ction we should be hard put to it. We should in all likelihood be
 the better content to want many things when we cannot have them:

if

a—Ille sinistror-
sum, hic dex-
trorsum abit:
ars utriusque
Error, sed va-
riis illudit pa-
ribus. Horat. 2.
saty. 3.

b—bruma pe-
netrabile fri-
gus adurit.
Virgil. 1.
Georg.

James 4. 3.

1 Tim. 6. 10.

1 Cor. 9. 27.
1 Tim. 4. 8.

if we would now and then inure our selves, to be as if *we wanted* them, whilest *we have* them.

31. Lastly, (for I may not enlarge) that *meditation*, which was so frequent with the godly Fathers under both Testaments, (and whereof the more sober sort among the heathens had some glimmering light,) That *we have here no abiding City, but seek one to come*; That we are here but as *strangers and pilgrims* in a forraign land, heaven being our home; and that our continuance in *this world*, is but as the lodging of a traveler in an *Inne* for a night: this *meditation* I say, if followed home, would much further us in the present *learning*. The Apostle seemeth to make use of it for this very purpose, 1 Tim. 6. *we brought nothing into this world, and it is certain we can carry nothing out*: and thence inferreth in the very next words, *Having food and raiment let us be therewith content*. We forget our selves very much, when we fancy to our selves a kinde of *perpetuity* here, as if our houses should continue for ever, and our dwelling places should remain from one generation to another. We think it good *being here*; here we would *build us Tabernacles*, set up our rest here. And that is it, that maketh us so *greedy* after the things that belong hither, and so fullen and *discomposed* when our endeavours in the pursuit of them prove successles. Whereas if we would rightly inform our selves, and seriously think of it, what the world is, and what our selves are; the world but an *Inne*, and our selves but *passengers*: it would fashion us to more moderate desires, and better composed affections. In our *Innes* we would be glad to have whollome diet, clean lodging, diligent attendance, and all other things with convenience and to our liking. But yet we will be wary what we call for; that we exceed not too much, lest the reckoning prove too sharp afterwards: and if such things as we are to make use of there, we finde not altogether as we would wish, we do not much trouble our selves at it, but pass it over; chearing our selves with these thoughts, that our stay is but *for a night*; We shall be able sure to make shift with mean accommodations, *for one night*; we shall be *at home* ere it be long, where we can mend our selves, and have things more to our own hearts-content. *Satiabor cum apparuerit gloria*. The plenteousness of that house, when we shall arrive at our own home, will fully *sate* our largest desires. In the mean time let the expectation of that *fulness*, and the approach of our departure out of this *sorry Inne*, sustain our soules with comfort against all the emptinesses of this world, and whatsoever we meet with in our passage through it, that is any way apt to breed us vexation or discontent: that we may learn with S. Paul in whatsoever estate we are, to be therewith content. God vouchsafe this to us all for his Dear Sons sake Jesus Christ &c.

Heb. 13. 14.
1 Pet. 2. 11.

1 Tim. 6. 7, 8.

Psal. 49. 11.



A D

A U L A M.

Sermon VII.

GREENWICH, JULY 1638.

Eſay 52. 3.

For thus ſaith the Lord; Ye have ſold your ſelves for nought: and ye ſhall be Redeemed without Money.

1.



He Speaker is God: that is plain, (*For thus ſaith the Lord.*) And he ſpeaketh to us: Not to the Jews only, (as ſome perhaps might imagine,) but to all mankind; And ſo to us, as well as them: if not in the *Literal and immediate ſenſe* (which to me ſeemeth ſo probable that I make little doubt of it,) yet at leaſt-

wiſe (which I finde not gainſaid by any) in the *Anagogical, and Spiritual ſenſe*. The ſpeech it ſelf preſenteth to our view a *Sale*, and a *Redemption*: and under thoſe *Metaphors*, repreſenteth to our thoughts, *Mans* inexcusable baſeneſs and Folly in the *Sale*; *Gods* admirable power and goodneſs in the *Redemption*, The moſt wretched

wretched Sale that ever was; all passed away, and *nothing coming in*: But the most blessed Redemption that ever was; all fetch'd back again, and *nothing laid out*. A Sale, without any profit to us; it got us *nought*: in the former part of the verse, (*You have sold your selves for nought*). A Redemption without any charge to us; it cost us *nought*: in the latter part, (*ye shall be redeemed without money*.) These are the two points we are to hold us to at this time: the Sale first, by Sin; and then the Redemption by Christ.

2. *You have sold your selves for nought.*] Words not many in our Translations; But in the Original, (as also in the Greek) as few as can be to be a Number, but two: Yet do they fairly yield us these four Particulars. 1. The Act: and that is a Bargain of Sale, (*ye have sold*). 2. The Object of that Act; the Commodity, or thing sold, and that is themselves, (*sold your selves*.) 3. The Consideration, or Price; (if you will allow that Name to a thing of no Price:) and that is *nothing*, or as good as nothing, (*sold for nought*.) 4. The Agent, the Merchant or Salesman: and that is themselves too, (*Ye have sold your selves*.) To sell, and that themselves; and that for *nought*; and to do all this, *themselves*: of these in order.

3. The Act is first; it is a Bargain of Sale: (*Ye have sold your selves*.) If we had but deposited our selves with Satan, being so perfidious as he is; it had been hazard enough, and but too much. For even among Men, if the party that is trusted, have but the Conscience to deny the trust, and the face to forswear it: he that trusteth him may soon come to lose all. But yet in point of right, and to common extendment, he that depositeth any thing in the hand of another, doth only commit it to his custody: both ^a property and use still reserved to himself. 2. In a Demise a man parteth with more of his interest; he transmitteth together with the possession, the use also or fruit of the thing letten or demised, so as the usufructuarius or tenant may during his Terme use it at his Pleasure; and (so far as he is not limited by special Covenant) make benefit of it to his own most advantage. But here is yet no Alienation: it is but *jus utendi salva substantia*. Still the Property remaineth where it was: and the Possession too after a time, and when the terme is expired, reverteth to the first owner. 3. A Mortgage indeed hath in it something of the Nature of an Alienation: in as much as it passeth over ^b Dominium, as well as Rem, and Ususfructum; that is property, and (as you would say) Ownership, as well as Possession, Use, and Benefit. Yet not absolutely any of these; but with a defeisance, and under a Condition performable by himself, so as the Mortgage is upon the point the proprietary still, if he will himself: because it is in his own power by performing the Condition to make a defeisance of his former act, and consequently to make the alienation void, and then he is *in statu quo*.

^a Rei deposita
proprietatem apud
deponentem
manet l. 17.
F. depositi,
vel contra.

^b Alienatio est
omnis actus,
per quem do-
minium trans-
fertur.

4. But

A 4. But in a Bargain of Sale there is a great deal more then in all these. There ^a the Alienation is absolute, and the contract Peremptory. Wherein the Seller transferreth and maketh over to the Buyer, together with the Possession, use and profits, the very property also of the thing sold; withall his right, title, claim, and interest therein for ever, without power of revocation, or any other reservation whatsoever. And this is our Case: this the fact, whereof we stand indited in the Text. What the Scripture chargeth upon Ahab for his particular, that he had sold himself to work wickedness: is (though not in the same height of sence, yet) in some degree, more or lesse chargeable upon all Man-kinde. We have all sold our selves to Sin and Satan. Venundati sub peccato, saith St Paul; and he seemeth to speak it of the better sort of Men too (in the judgment of many good interpreters) Rom. 7. And then how much more is it true of the rest? that they are Carnall, sold under sinne.

a Venditio alienatio est rei sua, jurisque in ea sui in alium translatio. Sence. 5. de benef. 10. τὸ πᾶσι μᾶλλον, πάντῃ δὲ πάντως ὁτιον. Suid. in πᾶσι τοῖς 3 King. 21. 25.

Rom. 7. 14.

5. The greater is our Misery, and the more our Presumption: which are the two Inferences hence. Our Misery first. For by selling ourselves over to sin and Satan, we have put our selves out of our own, into their Dominion: and (during that state) remain wholly to be disposed at their pleasure. They are now become our Lords; and it is not for us to refuse any drudgery, be it never so toilsome or irksome, whereabout they shall list to employ us. How should it else be possible for men endowed with reason, some to melt themselves away in Luxury and Brutish sensuality, as the Voluptuous; other some to pine themselves lean with looking at the fatness of anothers portion, as the Envious; other some to run themselves out of breath, sometimes till they burst, in the pursuit either of shadows, as the Ambitious; or of smoak, as the Popular or vainglorious; other some, like those that in old time were damnati ad Metalla, to moyl perpetually in lading themselves with thick clay, whereof it could give them to think that ever they should have use, as the Covetous? were it not that they are put upon such drudgeries, by their imperious Masters; Sin, who reigneth like a tyrant in their mortall Bodies, and will have all his lust obeyed: and Satan who grown great by this new purchase (for by it it is that he claimeth to be Prince of the world) sitteth in the hearts of ungodly men, as in his Throne, and there commandeth like an Emperour: and who may be so bold as to contradict, or but to say, Domine cur ita facis? Acti agimus, is a true saying, in this sence howsoever. He must needs go, we say, whom the Devil driveth: and St Paul saith, he is the spirit that worketh in the children of disobedience. It is but an empty flourish then, that licentious men sometimes stand so much upon their liberty; saying with them John 8. we were alwayes free, and were never in bondage unto any; or with them in Psalm 12. Our lips are our own, who is Lord over us? who is Lord over you, do you

Rom. 6. 12.

John 16. 11.

Eph. 2. 1.

John 8. 33.
Psalm 12. 4.

T

say?

¶ Non miror
quod Diabolus
istud potuit: sed
quod Deus per-
miser. Bern.
Epist. 141.

Rom. 14.4.

say? No hard matter to tell you that: Even *Satan*. your *lips* and *A*
your *tongues* are his; your *hearts* and your *hands* his; your *bodies*,
and your *souls* his; all you have, all you are, wholly and entirely
his. You have *sold your selves* to him, and *Emptum cedit in jus emp-*
toris. He hath bought you, and his you are, *to have and to hold*:
he may now do what he will with you, (if ^a God suffer him)
and you must abide it. This being the case of us all by reason
of *Sin* (till we be restored by *Grace*,) I need say no more to
let us see, what *misery* we have pulled upon our selves by *this Sale*.

6. But there is another thing too in this *Sale*, besides our *B*
Misery meet for us to take knowledge of: and that is our high
and intolerable *Presumption*, joyned with extreme *injustice* and
unthankfulness. God made us to do him service: and *his* we are;
his Creatures, *his Servants*. Now then *Quis tu?* What hast thou
to do to *judge*, saith *S. Paul*: may not I say much more, what hast
thou to do to *sell anothers servant*? and that *inuito*, nay *inconsulta*
Domini; without any *Licence of Alienation* from the chief Lord,
nay without so much as ever asking *his consent*: If God were plea-
sed to leave us at first *in manu consilij*, and to trust us so far as to
commit the *keeping* of our selves to our selves: he had no meaning
therein to turn us loose, neither to quit *his own right* to us and our *C*
services. Nay may we not with great reason think that he meant
to *oblige* us so much the more unto himself, by making us his *deposi-*
taries in a trust of that nature? As if a *King* should commit to
one of his meanest servants, the custody of some of his *Royal houses*
or *forts*, he should by that very *trust* lay a *new obligation* upon
him of *fealty*, over and above that *common allegiance* which he ow-
eth him as a *Subject*. Now if such a *servant*, to entrusted by the
King his Master, should then take upon him of his own head with-
out his Masters privy, to contract with a *stranger*, perhaps a
Rebel or *Enemy*, for the passing over the said *house* or *fort* into his *D*
hands: Who would not condemne such a person, for such an
act, Of *ingratitude, injustice, and presumption*, in the highest degree?
Yet is our *injustice, ingratitude, and presumption*, by so much more
infinitely heinous then his, in *selling our selves* from God our Lord
and Master into the hands of *Satan* a *Rebel*, and an *Enemy* to God
and all goodness: By how much the disparity is infinitely more
betwixt the *eternall God* and the greatest of the *sons of Men*,
then betwixt the *highest Monarch* in the world, and the *lowest* of
his *Subjects*.

7. So much for the *Act*: the other particulars belong to it *E*
as circumstances thereof. To a *Sale* they say *three things* are re-
quired, *Res*, *Precium*, and *Consensus*: a *Commodity* to be sold, a
Price to be paid, and *consent* of Parties. Here they are all. And
whereas I told you in the beginning, that in this *Sale* was repre-
sented to us Mans *inexcusable baseness* and *folly*; You shall now
plainly

A plainly see each particle thereof made good, in the *three several Circumstances*. In the *Commodity* our *Baseness*; that we should sell away our very selves: in the *Price* our *folly*; that we should do it for a thing of naught: in the *Consent* our *inexcusableness* in both; that an act so *base* and *foolish* should yet be our own voluntary act and deed. And first for the *Commodity*. (You have sold your selves.)

8. *Lands, Houses, Cattel*, and other like possessions made for mans use, are the proper subject matter of *trade* and *commerce*; and so are fit to pass from man to man by *Sales* and other *Contracts*. But that *Man* a Creature of such excellency, stamped with the image of God, endowed with a *reasonable soule*, made capable of *grace* and *Glory*, should *Prostitute* in *foro*, become merchantable ware, and be chaffered in the markets and fayres: I suppose had bin a thing never heard of in the world to this houre; had not the overflowings of *pride*, and *Cruelty*, and *Covetousness*, washed out of the hearts of Men, the very impressions both of *Religion* and *Humanity*. It is well, and we are to bless God, and under God to thank our *Christian Religion* and pious *Governours* for it; that in these times and parts of the world, we scarce know what it meaneth. But that it was generally practis'd all the world over in some former ages, and is at this day in use among *Turks* and *Pagans*, to sell men: ancient *Histories* and modern *relations* will not suffer us to be ignorant. We have mention of such *Sales* even in Scripture, where we read of some that sold their own brother, as *Jacobs sons* did *Joseph*; and of one that sold his own Master, as the traitor *Judas* did *Christ*. *Basely* and wretchedly both: *Envy* made them base; and *Covetousness* him. Only in some cases of *Necessity*, as for the preservation of *Life*, or of liberty of *Conscience*, when other means fail, God permitted to his own people to sell themselves or *Children* into perpetual bondage; and *Moses* from him gave *Laws* and *Ordinances* touching that Matter; *Levit. 25*.

Gen. 37. 28.
Matth. 26. 15.

9. But between the *Sale* in the Text, and all those other, there are two main differences: Both which do exceedingly aggravate our *baseness*. The first that no man could honestly sell another, nor would any man willingly sell himself, unless enforced thereunto by some urgent *necessity*. But what necessity I pray you, that we should sell our selves out of Gods and out of our own hands into the hands of *Sin* and *Satan*? Were we not well enough before? full enough, and safe enough? Was our *Masters service* so hard that it might not be abiden? Might we not have lived? Lived? Yea and that happily, and freely, and plentifully, and that for ever in his service? What was it then? Even as it is with many fickle servants abroad in the world, that begin in a good service, cannot tell when they are well, but must be ever and anon sitting; though

though many times they change for the worse : so it was only our *Pride* and *folly*, and a fond conceit we had of bettering our condition thereby, that made us not only without any apparent necessity, but even against all good reason and duty, thus basely to desert our first service, and to sell our selves for bondslaves to *Sin* and *Satan*. A

10. The other difference maketh the matter yet a great deal worse on our side. For in selling of slaves, for so much as bodily service was the thing chiefly looked after ; therefore as the body in respect of strength, health, age, and other abilities was deem'd more or less fit for service, the price was commonly proportioned thereafter. Hence by a customary speech among the Grecians, a slaves were called σώματα, that is, bodies ; and they that traded in that kinde ^b σωματέμποροι, as you would say merchants of bodies. And so the word σωματων is rendred Rev. 18. Mancipia or slaves. Epiphanius giveth us the reason of that use of the word, ἐπειδὴ ἡ δεσποτεία, saith he &c. because all the command that a man can exercise over his slaves, is terminated to the body, and cannot reach the soule. And the soule is the better part of man ; and that by so many degrees better, that in comparison thereof the body hath been scarce accounted a considerable part. Νῆς ἄνθρωπος, could the Greek Philosopher say, and the Latin Orator, ^c Mens cujusque is est quisque. The soule is in effect the whole man ; ^d The body but the shell of him : the body but the casket, the soule the Jewel. It is observable, that whereas we read Matth. 16. (what shall it profit a man, if he gain the whole world and lose his own soule ?) in stead thereof we have it Luke. 9. thus, (if he gain the whole world and lose himself ?) So that every mans soule is himself ; and the body but ^e an appurtenance of him. Yet such is our baseness, that we have thus trucked away our selves with the appurtenances ; that is, both our soules and our bodies. We detest Witches and Conjurers (and that worthily) as wicked and base People ; because we suppose them to have made either an express, or at leastwise an implicate contract with the Devill. Yet have our rebellions against God put us in the same predicament with them. Verily Rebellion is as witchcraft. 1 Sam. 15. Ours is so : since by it we have made a Contract with the Devil, and sold our selves to him, souls and all. C

11. Yet are base-minded people most an end covetous enough : they will hardly part with any thing, but they will know for what. Ecquiderit precij ? What will you give me ? is a ready Question in every maus mouth that offers to sell. Josephs brethren, though they were desirous to be rid of him, yet would have somewhat for him : and Judas would not be a Traitor for nought. They got twenty pieces of silver for their Brother, and he thirty for his Master. E And those oppressors in Amos 2. that sold the needy for a pair of shoes,

a σώματα
πολλὰ πρῶτον
&c. Anthol.
1. 12.
b σωματέμπο-
ροι. Chryl.
1 Cor. ser. 40.
v. Rad. Ho-
mer. 2. v. r.
quotid. 26. &
Cafaub. in
Athen. 5. 10.
Rev. 18. 13.
Epiphan. in
Ancorat.
Plato.
c Cicero in
Somn. Scip.
d - corpus qu-
si vas est, aut
aliquid animi
receptaculum
Cic. 1. Tulcul.
- ἐν προσώ-
πῳ σώματος
σώμα μενέ-
ται. Chryl.
Mat. 16. 26. in
Math. ser. 34.
Luke 9. 25.
e - videt enim
- appendicem
animi esse cor-
pus. Cicero.
apud Nonni-
um in Ap-
pendix.
1 Sam. 15. 23.

Gen. 37. 28.
Mat. 26. 15.
Amos. 2. 6.

A *fooes*, would be content with a small matter, so they might be on the taking hand. *Eſau* had a very ſorry recompence, a *morsel of meat* and a *meſs of broth*, for his own *birthright* and his fathers *bleſſing*: yet that was ſomething (*ius pro iure*) and *ſomething* we ſay, *haſh ſome ſavour*. But to let all go, and to get nothing for it, this is our ſingular folly: in the next Circumſtance of the Price (*Ye have ſold your ſelves for nought*.)

Heb. 12. 16.

12. A heavy charge, may ſome ſay! but is there any *truth* in it? or is there indeed any ſence in it? Examine *that firſt*. It is well known there can be no *buying* and *ſelling* without the intervention of a *Price*: a *Paſſio precij* is by the learned put into the *definition*, and therefore is conceiv'd to be of the *effence* of this kind of *contract*.
b Δός τι & λάβε τι, is the old *formula* for buying and ſelling. So that if there be no *price paid* or to be paid, nothing given or to be given in compenſation or exchange for what is received; it may be a *Contract* of ſome other *ſpecies*, but it can be no *Sale*. It ſeemeth then to be a meer *implicat*, a contradiction in *adjecto*, to ſay that a thing is *ſold*, and yet for *nothing*.

a Nulla emptio ſine pretio eſſe poieſt. Juſtin. 3. inſtit. 24.
b—ἔστί τι δόμεσ—
ται; Δός, λά—
βε. Anthol. 4. cap. 12.
—ἀμα δίδω, & λαμβάνε. Suid.

13. But here we have a double help to ſalve it, in either of the *Termes* one. *Firſt*, for the term of *ſelling*: True it is, in ſtrict propriety of ſpeech *buying* and *ſelling* cannot be *without a price*. But *Divine*, (eſpecially *Prophetical*) *expreſſions*, are not ever tied to ſuch ſtrictneſs. We read therefore in the *Scriptures*, both of *buying* and *ſelling*, without a price; Of *buying* without a price, (*come buy wine and milk without money and without ſilver*, *Eſay* 58.) And of *ſelling* without a price; (*Thou ſelleſt thy people for nought, and takeſt no money for them*, *Pſalm* 44.) and likewise here in the *Text*. Nay more, that ſtrictneſs of propriety is not alwayes obſerved in other *Authors*. a *Vendendi verbum ad omnem alienationem pertinet*, ſaith a learned *Civilian*; The word *ſelling* may be extended to *every Contract*, the effect whereof is an *alienation*. And if ſo, then ſhould we have *given away* our ſelves *gratis* (as it is ſaid of ſome, *Ephes.* 4. that they have *given themſelves over* to *laſciviousneſs*, ἀπὸδωκαν is the word there:) yet might we be ſaid to have *ſold our ſelves* in this conſtruction; that is, to have made over our ſelves to *Satan* by an *absolute alienation*: whereby whatſoever right and intereſt we had in our ſelves before (were it more or leſs, were it any or none) is now conveyed unto, and ſetled upon him.

Eſay 58. 1.

Pſalm 44. 12.

a Prætei. in lex. juris.

Eph. 4. 19.

14. Another help we have in the other *Terme*, for *nought*. For (to ſay truth) we do receive a *price* ſuch as it is. He is content to allow us ſomething; he knoweth we would not elſe bargain. Perhaps ſome little *profit*, or *pleaſure*, or *eaſe*, or *honour*, or *applauſe*, or *revenge*; ſome ſmall trifle or other: which being of very little worth or uſe, and ſo not to be taken for a *valuable conſideration*, may therefore be called *nought* or *nothing*: not ſimply or *absolutely nothing*, but comparatively and *reſpectively nothing*. Even

E

as in our common speech, when a man would expresse that he hath sold a thing much *under worth*, the forms are ordinary: *I have even given it away; I have parted with it for a song; I have sold it for nothing.* And this common usage of the phrase, as it well preserveth the sense, so doth it also (that I may stop two gaps with one Bush,) justify the truth of this charge in my Text (*you have sold your selves for nought*) for between mere *nothing*, and as good as *nothing*, the difference is not great, in point of discretion.

15. Here then is our folly in this sale, that on the one side we shamefully ^a *underprised* what we were to *part with*, and on the other side extremely *overvalued* what we were to *receive* in exchange for it. Renowned is ^b *Glaucus* for his folly in *Homer*, for changing armour with *Diomedes* with such palpable disadvantage, that Proverbs came of it. And we laugh't at the silliness of the poor *Indians* when the *Portugals* came first among them, for parting with a massy lump of *Gold-ore* for a three halpenny *knife*. Yet is our folly far beyond theirs; they had something, yea and in the same kinde too; he *brass*, they *iron* for *gold*: that's yet one *metall* for another, though there be great difference in the worth. But what sottishness possessed us, thus to barter away *Celum pro cano*; Heaven for dung, Paradise for an apple, *our selves* for *nothing*.

16. But flesh and blood is ready to justify *it's own act*, (as ever they that are guiltiest of *folly*, are the shyest to own it) and thus will argue it. If we have sold our selves to *Satan*; Yet the advantage seemeth to be on our side. We are sure we have got something from him, say it be but small, a *vanity*, a *toy*; yet such a toy as we are pleased withall. But he hath got a verier toy from us, a very *nothing*. For we have but sold our selves, and we are *but men*; and what is man, but *like a thing of nought* Psal. 144. Lay him in the ballance with *vanity* it self, he will prove the verier *vanity* of the two; that will overweigh him. Psal. 62. If any man should chance to think better of himself, and take himself to be something, there is one will tell him that he mistaketh the matter, and deceiveth himself, for he is *nothing* Gal. 6. Nay lesse then *nothing* saith our Prophet *Esay* 40. By all which it should seem we have rather cheated the *Devil*, then he us; and have gotten the better end of him: and are so far from having parted with something for nothing, as we are charged; as that quite contrary we have rather gotten something for nothing. Or at least wise, if we have but *vanity* for *vanity*; we a thing of nought from him, he a thing of nought from us, (*fumum accepit, fumum vendidit*;) as it is in the *Apothegme*; Or in an *Epigram*: I have heard of two *Dunces* and their disputation, (*Attulit ille nihil, rettulit ille nihil*;) we are yet upon even terms, and that can deserve no great imputation of *folly*.

a — adeo nihil
est cuiq; se vi-
lior. Senec.
Epist. 42.
b γλαυκος χαλ-
κον ον, ινδου-
βου κοραβου-
ον. Hom. Ili. 5.

Psalom. 144. 4.
— 62. 9.

Gal. 6. 3.
Esay 40. 17.

17. Indeed

A 17. Indeed should we speak of *our bodies* only, these *mortal, corruptible, vile bodies*, (as we finde them termed by all those *Epithets*;) or look upon our whole *nature*, as it is now *embased by Sin*; or even taken at the best, and set in comparison *against God*; (in one of which *three respects* it must be understood, where ever the scriptures speak of our *worthlesnesse* or *nothingnesse*;) there might then be some place for these allegations. But take the *whole Man* together, *soule* as well as *body*, yea chiefly that; and state him as he was *before he was sold*, (as to we must do, if we will give a true judgement of the *fact*,) and compare it but with other creatures, (which is but reasonable;) and then all the allegations afore said are quite beside the purpose. The *Soule* is a most rich, indeed an inestimable commodity; *Preciosa anima*, saith Solomon Prov. 6. the *precious Soule*. So he saith, but that speech is somewhat too generall, he doth not tell us *how precious*. Indeed he doth not; for in truth he could not: it is beyond his, or any mans skill to give an exact praisment of it. There is somewhat bidden for it *Psic. 6*. But such a contemptible *price*, that it is rejected with *scorn*; though it seem to sound loud, (*thousands of Rams, and ten thousands of Rivers of Oyle*.) He that alone knew the true worth of a *soule*, (both by his *natural knowledge*, being the eternall widdom of God, and by his *experimental knowledge*, having bought so many and paid a full *price* for them,) our blessed Redeemer the Lord *Jesus* assureth us there is ^a no ἀντάλλαγμα. All the *universal world* affordeth not a *valuable compensation* for it, Mat. 16. We will rest upon his word for this, as well we may, and spare further proof.

18. And then the *inference* will be clear; that there never was in the world any such *folly*, as *sin* is; any such *fools* as *sinners* are. Οὐτως ἀνόητον ἡ πονηρία, as he said: and Solomon putteth the *foole* upon the *sinner*, I am not able to say how oft. That we should thus sell and truck away these *precious souls* of ours, the very ^a *exhalations* and *arrachements* (if I may so speak) of the *breath of God*; not estimable with any other thing, then with the *precious blood of God*: and that not for the *whole world* (which had been to our incomparable disadvantage,) no nor yet for any great Portion thereof, but for a very small pittance of it, whereof we can have no assurance neither that we shall hold it an *houre*; and which even whil'st we have it, and think to enjoy it *perisheth in the using*, and deceiveth our expectations! Which of us, laying the *promises* to heart, can do less then beſhrew his own *grievous folly* for so doing; and beg pardon for it at the hands of God, as *David* did after he had numbred the People, (*I have sinned greatly in that I have done, and now I beseech thee O Lord take away mine iniquity; for I have done very foolishly.*)

Rom. 6. 12.
1 Cor. 15. 50.
Phil. 3. 21.

Prov. 6. 27.

Mic. 6. 7.

Mat 16. 26.
a — Πνεῦμα
ἀντιζητον, ὅτι
ἐξ ὧν πνι-
νις τις ἐστίν.
Chrysost. ad
Theodor.
Lapsum. ferm.
1. 6. edit Savi-
58.

a ἀπόσπασμα
πνιματος, &c.
Plato.
— divina par-
ticulam anime.
Hor. 2. ferm. 2.
— θεία τις με-
ταρρόη. Nazi.
Janb. 18.
Col. 2. 22.

2 Sam. 24. 10.

a V. Cic. 1. ad
Herenn; Quin-
til 7.4 &c.

Gen. 3.

Oſe 13.9.

Deut. 32.30.

Pſal. 44.12.

Judg. 2. 14.
&c.

19. And the more cauſe have we moſt humbly to beg pardon for our *baſeneſs* and *folly* herein, by how much leſs we are any way able to *excuse* either of both: it being our own *voluntary act and deed*. For ſo is the next Particular, (*Ye have ſold your ſelves.*) Naturally what is blameworthy; we had rather *put off* upon any body elſe, light where it will, then *take it home* to our ſelves. ^a *Translatio criminis* the ſhifting of a fault, is by *Rhetoricians* made a branch of their *Art*. We need not go to their ſchools to learn it: *Nature* and our *mother-wit* will prompt us ſufficiently thereunto: we brought it *from the womb*, ſuck'd it from the breasts of our *mother Eve*. This *baſe and fooliſh act* whereof we now ſpeak, how loath are we to own it? how do we ſtrive to lay the whole burden and blame of it upon others: or if we cannot hope to get our ſelves quite off, yet (as men uſe to do in common *payments*, and *taxes*) we plead hard to have *bearers & partners*, that may go a ſhare with us, and eaſe us (if not *à toto*, yet) at leaſtwiſe *à tanto*, and in ſome part. But it will not be. Still *Perditio tua ex te*: it will fall all upon us at the laſt, when we have done what we can.

20. We have but one of theſe *three ways* to put off; a fourth I cannot imagine; By making it either *Gods act*, who is the original owner; or *Adams act*, who was our Progenitor, or *Satans act*, who is the Purchaſer. If any of theſe will hold, we are well enough; Let us try them all. It ſhould ſeem *the firſt will*: for is there not Text for it. How ſhould one of them *chafe a thouſand* (ſaith *Moses*) *except their rock had ſold them*, Deut. 32. and God was their rock. So *David*, Pſalm 44. *Thou haſt ſold thy people for nought*: and ſundry times in the book of *Judges* we read how God ſold *Iſrael* ſometimes into the hands of one enemy, and ſometimes of another. Very right. But none of all this is ſpoken of *the ſale* now in Queſtion: it is meant of another manner of *ſale*, which is conſequent to this and preſuppoſeth it. God indeed ſelleth us over to *puniſhment*, (which is the *ſale* meant in thoſe places) but not till we have firſt *ſold our ſelves over to ſin*, which is the *ſale* in *this* place. We firſt moſt *unjuſtly* ſell away our *ſouls*, and then he moſt *juſtly* ſelleth away our *bodies*, and our *liberty*, and our *peace*, and our *credit*, and the reſt.

21. Let us beware then whatſoever we do that we do not charge God *wrongfully*, by making him in the leaſt degree the *author* of our ſins, or but ſo much as a *party*, or an *acceſſory* to our follies; either *directly*, or *indirectly*. Himſelf diſclaimeth it utterly, and caſteth it all upon us. Eſay 50. 1. *Which of my creditors is it to whom I have ſold you?* if it were my deed, deal punctually, tell me *when*, and *where*, and to *whom*: But if it were not, why do you lay it to my charge? Behold, for your *iniquities* have you ſold your ſelves. It was merely your own doing: and if you ſuffer for it; blame your ſelves, and not me.

22. Hac

A

B

C

D

E

A 22. *Hæc non succēssit*: We must try another way, and see if we can leave it upon *Adam*. For did not he sell us many a fair year before we were *in rerum naturâ*? And if the *Father* sell away the inheritance from his *unborn childe*, how can he do withall? and if he cannot help it, why should he be blamed for it? Must our *teeth be set on edge* with the grapes our grand-father ate, and not we? It must be confessed, the *first Sale* was his *personal act*, by which he passed away both himself and all his posterity; and so were we *renditi antequam editi*, sold a long while before we were born. And that *Sale* is still of force against us, (I mean that of *Original sin*, till it be annull'd by *baptism*) in as much as being virtually *in his loins*, when he made that *contract*, we are presumed to have given our *virtual consent* thereunto. But there is another part of the *sale* which lieth most against us, whereto our *own actual consent* hath passed in *confirmation*, and for the further ratification, of our *fore-fathers act*: when for satisfaction of some ungodly lust or other, we condescended by committing sin in our *own persons*, to strengthen *Satans* title to us, whatever it was, as much as lay in us. Like the *unthrifty heir* of some *unthrifty father*, who when he cometh at age, for a little spending money in hand, is ready to do any further act that shall be required of him, for the confirmation of his *fathers act*, who had long before sold away the lands from him. Whatever then we may impute of the *former*, I mean of *original guilt* to *Adam*: yet we must take the *later*, I mean our *actual transgressions*, wholly and solely to *our own selves*.

C 23. Nor can we *thirdly*, lay the blame upon *Satan*, or his instruments; which is our last and commonest refuge. *Serpens decipit* was *Eves* plea; and she pleaded but truth: for the Serpent had indeed beguiled her; *St Paul* hath said it after her twice over. *Esau* after he had sold his birth-right *his own self*, yet accused his brother for supplanting him. *Aaron* for making the calf, and *Gaul* for sparing the Cattle; both contrary to God's express command, yet both lay it upon the *people*. Others have done the like, and still do, and will do to the worlds end. But alas! these *fig-leaves* are too thin to hide our *nakedness*: all these *excuses* are insufficient to discharge us from being the *authors* of our own *destruction*. Say *Satan* be a cunning cheater, (as he is no less!) who should have look'd to that? had not God endowed us with *understanding* to discern his most subtle snares, and with *liberty of will* to decline them? Say he do tempt us perpetually; and by most sly insinuations seek to get within us, and to steal away our hearts; That is the utmost he can do: a tempter he is: and that a shrewd one; ὁ πειραζων (he hath his *own* from it;) yet he is but a tempter, he cannot enforce us to any thing, without our *consent*: and God hath given us *power*, and God hath given us charge too, *not to consent*. Say ungodly men (who are his agents) cease not by plausible *persuasions*, *importunities*,

Gen. 3. 13.

2 Cor. 11. 3.

1 Tim. 2. 14.

Exod. 32. 22.

1 Sam. 15. 27.

Matth. 4. 7.

a Qui suo sine
alio: o impulsu
cadere potest.
alieno absq; suo
cadere non po-
test. Bern.
serm. 85.
Gen. 30.37.
— 8.

Jam. 1. 13.

b Infirmus bo-
stis est, qui non
potest vincere
si volentem.
Epist. Incerti
ad Demetriad.
cap. 25. — 14.

Levit. 25. 26.

Psal. 49. 8.

tunities, and all the engagements they can pretend, to solicit and entice us to evil: Yet, if we resolve and hold, not to consent,^a they cannot hurt us. My son, if sinners entice thee, consent thou not, Prov.

1. 10. Say they lay many a cursed example before us, as Jacob did pilled rods in the sheep-troughs; or cast stones of offence in our way! Have we not a rule to walk by, by which we ought to guide our selves, and not by the examples of men? And whereto serve our eyes in our heads, but to look to our feet, that we may so order our steps, as not to dash our foot against a stone?

24. Certainly no man can take harm but from himself. Let no man, then when he is tempted and yieldeth, say he is tempted of God: for God tempteth no man. saith S. James; that is, doth not so much as endeavour to do it. Nay I may adde further, Let no man when he is tempted, say he is tempted of Satan. That is, let him not think to excuse himself by that: For even Satan^b tempteth no man in that sense and cum effectu. Though he endeavour it all he can; yet, it cannot take effect, unless we will. S. James therefore concludeth positively, that every mans temptation, if it take effect, is merely from his own lust. It is then our own act and deed, that we are Satan's Vassals; Disclaim it we cannot: and what so ever misery or mischief ensueth thereupon, we ought not to impute to any other then our selves alone. He could never have laid any claim to us, if we had not consented to the bargain, and yielded to sell our selves.

25. Of the Sale hitherto, I come now to the Redemption, the more Evangelical, and comfortable part of the Text. And as in the Sale we have seen mans inexcusable baseness and folly in the severall circumstances: so we may now behold Gods admirable power and grace in this Redemption. His Power, that he doth it so effectually, The thing shall be done, (Ye shall be Redeemed.) His Grace, that he doth it so freely, without any mony of ours. (Ye shall be Redeemed without mony.)

26. First the work to be effectually done. It is here spoken in the future (Ye shall be Redeemed;) not only, nor perhaps so much, because it was a prophesie of a thing then to come, which now since Christs coming in the flesh is actually accomplished: but also, and especially, to give us to understand that when God is pleased to Redeem us, all the powers on earth, and in hell, cannot, shall not hinder it. By the Levitical Law, if a man had sold himself for a bondslave, his brother, or some other neer friend might redeem him: or if ever God should make him able, he might redeem himself. If this had been all our hope, we might have waited till our eyes had sunk in their holes, and yet the work never the neerer to be done: for never would man have been found able, either to Redeem his own soule, or to make agreement for his brothers. It would cost more to redeem their souls, then any man had to lay down: so

A *so that of necessity he must let that alone for ever.* But when the son of God himself setteth in, and is content to be made of God to us *Redemption*: the pleasure of the Lord shall prosper in his hand, and the work shall go on wondrous happily and successfully.

1 Cor. 1. 30.
Esay 53. 10.

27. His *Power*, his *Love*, and his *Right*, do all assure thereof. First his *Power*. Our Redeemer is strong and mighty, even the Lord of hosts. And he had need be so: for he that hath us in possession is strong and mighty; *Ter fortis amatus* in the Parable Luke 11th. He buckleth his armour about him, and standeth upon his guard with a resolution to maintain what he hath purchased, and to hold

Jer. 50. 34.

Luk. 11. 21.
— 22.

B possession if he can. But then when a stronger then he cometh upon him, and overcommeth him, breaketh into his house, bindeth him, and having bruised his head taketh away from him his armour wherein he trusted (the Law, Sin, Death, and Hell:) there is no remedy but he must yield per-force what he cannot hold, and suffer his house to be ranlack'd, and his goods and possessions to be carried away. Greater is he that is in you (saith S. John) that is Christ, then he that is in the world, that is the Devil. Christ came into the world on purpose to destroy the works of the Devil: and he did achieve what he came for; he hath destroyed them. And amongst his other works he hath destroyed this Purchase also; wrung the evidences out of his hand, even the handwriting that was against us; and having blotted, defaced, and cancell'd it, took it out of the way, nailing it to his Cross.

Gen. 3. 15.

1 Joh. 4. 6.

1 Joh. 3. 8.

Col. 2. 14.

C 28. Such was his *Power*: his *Love* secondly not less; which made him as willing as he was able, to undertake this work of our redemption. In his love and in his pity he redeemed them. Esay

Eph. 3. 18.

Joh. 3. 16.

D 63. 9. There is such a height, and depth, and length, and breadth in that Love; such a *βαθὺ* in every dimension of it, as none but an infinite understanding can fathom. *Sic Deus dilexit: So God loved the world*; But how much that so containeth, no tongue or wit of man can reach. Nothing expresseth it better to the life, then the work it self doth. That the word should be made *Flesh*; that the holy one of God should be made *sin*; that God blessed for ever should be made a curse; that the Lord of life and glory should suffer an inglorious death, and pour out his own most precious blood, to ransom such worthless, thankless, graceless Traitors, as we were, that had so desperately made our selves away; and that into the hands of his deadliest enemy, and that upon such poore and unworthy conditions! O altitudo! Love incomprehensible: It swalloweth up the sense and understanding of Men and Angels; fitter to be admired and adored with silence, then blemished with any our weak expressions.

Joh. 1. 14.
2 Cor. 5. 21.
Gal. 3. 13.

E 29. I leave it therefore, and go on to the next, his *Right*. When *de facto* we sold our selves to Satan, we had *de jure*, no power, or right at all so to do, being we were not our own: and so in

a Diaboli in
hominem jus,
et si non iustè
acquisitum, ju-
stè tamen per-
missum. Bern.
Epist. 190.

truth the title is nought, and the *Sale* void: Yet it is a good against us however: we may not plead the invalidity of it: for so much as in reason no man ought to make advantage of *his own act*. Our act then *barreth us*: But yet it cannot *bar the right owner* from challenging his own wheresoever he finds it. And therefore we may be well assured God will not suffer the *Devil*, who is but *mala fidei possessor*, an intruder and a cheater, quietly to enjoy what is *God's* and not *his*: but he will eject him (we have that word, *John 12. 31. Ejicietur, now is the Prince of this world cast out*) and recover out of his possession that which he hath *no right* at all to hold.

Esay 43. 1.

Luke 1. 69.

Psal. 119. 94.

Psal. 107. 7.

a — iustè & bene
additus, sed
misericorditer
liberatus. Ber-
nard. Epist.
190.

30. Sundry inferences we might raise hence, if we had time, I may not insist: yet I cannot but touch at three duties which we owe to God for this *Redemption*; because they answer so fitly, to these three last mentioned assurances. We owe him *Affiance*, in respect of his *Power*; in requital of his *Love*, *thankfulness*; and in regard of his *Right*, *Service*. First, the consideration of his *Power* in our *Redemption*, may put a great deal of *comfort* and *confidence* into us: that, having now *redeemed us*, *if we do but cleave fast* to him, and revolt not again, he will *protect us* from Sin and Satan, and all other enemies and pretenders whatsoever. O *Israel* fear not, *for I have redeemed thee*, Esay 43. If then the *Devil* shall seek by any of his wiles or suggestions at any time to get us over to him again, (as he is an *unwearied solicitor*, and will not lose his claim by *discontinuance*;) Let us then look to that *Cornu salutis*, that *horn of salvation*, that God hath raised up for us in *Christ* our Redeemer; and flie thither for succour as to the *horns of the Altar*, (saying with *David* Psalm 119. *I am thine, oh save me*;) and we shall be safe. In all inward temptations, in all outward distresses, at the hour of death, and in the day of judgment, we may with great security commit the keeping of our souls to him, both as a *faithful creator*, and as a *powerful Redeemer*: saying once more with *David*, (*Into thy hands I commend my spirit*, *for thou hast redeemed me*, O Lord thou God of truth, Psalm 31. 6.

31. Secondly, the consideration of his *love* in our *Redemption*, should quicken us to a *thankful* acknowledgment of his great and undeserved goodness towards us. Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy, Psal. 107. Let all men, let all creatures do it: but let them especially. If the blessings of corn and wine and oyl, of health and peace and plenty, of deliverance from sicknesses, pestilences, famines, and other calamities; can so affect us, as to provoke at least some overly and superficial forms of *thanksgiving* from us: how carnal are our minds, and our thoughts *earthly*, if the contemplation of the depth of a the riches of *God's mercy*, poured out upon us in this great work of our *Redemption*, do not even ravish our hearts with an ardent desire to pour them out unto him again in hymns and Psalms and songs of

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A of thanksgiving with a *Benedictum* in our mouths, (*Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*)

Luke 1. 68.

32. Thirdly, the consideration of his *Right* should bind us to do him service. We were *his before*, for he *made us*; and we ought him service for that. But now we are *his* more then before, and by a *new title*; for he hath *bought us* and paid for us: and we owe him more service for that. The Apostle theretofore urgeth it as a matter of great equity: *you are not your own but his*; therefore you are not to *satisfie* your selves by doing *your own lusts*, but to *glorifie him* by doing *his will*. When *Christ redeemed us* by his blood, his purpose

Psal. 100. 3.

1 Cor. 6. 19. 20

B was to *redeem us unto God*, (Rev. 5. 9.) and not to our selves: and to *redeem us from our vain conversation* (1 Pet. 1. 18.) and not to it. And he therefore *delivered us* out of the hands of our enemies, that we might the more freely and securely and *without fear serve him in holiness and righteousness all the dayes of our lives*, Luke 1. which being both our *bounden duty*, and the thing withall so very *reasonable*; we have the more to answer for, if we do not make a conscience of it to perform it accordingly. He hath done *his part*, (and that which he was no way bound unto) *in redeeming us*; and he hath done it to purpose, done it *effectually*: Let it be our care to do *our part* (for which there lie so many obligations upon us) *in serving him*; and let us also do it to purpose, do it *really*, and *thoroughly* and *constantly*.

Luke 1. 74.

C 33. Thus is our *Redemption* done *effectually*: it is also done *freely*; which is the only point now remaining. *Not for price, nor reward*, Esay 45. 13. but *freely* and *without money* here in the Text. Nor need we here fear another contradiction. For the meaning is not, that there was *no price* paid at all; but that there was none paid *by us*: we *laid out nothing* toward this great *purchase*, there went none of our money to it. But otherwise, that there was a *price* paid, the Scriptures are clear: *You are bought with a price* saith St Paul, 1 Cor 6. and he saith it over again, Chap 7. He that paid it calleth it *λυτρον*, a *ransome*, that is as much as to say a *price of redemption*: and his Apostle somewhat more; *ἀντὶ λυτρον*, which implieth a *just and satisfactory price*, full as much as the thing can be worth. Yet not paid to *Satan*, in whose possession we were; for we have found already, that he was but an *Usurper*, and his title naught. He had but *bought of us*; and we by our *sale* could convey unto him no more *right* then we had our selves: which was just none at all. Our *Redeemer* therefore would not enter into any *capitulation* with him, or offer to him any *Termes of composition*:

1 Cor. 6. 20.

—7. 23.

Mat. 20. 28.

1 Tim. 2. 6.

E But thought good rather in pursuance of *his own right* to use his *power*. And so he vindicated us from him by main strength: *with his own right hand and with his holy arm he got himself the victory*, and us liberty, without any *price* or *ransome* paid him.

Psal. 98. 2.

34. But then unto Almighty God his father, and our Lord A
under whose *heavy Curse* we lay, and whose *just vengeance* would
not be appeased towards us for our grievous presumption without
a condign *satisfaction* to him, *Isay* there was a price paid by our Re-
deemer, and that the greatest that ever was paid for any purchase
since the world began. Not *silver and gold*, saith S. Peter, which
being *corruptible things* are not valuable against our immortall and
incorruptible souls; But even *himself*, in whom are *absconditi the-
sauri*, amassed and hidden all the treasures of the wisdom of God, and
even the whole riches of his grace; treasure enough to redeem a
whole world of sinners. Take it *collectively*, or *distributively*; *singula-
generum*, or *genera singulorum*; this way or that way, or which B
way you will: in Christ there is *copiosa redemptio*, redemption
plenty and enough for all if they will but accept it. Take all man-
kinde singly one by one; *He gave himself for me*, saith S. Paul in X
one place. Take them altogether in the lump; *He gave himself a
ransom for all*; in another.

35. Now for a man to give himself, what is it else, but to
give his soule, (for that is himself, as we heard before,) and his life,
for *vita in anima*, the life is in the soule: and these he gave. He
gave up his soule (*when thou shalt make his soule an offering for sin* C
Esay 53. 10.) and he laid down his life (*the son of man came to
give his life a ransom for many* Mat. 10.) More then this in love he
could not give; for what greater love, *then to lay down ones life*.
And less then this in justice he might not give: for Death by the
Law being *the wages of sin*, there could be no Redemption from death
so as to satisfie the Law, without the death of the Redeemer.

36. Yea, and it must be a bloody death too: for *anima in sangui-
ne*, the life is in the blood, and without shedding of blood there can be
no remission, no redemption. All those bloody sacrifices of buls and
goats and lambs in the old Testament; all those frequent *sprink-
lings of blood*, upon the door posts, upon the book, upon the people, D
upon the tabernacle, and upon all the vessels of ministry; and all
those legal purifications in which blood was used, (as almost all things
are by the Law purged with blood. Heb. 9.) they were all but so
many types and shadows, prefiguring this blood of sprinkling; which
speaketh so many good things for us, pacifieth the fierce anger of
God towards us, purgeth us from all sins, and redeemeth us from
hell and damnation. I mean the meritorious blood of the Cross, the
most precious blood of Christ, as of a lamb without blemish. 1 Pet.
1. 18.

37. But can there be worth enough, may some say in the blood E
of a Lamb, of one single Lamb, to be a valuable compensation for
the sins of the whole world? First, this was *agnus singularis*, a
lamb of special note; not such another in the whole flock. All
we like sheep have gone astray: but so did this lamb never. All of us
like

A like the encrease of *Laban's flock*, speckled or ring-streaked, but this lamb *ἀμνοῦ* if *Momus* himself were set to search, he could not yet finde the least spot or blemish. A cunninger searcher then he hath pried narrowly into every corner of his life; who if there had been any thing amiss, would have been sure to have spied it and proclaimed it, but could finde nothing. *The Prince of this world cometh and hath nothing in me.* That is something; his *Innocency*. But if that be not enough, (for the *Angels* also are innocent,) behold then more. He is *secondly*, *Agnus Dei*, the Lamb of God; that is, the Lamb which God had appointed and set apart for this service by special designation: so as either this party must do it, or none. There is no other name given under heaven, no nor in heaven neither, nor above, by which we can be redeemed. Him, and him alone, hath God the Father sealed: and by vertue of that seal authoris'd and enabled to undertake this great work. Or if you have not yet enough, (for it may be said, what if it had been the pleasure of God to have sealed one of the *Angels*?) Behold then *thirdly* that which is beyond all exception, and leaveth no place for cavil or scruple: He is *Agnus Dei*. This lamb is God, the son of God, *very God of very God*: and so the blood of this Lamb is the very blood of God. *Act. 20.* And it is this dignity of his nature especially, (and not his *innocency* only, no nor yet his *deputation* too, without this,) that setteth such a huge value upon his blood, that it is an *infinite price*, of *infinite merit*, able to satisfie an *infinite justice*, and to appease an *infinite wrath*.

38. You will now confesse I doubt not, that this *Redemption* was not *gratis*, came not for nothing, in respect of him: it cost him full dear, even his dearest lives-blood. But then in respect of us, it was a most free and *gracious redemption*. It was no charge at all to us; we disburs'd not a mite, not a doyt towards it: Which is the very true reason why it is said in the Text, *Ye shall be redeemed without money.* This work then is meerly an act of grace, not a fruit of merit: grace, abundant grace on his part; no merit, not the least merit at all on ours. And well it is for us, that we have to do with so gracious a God. Go to an officer, and who can promise to himself any ordinary favour from him without a fee? Go into the shops, and what can ye take up without either *money*, or *credit*, or *security* for it? *Si nihil attuleris*: bring nothing, and have nothing. Only when we have to do with God, *Poverty* is no impediment, but rather an advantage to us. *πλῆθος οἱ ἐν ταπεινότητι.*

E This Gospel belongeth to none but the poor only. The tidings of a Redeemer, most blessed and welcome news to those that are sensible of their own poverty, and take it as of *Grace*. But who so thinketh his own penny good silver, and will be putting in and bidding for it; will stand upon his terms as *David* did with *Araunah*, and will pay for it, or he will not have it. Let that man beware lest his

1 Pet. 1.19.

Ioh. 14. 30.

Ioh. 1.29.

Act. 4.12.
Ioh. 6.27.

Act. 20.28.

Mat. 11.5.

2 Sam. 24.24.

money

Acts 8. 20, 21.

money and he perish together, and lest he get neither part nor fellowship in this Buſinels. A

Tit. 2. 12.

39. Yet this I muſt tell you withall, there is ſomething to be done on our part, for the applying of this gracious redemption wrought by Chriſt to our own ſouls for their preſent comfort and future ſal-

Esay 55. 1.

vation. We muſt repent from dead works, believe the Goſpel, and endeavour to live godly, righteouſly, and ſoberly in this preſent world. The grace of God is proclaimed, and (as it were) expoſed to ſale in the preaching of the Goſpel: there is an offer made us of it there, and we are earneſtly invited to buy it, (*Ho every one that thirſteth, come to the waters and buy.*) But he that cometh to buy, muſt bring his manuprecium with him, or he were as good keep away. He

Prov. 17. 16.

that cometh to this market without a price in his hand (and the price is faith, repentance, and godlineſs) it is a ſign he hath no heart, and he is no better then a fool, ſaith Solomon, Prov. 17. But ſtill we muſt remember, that this is but *conditio non cauſa*: a condition which he requireth to be performed on our part, not any juſt cauſe of the performance on his part. And he requireth it rather as a testimony of our willingneſs to embrace ſo fair an offer, then as a valuable conſideration in any proportion at all to the worth of the thing offered. What we bring, if it be tendred kindly and as it ought, in ſincerity and humility, he kindly accepteth of it. But if we bring it either in

Luke 1. 53.

Pride; or would have it taken for better then we know it is, which is our hypocrifie: we quite marr our own market, and ſhall be ſent away empty. C

40. The ſum of all is this, and I have done. Let us take the whole ſhame of our inexcusable baſeneſs and folly in this Sale to our ſelves; ; and let us give to God the whole glory of his admirable power and grace in our Redemption. *Non tibi, Domine, non tibi*; not unto thee O Lord, not unto thee, but unto us be all the ſhame, that had thus wretchedly ſold our ſelves for nought: *Non nobis, Domine, non nobis*; not unto us, O Lord, not unto us, but unto thy Name be all the glory, that thou haſt thus graciously redeemed us without money. Amen. So be it. D

AD

E



A D
A U L A M.

Sermon VIII.

THEOBALDS, JULY 1638.

Rom. 15. 5.

Now the God of Patience and Consolation grant you to be like minded one towards another, according to Christ Jesus.

1.



Aint Paul had much laboured in the whole former Chapter, and in the beginning of this, to make up that breach, which (by the mutual *judgings* of the *weak*, and *despising* of the *Strong*) had been long kept open in the *then* Church of Christ at Rome: and was likely, if not timely prevented, to grow wider and wider, to the great *disbonour* of God, *dis-service* of his Church, and *discomfort* of every good man. He had plied them with variety of *Arguments* and *Perswasions*; spent a great deal of holy *Logick* and *Rhetorick* upon them: and now to set all that home, and to drive the naile (as it were) to the head, that so he might at length

X

manum

manum de tabula, he concludeth his discourse about that argument, with this *voirve Prayer* or Benediction, [*Now the God of Patience and Consolation grant you to be like minded one towards another according to Christ Jesus: That ye may with one minde, and with one mouth glorifie God even the Father of our Lord Jesus Christ.*] A

2. Wherein we may observe first, the formality of the Prayer, in those first words [*Now the God of Patience and Consolation grant you:*] And then the matter or substance of it, in the rest. Wherein we have expressed, with their several amplifications; first the Thing desired, (*their Unity,*) in the remainder of the fifth verse: secondly, the End, for which it is desired, [*Gods glory*] in the sixth verse. But that I shall not have time at this present to enter upon. Confining our selves therefore to the fifth verse only, and therein, beginning with the formality of the Prayer, observe first, the connexion of this period with the precedent discourse, in the particule *δὲ*, *Now*, or *But*, [*ὁ δὲ θεός, Now the God &c.* Secondly, the Party, whose help is implored, and from whom the blessing must come; even God [*θεός δὲν, God grant.*) Thirdly, the special Attributes, whereby that party is here described: [*θεός τῆς ὑπομονῆς, &c. The God of Patience and Consolation.*] B

3. Of the Connexion first. *Ὁ δὲ θεός, Now God grant.* In effect, as if he had said. I have endeavoured what in me lay to bring you to be of one minde and of one heart. I have planted unity among you by my Doctrine, and watered it with my Exhortations: using the best reasons and persuasions I could devise for that end. What now remaineth, but that I second my labours with my prayers? and commend what I have planted and watered, to his blessing, who alone is able to give the encrease? I have shewen you what you are to do: *ὁ δὲ θεός, Now the God of Patience and Consolation grant it may be done.* C

4. The Apostle saw it needful he should pray for the people of God, as well as instruct them: and therefore he scaleth up the word of Exhortation with a word of Benediction. He had spoken, written, expostulated, disputed, reproved, besought, and what ever els was to be done in the way of Teaching: but he knew there was yet something more to be done, to make the work compleat; lest els he should have run in vain, either laboured in vain. That therefore he might not give out in *extremo actu*; nor having brought his building to some perfection, then to let it stand at a stay, and so decay and drop down, for want of laying on the roof: he turneth himself from them to God; is instant with him another while, as hitherto he had been with them, in hope that some good effect might follow. A course not unuſuall with him (*velut emblemate vermiculato*) to emblemish his Epistles upon fit occasions with supplications, prayers, intercessions, and givings of thanks: breaking off the course of his speech, and that now and then somewhat abruptly (witness E

A 2 Cor 9. 10. and some other places,) to lace in a Prayer, a Blessing, a Thanksgiving.

5. Preachers by his example, to Pray for the people, as well as to instruct them : So should their labours bring more comfort to themselves, more profit to their hearers. *The kingdom of Heaven must suffer violence*, and our people will not ordinarily be brought

Mat. 11. 12.

unto it without some force : But let me tell you, it is not so much the violence of the Pulpit, that doth the deed, (it were many times better, if there appeared less violence there) as the violence of the Closet. Nor they only ; but all Governors and Superiors in every other kinde : indeed generally all Christians whatsoever, (in their proportion) to make use of this Example. Think none of you, you have sufficiently discharged your parts towards those that are under your charge ; if you have instructed them in what they are to do, admonished them to do thereafter, reprov'd, or correct-ed them when they have done amiss, encouraged or rewarded them when they have done well : so long as your faithful and fervent prayers for them have been wanting. In vain shall you wrestle with their stubbornness and other corruptions, though you put to all your strength, and wrestle with great wrestlings (as Rachel said upon the birth of Nephtali,) so long as you do but wrestle with them on-ly : for so long you wrestle but with flesh and blood ; and alas, what great matters can thereof be done ? Then, or not at all, shall you wrestle to purpose, when you enter the lists with the father of spirits himself, as Jacob did : wrestling with him by your importunate prayers, and not giving him over, till you have wrung a blessing from him, either for your selves, or them, or both. For when you have done what you can, the blessing must come from him, or it will never come. *Ἰδοὺ δὲ νῦν*. Which is the next Point.

6. God grant.] As for himself, the Apostle well knew, by all those convincing Reasons, and winning Insinuations he had used ; he could but work upon the outward sense, and by the sense represent fit motives to their understandings : it was God only, that could bow and frame the heart to Peace and Unity. You may wish yeace, and do your good wills to perswade unto peace ; and you ought to do it : but unless God set in with you, it will not take effect. *Non persuadebis, etiamsi persuaseris*. God shall perswade Japhet to dwell in the tents of Sem. Gen. 9. Noahs persuasions will not do it, nor Sems ; though they should speak with the tongues of men and Angels : but let God perswade Japhet, and Japhet will be perswaded. He is not only a lover of Concord, (for such, by his grace, are we also ;) but the author of peace likewise. A thing so proper, and peculiar to him alone, that he sundry times taketh his stile and denomination from it : The God of Peace. The very God of Peace, &c.

Gen. 30. 8.

Heb. 12. 9.

7. For alas ! without him, what can be expected from us ? whose dispositions, by reason of that pride that aboundeth in us,

Gen. 9. 17.

Rom. 15. 33. 1.
Thes. 5. 23. 2.
Thes. 2. 16.

are naturally turbulent and self-willed. *The heart of man is a lowre piece of clay: wondrous stubborn and churlish, and not to be kindly wrought upon, but by an Almighty power.* What man is able to take down his *own pride* sufficiently? (many a good man hath more ado with this *one viper*, then with all his other *corruptions* besides.) But how much less then is any man able to beat down and subdue the *pride* of another mans spirit? Only God with the *strength of his arm* is able to throw down every *exalting thought*; and to lay the highest mountains level with the lower flats. He can infuse a *spirit* into us, to eat out by degrees that cankered *proud flesh*, that breedeth us all those vexations. He can make us so vile in our own eyes: that, whereas we are naturally prone to esteem better of *our selves* then of *all other men*, we shall through *lowliness of minde* esteem every other man better then *our selves*.

Non sicut alii,
Luke 18. 11.

Phil. 2. 3.

Jam. 4. 1.

1 Cor. 11. 19.

March. 13. 41.

-30.

Luke 21. 19.

8. But in the mean time never marvel to see so many *scandals* and *divisions* every where in the world; (*distractions* and *wranglings* in the *Church*, *factions* and *convulsions* in *Common-wealths*, *sidings* and *cenfuring* in your *Towns*, *jarrings* and *partakings*, even in your private *families*:) so long as there is *pride* and *self-love* in every mans *own losome*, or indeed any other *lust* unsubdued. For all these *wars* and *fightings* without, what other are they then the *scum of the pot* that boyls within? the *ebullitions* of those *lusts* that war in our members? and the dictates of corrupt nature? Saint Paul saith, *There must be heresies*; even as we use to say, *That that will be must be*. His meaning is, *there will be heresies*; there is no help for it; the wit of man cannot hinder it. Nay it were well, if the wit of man did not sometimes further it, *Ingeniosi malo publico*, is none of the best commendations: yet such as it is, there are too many, that deserve it but too well: That employ their *wit*, *learning*, *eloquence*, *power*, and *parts*, (by the right use whereof they might do God and his Church excellent service) to raise *strifes*, toment *quarrels*, and blow the coal of *contention* to make it blaze afresh, when it lay in the ashes, well nigh out. Our comfort is, the time will come, (but look not for it whilst this world lasteth;) when the *son of man* will cause to be gathered out of his kingdom *πάντα τὰ σκάνδαλα*, all things that minister occasion of stumbling or contention. But in the mean time *Sinite crescere* must have place. We must be content to want that *peace*, which we desire, but cannot have without God; till he be pleased to grant it: and *possess our selves in patience*, if still something or other be amiss, whereof we can see as yet no great likelihood that it will be better.

9. By which *Patience* yet I mean nothing less, then either in private men a *stoical ἀναιδυσία*, a dull *flegmatick stupidity*, that is not sensible of the want of so great a blessing; or much less in publick persons or governours a *retchless sloibful connivence*, whereby to suffer men to run wilde into all kinde of irregularitie without restraint.

A straint. But such a well tempered *Christian Patience*, as neither murmureth at the want, nor despaireth of a supply; but out of the fence of want, is diligent to seek supply. Praying with the Church, *Da domine, Give peace in our time O Lord*: and endeavouring (ἐκ δυνάτον, τὸ ἐξ ἡμῶν) so far as is possible, and to the uttermost of our power, to have peace with, and to make peace among, all men. For Almighty God useth not to cast away his choicest blessings upon those men, that think them not well worthy their best both Prayers and Pains. He alone can frame mens hearts to unity and peace: but we are vain and unreasonable, if we expect he should do it for our sakes, so long as we continue, either silent without seeking to him for it by our Prayers; or sluggish, without employing our best endeavours about it to our powers.

Rom. 12. 18.

B 10. But why is this God, to whom we are thus to make our addresses, that he would be pleased to grant us this like-mindedness, and to give unto us and to all his people the blessing of peace, here stiled the God of Patience and Consolation? The enquiries are many. Why first, the God of Patience? And secondly, why the God of Consolation? taking the two Attributes apart, either by it self. Then taking them both together: First for the choice; why these two rather than any other? Secondly for the conjunction; why these two together? Thirdly for the order; why Patience first, and before Consolation. Five in all: somewhat of each.

C 11. The former Title is, The God of Patience. Which may be understood, either Formaliter, or Causaliter: either Subjectively or Effectively, as they use to distinguish. Or if these School-terms be too obscure; then in plain termes thus: either of Gods patience, or Ours. That is to say; either of that, patience which God useth toward us, or of that patience which God by his grace and holy Spirit worketh in us. Of Gods patience and long-suffering to us-ward, besides pregnant testimony of Scripture, we have daily and plentiful experience. How slowly he proceedeth to vengeance, being so unworthily provoked: how he beareth with our infirmities, (Infirmities? ey and Negligences too; yea and yet higher our very Presumptions and Rebellions:) how he spreadeth out his hand all the day long, waiting day after day, year after year, for our conversion and amendment, that he may have mercy upon us. And even thus understood (Subjective) the Text would bear a fair construction, as not altogether impertinent to the Apostles scope. It might at least intimate to us this, that finding so much patience from him, it would well become us also to shew some patience to our brethren.

Esay 65. 2.

E But yet I conceive it more proper here, to understand it Effectively: of that Patience, which is indeed from God, as the Cause; but yet in us, as the Subject. Even as a little after (verse 13.) he is called the God of Hope: because it is he that maketh us to abound in hope, as the reason is there expressed. And as here in the Text he is stiled the God

God of consolation; for no other reason, but that it is he that putteth A
comfort and chearfulness into our hearts.

Heb. 10. 36.

12. It giveth us clearly to see what we are of our selves and without God: nothing but heat and *impatience*; ready to vex our selves, and to fly in the faces of our brethren for every trifle. You have need of *patience*, saith the Apostle Heb. 10. We have indeed: God help us. 1. We live here in a vale of misery, where we meet with a thousand petty crosses and vexations (*quodidaniarum molestiarum minutia*) in the common road of our lives; poor things in themselves, and if rationally considered very trifles and *vanity*, yet able to bring vexation upon our impatient spirits: we had need of *patience* to digest them. 2. We are beset, surrounded with a world of temptations, assaulting us within and without, and on every side, and at every turn: we had need of *Patience* to withstand them. 3. We are exposed to manifold injuries, obloquies, and sufferings, many times without cause; it may be sometimes for a good cause: we had need of *patience* to bear them. 4. We have many rich and precious promises made us in the word; of grace, of glory, of outward things; of some of which we finde as yet but slender performance, and of other some (but that we are sure the anchor of our hope is so well fixt, that it cannot faile) no visible probability of their future performance: we had need of *patience* to expect them. 5. We have many good duties required to be done of us in our Christian callings, and in our particular vocations; for the honour of God, and the service of our brethren: we had need of *patience* to go through with them. 6. We have to converse with men of different spirits and tempers: some hott, fiery, and furious; others flat, sullen, and sluggish; some unruly, some ignorant, some proud and scornful, some peevish and obstinate, some toyish fickle and humorous; all subject to passions and infirmities in one kinde or other: we had need of *patience* to frame our conversations to the weaknesses of our brethren, and to tolerate what we cannot remedy: that by helping to bear each others burdens, we may so fulfil the Law of Christ.

Gal. 6. 2.

13. Great need we have of *Patience* you see: and my Text letteth us see, where we have to serve our need. God is the God of *patience*: in him, and from him it is to be had, but not elsewhere. When ever then we finde our selves ready to fret at any cross occurrent, to venge every injury, to rage at every light provocation, to droope at the delay of any promise, to slugge in our own performances, to skew at the infirmities of others: take we notice first of the *impatience* of our own spirits, and condemn it; then hie we to the fountain of grace, there beg for *patience* and meekness, and he that is the God of *patience* will not deny it us. That is the former Title, *The God of Patience*.

14. The

A 14. The other is, *The God of Consolation*. And the reason is, (for this can be understood no otherwise then *effective*) because sound comfort is from God alone. *I, even I, am he that comforteth you*, saith he himself *Esay 51. Thy rod, and thy staffe they comfort me*, saith *David Psal. 23.* And the Prophets oiten, *The Lord shall comfort Sion.* The Holy Ghost is therefore called as by his proper name, *ὁ παράκλητος*; *The Comforter*. Ey perhaps, as one among many others; or (allowing the *Greek* article his Emphasis) as the chiefeſt of all the reſt : which hindereth not but there may be other Comforters besides, though haply of leſs excellency. If there were no more in it but ſo, and the whole allegation ſhould be granted :
B it ſhould be enough in wiſdome to make us overlook all them, that we might partake of his comforts, as the beſt. But in truth the Scriptures ſo ſpeak of God, not as the chiefeſt, but as the only Comforter : admitting no partnership in this prerogative. Blessed be God &c. *The Father of mercies, and the God of all Consolation.*

*Eſay 51. 12.
Pſal. 23. 4.
Eſay 51. 3.
Zach. 1. 17. &c.
Joh. 14. 16.
15. 26. &c.*

2 Cor. 1. 3.

C 15. May we not then ſeek for comfort, may ſome ſay : nay, do we not ſometimes finde comfort in friends, riches, reputation, and ſuch other regular pleasures and delights, as the creatures afford ? Verily under God we may alwayes, and do ſometimes, reap comfort from the creatures : But thoſe comforts iſſue ſtill from him, as from the firſt and only ſufficient cauſe. Who is pleaſed to make uſe of his Creatures as his instruments, either for comfort, correction, or deſtruction, as ſeemeth good in his own eyes. When
D “ they do ſupply us with any comfort, it is but as the conduit-pipes,
“ which ſerve the offices in a great houſe with water ; which yet
“ ſpringeth not from them, but is only by them conveyed thither
“ from the fountain or ſpring-head. Set them once againſt God, or do but take them without God : you may as ſoon ſqueeze water out of a flint ſtone, or ſuck nourishment out of a dry breſt, as gain a drop of comfort from any of the Creatures. Thoſe ſuppoſed comforts, that men ſeek for, or think they have ſometimes found in the Creatures, are but titular and imaginary, not ſubſtantial and real comforts. And ſuch, how ever we eſteem of them onward, they will appear to be at the laſt : for they will certainly fail us in the evil day, when our ſouls ſhall ſtand moſt of all in need of comfort.
E The Conſolations of God are firſt *Pure* ; they run clear, without mud or mixture : ſecondly *Full*, ſatiating the appetites of the ſoule and leaving no vacuities : thirdly *permanent*, ſuch as (unleſs by our default) no creature in the world can hinder or deprive us of. In every of which three reſpects, all worldly comforts, as they come but from the Creatures, fall infinitely ſhort : as might eaſily be ſhewen, had we but time to compare them.

16. It is hard to ſay the whiles, whether is greater, our Miſery, or Madneſſ : who forſake the Lord, the clear fountain of living

Jer. 2. 13.

Esay 55. 2.

- 1.

living waters, to dig to our selves broken pits, that hold no water in the mean time but puddle, and but a very little of that neither, and yet cannot hold that long neither. What fondness is in us, to lay out our money for that which is not bread, and our labour for that which satisfieth not? to wear out our bodies with travel, and torture our souls with cares, in the pursuit of these muddy, narrow, and fleeting comforts? when we may have Nectar and Ambrosia, the delicacies of the bread of life; and of the water of life gratis and without price. Only if we will but open our mouths to crave it, and open our hands to receive it, from him, who is so well stored of it, and is withall so willing to impart it with all freedom and bounty; even the Father of Mercies, and the God of Consolation.

17. Thus far of the two Titles severally: let us now put them together, and see what we can make out of them. The God of patience and Consolation. Where every mans first demand will be, why the Apostle should chuse to entitle Almighty God from these two, of Patience and of Consolation, rather then from some other of those Attributes, which occur (perhaps) more frequently in holy writ: as God of wisdom, of Power, of Mercy, of Peace, of Hope, &c. What ever other inducements the Apostle might have for so doing; two are apparent: and let them satisfy us. The one; the late mentioning of these two things in the next former verse [That we through patience and comfort of the Scriptures might have hope.] Having once named them both together there: it was neither incongruous nor inelegant, to repeat them again both together here. 2. The other; the fitness of these Titles, and their suitability unto the matter of the Prayer. For the most part you shall finde in those forms of prayer that are left us registred in the book of God, such Titles and Attributes given to God in the prefaces of those prayers, as do best sort with the principal matter contained therein: Which course the Church also hath observed in her Liturgies. The Apostle then, being to pray for Unity, might well make mention of Patience and Consolation: of Patience, as a special help thereunto; and of Consolation, as a special fruit and effect thereof. As if he had said, If you could have patience, you would soon grow to be of one minde: and if you were once come to that, you should find a great deal of comfort in it. ὁ ὁ θεὸς δὲ ὁ θεός, The God therefore of Patience and Consolation grant it may be so with you.

Prov. 13. 10.

18. First, Patience is a special help to Unity. For what is it but the pride and heat of mens spirits, that both setteth contentions a foot at the first, and afterwards keepeth them afoot. Only by pride cometh contention, saith Solomon, Prov. 13. So long as men are impatient of the least contradiction, cannot brook to have their opinions gainsaid, their advices rejected, their apparent excesses reprov'd; will not pass by the smallest frailties in their brother without some clamour, or scorn, or censure; but rather break out upon every

A every slight occasion into words or actions of fury and distemper: it cannot be hoped, there should be that blessed *unity* among brethren, which our Apostle here wisheth for, and every good man heartily desireth. No! *Patience* is the true peace-maker. It is the ^a soft answer that breaketh wrath: (cross and thwarting language rather strengtheneth it.) As a *flint* is sooner broken with a gentle stroke upon a feather-bed, then stricken with all the might against a hard coggle. Better is the end of a thing, (Solomon again) then the beginning: and the patient in spirit is better then the proud in spirit. The proud in spirit belike; he is the *boute-feau*; he is the man that beginneth the fray: but the patient in spirit is the man that must end it, if ever it be well ended; and that sure is the better work, and the greater honour to him that doth it.

a Prov. 15. 1.
—ἀλλὰ οὐ τὸν
γ' ἰππεύει γυ-
βάσσει δὲ αὐτὸν μα-
λακοῖσι. Ho-
mer, Iliad. a.
Eccl. 7. 8.

Phil. 2. 1. 2.

Psa. 133. 1. &c.

19. And as *Patience* is a special help to unity: so is *Comfort* a special fruit and Effect thereof. St Paul therefore conjureth the *Philippians*, by all the hope they had of comfort in God, to be at one among themselves. Ἐν ἑνὶ παρρησίᾳ, ἔνι παρρησίᾳ. If there be any consolation in Christ, if any comfort of love — Fulfil ye my joy, that ye be like-minded, &c. Ecce quàm bonum, David in Psalm 133. Behold how good and pleasant a thing it is, brethren to dwell together in unity. Utile dulci: in saying both, he saith all. Good and pleasant: that is, both profitable (like the dew upon the mountains, that maketh the grafs spring;) and comfortable (as the smell of a precious ointment :) And what can the heart of man desire more? That for the Choice.

20. For the *Conjunction* then; it may be demanded secondly, why the Apostle should joyn these two together, *Patience* and *Consolation*: there seeming to be no great affinity between them. They are things that differ toto genere: for *Patience* is a *Grace*, or *Virtue*; and *Consolation* a *Blessing*, or *Reward*. Is it not, think you, to instruct us, that true *Patience* shall never go without *Consolation*? He that will have *Patience* onward, shall be sure to have *comfort* at the last: God will crown the grace of *Patience* with the blessing of *Consolation*. The patient abiding of the meek shall not perish for ever, Psal. 9. St James would have us let before our eyes the *Prophets* and *Saints* for a generall example of suffering affliction and of patience: and he commendeth to us one particular example there as by way of instance, namely that of *Job*. [You have heard, saith he, of the patience of Job, and have seen the end of the Lord: that the Lord is pitiful and of tender mercy.] *Job* held out in his patience under great trials unto the last: and God out of pity and in his tender mercy towards him heaped comforts upon him at the last in great abundance. "It would be well worthy our most serious meditation, to consider, both what (by Gods grace) he did, and how (by Gods mercy) he sped. His example in the one would be a good pattern for tis

Psal. 9. 18.

Jam. 5. 10.

—II.

“of *Patience*: and his *reward* in the other a good encouragement
 “for *Consolation*. This we may bide upon as a most certain
 “truth; that if we do our part, God will not faile on his. Be
 “we first sure, that we have *Patience*; (we must look to that, for
 “that is *our part*, though not solely, for we cannot have it without
 “him, as was already said:) but I say, be we first sure of that,
 “and then we may be confident, we shall have *comfort* sooner
 “or later, in some kinde or other; (trust God with that, for
 “that is *solely his part*, and he will take order for it without our
 “further care.

21. Lastly, for the *Order*. It may be demanded, why the
 Apostle joyning both together [*The God of Patience and Consolation*]
 giveth patience the precedency: of *Patience* first, and then of *Con-*
solation. Is not that also to teach us, that as it is a vain and *causeless*
fear, if a man have *patience*, to doubt whether he shall have *com-*
fort, yea or no: so on the contrary it is a vain and *groundless hope*,
 if a man want *patience*, to presume that yet he shall have *comfort*
 howsoever? Certainly, no *Patience*, no *Consolation*. It is the
 Devils *method*, to set the fairer side forwards, and to serve in the
 best wine first, and then after, that which is worse. He will not
 much put us upon the triall of our *Patience* at the first; but rather
 till us on along with semblances and promises of I know not what
comforts and *contentments*: but when once he hath us fast, then he
 turneth in *woe* and *miserie* upon us to overwhelme us, as a deluge.
 But God in his dispensations commonly useth a quite contrary *meth-*
od, and dealeth roughliest with us at the first. We hear of little
 other from him, then *self-deniall*, *hatred* from the world, taking
 up the *Cross*, and suffering *persecution*; exercise enough for all
 the *patience* we can get: But then, if we hold out stoutly to the
 end, at last cometh *joy* and *comfort* flowing in upon us both *season-*
ably and *plentifully*, like a river. You have need of *patience*, saith
 the Apostle, that after you have done the will of God, you may receive
 the promise. *Patience* first, in doing (ey and suffering too) accord-
 ing to the will of God: and then after that (but not before,) the
 enjoying of the *Promise*. Would you know then, whether the
Consolations of God belong unto you, yea or no? In short: if you
 can have *patience*, never doubt of it: if you will not have *patience*, ne-
 ver hope for it.

22. Thus much concerning the *formality* of the *Prayer* in those
 former words of the verse [*Now the God of Patience, and of Consolation*
grant you.] Proceed we now to the *Matter* thereof in the remain-
 der of the verse [*To be like-minded one towards another according to*
Christ Jesus.] Where the particulars are three. First, the thing it
 self, or grace prayed for; which is *Unity*, or *Like-mindedness*
 [*To be like-minded:*] Secondly and Thirdly, two *Conditions* or
Qualifications thereof: the one in respect of the *Persons* One towards
 another,]

Heb. 10. 36.

A another,] the other in respect of the maner, [According to Christ Jesus.] Of which in their order.

23. The thing first, [To be like-minded] τὸ αὐτὸ φρονεῖν in the Greek. A phrase of speech, although (to my remembrance) not found elsewhere in holy Scripture, yet often used by S. Paul in his Epistles: to the Romans, to the Corinthians, and especially to the Philippians more then once or twise. I spare the quotations for brevity sake. S. Peters compound word cometh neereſt it, ὁμοφρονες [Eſpecially, be ye all of one minde] 1 Pet. 3. New these words,

Rom. 12, 16.
2 Cor. 13, 11.
Phil. 2, 2, 3, 16,
4, 2.
1 Pet. 3, 8.

B both the nounce φρον or φρονες the minde, and the verb φρονεῖν to minde this or that, or to be thus or ſo minded: although often uſed with ſpeciall reference, ſometimes to the underſtanding or judgement, ſometimes to the inward diſpoſition of the heart will and affections, and ſometimes to the manifeſting of that inward diſpoſition by the outward carriage and behaviour: yet are they alſo not ſeldome taken at large for the whole ſoule and all the powers thereof, together with all the motions and operations of any or each of them, whether in the apprehenſive, appetitive, or executive part. And I ſee nothing to the contrary, but that it may very well be taken in that largeſt extent in this place. And then the thing ſo earneſtly begged at the hand of God, is, that he would ſo frame the hearts of theſe Romanes one towards another, as that there might be an univerſal accord amongſt them ſo far as was poſſible, both in their opinions, affections, and converſations. [Now the God of patience and conſolation grant you to be like-minded.]

C 24. Like-minded, firſt in Opinion and judgement. It is a thing much to be deſired, and by all good means to be endeavour- ed, that (according to our Churches prayer) God would give to all Nations unity, peace, and concord: but eſpecially that all they that do confeſs his holy name, may alſo agree in the truth of his holy words, at leaſt wiſe in the main and moſt ſubſtantial truths. I beſeech you D brethren, ſaith S. Paul, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diſiſions among you; but that ye be perfectly joynd together in the ſame minde, and in the ſame judgement. That is the firſt, Like-mindedneſs in judgement.

1 Cor. 1, 10.

E 25. Like-minded ſecondly in heart and affection. Mens under- ſtandings are not all of one ſize and temper: and even they that have the largeſt and the cleareſt underſtandings, yet know but in part, and are therefore ſubject to errors and miſ-apprehenſions. And therefore it cannot be hoped there ſhould be ſuch a conſo- nancy and uniformity of judgement amongſt all men, no not a- mongſt wiſe and godly men; but that in many things, yea and thoſe ſometimes of great importance, they may and will diſſent one from another unto the worlds end. But then good heed would be taken, leſt by the cunning of Satan, (who is very forward and expert to

1 Cor. 13, 9.

α-τι ομ-ψ-
 201 19 17-
 18 19 18 20-
 716. Nazianz.
 orat. 25.

Ad. 4. 32.

Luk. 17. 1.

2 Tim. 2. 24,
 25.

Eph. 4. 15.

Cicet. in orat.

work upon such advantages) difference in judgment should in process of time first ^a estrange by little and little, and at length quite alienate our affections one from another. It is one thing to dissent from, another to be at discord with, our brethren. *ita diffensi ab illo,* (saith Tully concerning himself and Cato) *ut in dissensionis sententia, conjuncti tamen amicitia maneremus* It is probable the whole multitude of them that believed were, but we are not sure they were, and it is possible they might not be, all of one opinion in every point, even in those first and primitive times: but St Luke telleth us for certain, that they were all of one heart.

26. Like-minded thirdly, in a fair and peaceable outward conversation. For albeit through humane frailty, and amid so many scandals as are, and must be in the world (*αὐδεκτον μὴ ἰδοίεν*) there be not evermore that hearty entire affection, that ought to be between Christian men; especially when they stand divided one from another in opinion: yet should they all bear this minde, and so be at least thus far like-minded, as to resolve to forbear all scornful and insolent speeches and behaviour, of and towards one another; without jeering, without censuring, without provoking, without causeless vexing one another, or disturbing the publick peace of the Church. For the servant of God must not strive, but be gentle unto all men, and patient. So gentle and patient, that he must study to win them that oppose themselves; not by reviling, but instructing them: and that not in a loud and lofty strain, (unless when there is left no other remedy;) but first, (and if that will serve the turn, only) in love and with meeknesse. Our conversation, where it cannot be all out so free and familiar, should yet be fair and amiable. Gods holy truth we must stand for, I grant, if it be opposed, to the utmost of our strength; neither may we betray any part thereof by our silence or softness, for any mans pleasure or displeasure; where we may help it, and where the defence of it appeareth to be prudentially necessary. Yet even in that case ought we so to maintain the truth of God, as not to despise the persons of men. We are to follow the truth in love: which is then best done, when holding us close to the truth, we are ready yet in love to our brethren to do them all the rights, and to perform unto them all those respects, which (without confirming them in their errors) may any way fall due unto them.

27. It is a perfect and a blessed Unity, when all the three meet together; unity of true Doctrine, unity of loving affection, and unity of peaceable conversation: and this perfection ought to be both in our aims, and in our endeavours. But if (through our own weakness, or the waywardness of others) we cannot attain to the full perfection of the whole, having faithfully endeavoured it: *pulchrum est in secundis reverti* sue, it will be some commendation and comfort to us, to have attained so much as we could. *Ἐς δ' ἰσθμ' ὅραμεν* (Phil.

A

B

C

D

E

A (Phil. 3.) Nevertheless whereunto we have attained, let us mind the same thing. Phil. 3. 15.

28. To quicken us hereunto (the duty being so needful, and we winhall so shall :) these few things following would be taken into consideration. Consider first, that by our Christian calling we are all made up into one mystical body, *συνσώμα*: and that by such a *σύν* (though mysterious) conincorporation, as that we become thereby *σύν* *σώμα* *ἐκ* *αὐτοῦ*, as all of us members of Christ, so every one of us one anothers members. Now the sympathy and supply, that is between the members of the natural body for their mutual comfort and the

Eph. 3. 6.

Rom. 12. 5.

B good of the whole, the Apostle elegantly setteth forth, and applicth it very fully to the mystical body of the Church, in 1 Cor. 12. at large. It were a thing prodigiously unnatural, and to every mans apprehension the effect of a phrensie at the least, to see one member of the body fall a bearing or tearing another. No! if any one member, be it never so mean and despicable, be in anguish, the rest are sensible of it. No termes of betterness are then stood upon, (I am better then thou, or I then thou :) no termes of defiance heard, (I have no need of thee, nor I of thee :) But they are all ready to contribute their severall supplies, according to their severall abilities and measures, to give ease and relief to the grieved part; *ὅτι ἡμεῖς ὅλοι ἐσμὲν τὸ σῶμα*, as the reason is given at verse 25. there, that so there might be no rent, no schisme, no division or dis-union of parts in the body.

29. Consider secondly, That by our condition we are all fellow-brethren, and fellow-servants in the same family; of the household of faith all: and these are obliging relations. We ought therefore so to behave our selves in the house of God, which is the Church of the living God, as becometh fellow-brethren that are descended from the same Father, and fellow-servants that live under the same Master. We

Gal. 6. 10.

1 Tim. 3. 15.

Gal. 4. 27.

D all wear one livery: having all put on Christ, by solemn profession at our holy Baptisme. We are fed at one table: eating the same spiritual meat, and drinking the same spiritual drink, in the holy Communion. Every thing that belongeth to this house breatheth union. One body, one spirit, one calling, one hope, one Lord, one Faith, one Baptisme, one God and Father of all: as the Apostle urgeth it, Ephes. 4. concluding thence, that therefore we ought to be at one among our selves, endeavouring to keep the unity of the spirit in the bond of peace. Any of us would think it a very disorderly house, and ill-governed; if coming in by chance we should find the children and servants all together by the ears, though but once. How much more then, if we should observe them to be ever and anon snarling and quarrelling one with another, and beating and kicking one another. Joseph thought he need say no more to his brethren, to prevent their falling out by the way in their return home-ward, then to remind them of this, that they were all one mans children. And Abraham, to procure an

1 Cor. 10. 3, 4.

Eph. 4. 3. - 6.

Gen. 45. 24.

Gen. 13. 8.

event-

Psal. 133. 1.

everlasting amnesty and utter cessation thenceforth of all debate between himself and his nephew Lot and their servants; made use of this one argument, as the most prevalent of all other for that end, that they were Brethren. *Ecce quàm bonum* (I cannot but repeat it once more.) Behold how good, and joyfull a thing it is, brethren, to dwell together in unity.

Rom. 14. 19.

Jam. 3. 16.

Psal. 122. 3.

, Liv.

Gild. de excid. Brit.

30. Consider thirdly, how peace and unity forwardeth the work of God for the building up of his Church; which faction and division on the other side obstructeth, so as nothing more. When all the workmen intend the main business, each in his place and office performing his appointed task with chearfulness and good agreement: the work goeth on, and the building gets up apace. But where one man draweth one way, and another another way; one will have things done after this fashion, another alter that; when one maketh, and another marreth; now one setteth up, by and by cometh another and plucketh all down again, how is it possible, whilst things go thus, that ever the building should be brought to any perfection, or handsomness. The Apostle well understood what he said, when in the foregoing Chapter he joyned Peace and Edification together, *τὰ τῆς εἰρήνης, τὰ τῆς οἰκοδομῆς*, Let us follow after the things that make for peace, and things wherewith we may edifie one another. Where the hearts and tongues of the builders are divided: the building will either come to nothing, or prove but a Babel of confusion. For where envying and strife is, there is confusion, and every evil work. Strife, you see, maketh ill work: it buildeth up nothing, unless it be the walls of Babel. It is peace and concord, that buildeth up the walls of Jerusalem: which, as it hath its name from Peace, so hath it its beauty also and perfection from Peace. And then, but not before, shall Jerusalem be built as a City that is at unity in it self; when they that build Jerusalem are at unity first among themselves.

31. Consider fourthly, what heartning is given, and what advantage to the enemy abroad, whilst there are factions and distractions at home. *Per discordias civiles externi tollunt animos*, said the Historian once of old Rome. And it was the complaint of our country man Gildas, uttered long since with much grief concerning the state of this Island, then embroyled in civil warrs; *fortis ad civilia bella, infirma ad retundenda hostium tela*. That by how much more her valour and strength was spent upon her self, in the managing of intestine and domestick broiles: the more she laid her self, open to the incursions and outrages of foreign enemies. The common Enemies to the truth of Religion, are chiefly Atheisme, and Superstition: Atheisme opposing it in the forefront, and Superstition on both hands. If either of which at any time get ground of us, (as whilst we wrangle, God knoweth what they may do:) we may thanke our own contentions for it most. We may cherish causeless

A cauleless jealousies, and frame *chimera's* of other matters and causes out of our fancies or fears. But the very truth is, there is no such scandal to enemies of all sorts, as are our *home-differences*, and chiefly those (which maketh it the sadder business) that are about *indifferent things*. Alas, whereto serveth all this adoe about *gestures*, and *vestures*, and other outward *rites* and *formalities*: that for such things as these are (things in their own nature *indifferent*, and never intended to be otherwise *imposed*, then as matters of *circumstance* and *order*) men should clamour against *the times*, desert their *ministerial functions* and charges, fly out of their own country as out of

B *Babylon*, stand at open defiance against *lawfull authority*, and sharpen their wits and tongues and pens, with so much *petulancy* (that I say not *virulency*,) as some have done, to maintain their stiffness and obstinacy therein? I say, whereto serveth all this, but to give scandal to the Enemies of our Church and Religion?

32. Scandal first, to the *Atheist*. Who till all men be of one Religion, and agreed in every point thereof too, (which I doubt will never be whilest the world lasteth:) thinketh it the *best wisdom*, to be of none; and maketh it his *best pastime* to jeere at all.

C Great scandal also secondly to the *Romanist*. Who is not a little confirmed in his opinion of the *Catholikeness* of the *Romane faith*; when he heareth so many of the things, which have been and still are retained in the Church of England in common with the Church of Rome; as they were transmitted both to them and us in a continued line of succession, from our godly and *Orthodox forefathers*, who lived in the ages next after *Christ and his Apostles*, to be now inveighed against and decryed as *Papish* and *Superstitious*. And when he seeth men pretending to *piety*, *purity*, and *reformation* more then others, not contenting themselves with those just exceptions that had been formerly taken by the Church of England and her regular

D children, against some erroneous *Doctrines* and formes of *worship* taught and practised in the Church of Rome, and endeavoured to be unduly and by her *sole authority* imposed upon other Churches; to be so far transported with a *spirit of contradiction*, as that they care not, so as they may but run farr enough from Rome, whither or how farr they run, although they should run themselves (as too oft they do) quite beyond the bounds of *Truth*, *Allegiance*, *common reason*, and even common humanity too.

33. But especially and thirdly, *great Scandal* to those of the *separation*. Who must needs think very jollily of themselves, and their own *singular way*, when they shall find those very grounds whereon they have raised their *Schisme*, to be so stoutly pleaded for by some, who are yet content to hold a kind of *communion* with us. Truly I could wish it were sufficiently considered by those whom it so nearly concerneth, (for my own part, I must confesse, I could never be able to comprehend it) with what satisfaction

Mat. 18. 7.

to the conscience any man can hold those principles, without the maintenance whereof there can be nothing colourably pretended for *in-conformity* in point of Ceremony and Church-government; and yet not admit of such conclusions naturally issuing thence, as will necessarily enforce an utter separation. *Vae mundo*, saith our Saviour, *wo unto the world because of offences.* It is one of the great trials, wherewith it is the good pleasure of God to exercise the faith and patience of his servants whilest they live on the earth; that there will be divisions and offences: and they must abide it. But *vae homini* though: without repentance *wo to the man*, by whom the occasion cometh. Much have they to answer for the while, that cannot keep themselves quiet, when they ought and might; but by restless provocations trouble both themselves and others: to the great prejudice and grief of their brethren, but advantage and rejoycing of the common Enemy.

34. Thus much for the Thing it self, Like-mindedness: The conditions or Qualifications follow. The former whereof concerneth the Persons: *ἐν ἀλλήλοις* [one toward another.] It noteth such an agreement, as is both Universal, and Mutual. Universal first. I doubt not, but in the then Roman Church, at the time when this Epistle was written, the strong agreed well enough among themselves, and were all a like-minded, and so the weak among themselves, all alike-minded too. They all minded to despise these: these all minded to judg them. But that agreement was with those only of their own party; and so a partial agreement: which tended rather to the holding up of a faction, then to the making up of an Union. It was an universal agreement, the Apostle desired and prayed for: that the strong would be more compassionate to the Weak, and the weak more charitable toward the Strong; both weak and Strong more patient and moderate, and more respective either of other in all brotherly mutual condescensions.

α πῶς πᾶντα
συνζηροῦμεν
ἐπιμνησιν, ὡς
ἐνδὲς τοῦ συμ-
βαινέμενου.
Nazi, ORAT. 14.

Prov. 17. 15.

35. It is our fault too most an end. We are partial to those on that side we take to, beyond all reason: ready to justify those enterprises of theirs that look very suspiciously, and to excuse or at least to extenuate their most palpable excesses; and as ready on the other side to misconstrue the most justifiable actions of the adverse party, but to aggravate to the utmost their smallest and most pardonable aberrations. Thus do we sometimes both at once, (either of which alone is an abomination to the Lord) justify the guilty, and condemn the innocent. Whilest partial affections corrupt our judgments, and will not suffer us to look upon the actions of our brethren, with an equal and indifferent eye. But let us beware of it by all means: for so long as we give our selves to be carried away with partialities and prejudices, we shall never rightly perform our duties either to God or man. That therefore the agreement may be as it ought to be: we must resolve to be patient (not towards some, but) towards all men, 1 Thes. 5. to be gentle (not unto some,

1 Thes. 5. 24.

some,

A some, but) unto all men. 2 Tim. 2. to shew all meekness (not to some, but) to all men. Titus 3. 2. The concord should be Universal.

2 Tim. 2. 24.
Tit. 3. 2.

36. It should likewise be Mutual. Ἐν ἀλλήλοις importeth that also: a either part being ready for charity sake to contemperate and accommodate themselves to other, so far as reason requireth. But herein also, as in the former, mens corrupt partiality bewraith it self extremely. The strong Romans like enough could discern a censorious spirit in the weaker one; and the weak ones perhaps as easily a disdainful spirit in them. But neither of both (it is to be

a Ἄλλ' ἡτοί-
μην ταῦτ'
ὑποφρονέ-
μεν ἀλλήλοις,
Σὺ δὲ ἰσχυρὸς
ἐγώ, σὺ δὲ
ἰσχυρὸς.
Homer.
Iliad. 9.

B doubted) were willing enough to look into the other end of the wal-
let, and to examine thoroughly their own spirits. We use to say, If every man would mend one, all would be well. Ey would? How cometh it to pass then, that all hath not been well even long ago? For where is the man, that is not ready to mend one? One, said I? yea ten; yea a hundred! why, here it is; every man would be mending one; but not the right one. He would be mending his brother; but he will not mend himself. Ut nemo in sese tentat descendere! O saith the strong, we should soon agree; but that he is so censorious; and yet himself flouteth as freely as ever he did. We should hit it very well, saith the weak, were not he so scornful: and yet himself judgeth as deeply as ever he did. Oh the falseness and hypocrisie of mens hearts blinded with self-love! how it abuseth them with strong delusions, and so filleth the world with divisions and offences.

—id mantica
quod in tergo.

C 37. For this, our blessed Saviour, who hath best discovered the malady, hath also prescribed the best remedy. The disease is Hypocrisie. The Symptomes are. One to be cat-eyed outward, in readily espying somewhat, (the smallest moat cannot escape) in a brothers eye: another, to be bat-eyed inward, in not perceiving (be it never so great) a beam in a mans own eye; a third, a forwardness to be tampering with his brothers eye, and offering his service to he'p him out with the moat there, before he think a thought of doing any thing towards the clearing of his own eye. The Remedy is, to begin at home: do but put the things into their right order; and the business is done. Tu conversus, confirma fratres. Strengthen thy brethren what thou canst: it is a good office, and would not be neglected. But there is something more needful to be done then that; and to be done first and before that, and which if it be first done thou wilt be able to do that much the better (then shalt thou see clearly) and that is to reform thy self: be sure first thy self be converted, and then in Gods name deal with thy weak brother as thou seest cause, and strengthen him.

Luke 6. 41:
—42.

—22. 33.

—7678 δια-
βρίτης.
Luke 6. 42.

E 38. Let them that are so forward to censure the actions of others, especially of their Superious, and are ever and anon complaining how ill things are carried above; but never take notice of

Luke 6. 42.

their own frauds, and oppressions, and sacriledges, and insolencies, and peevishnesses, and other enormities: let them turn their eye homeward another while, observe how their own pulses beat, and go learn what that is, *Thou hypocrite, cast out first the beam out of thine own eye.* We deal not like Christians, no nor like reasonable men, if we expect all men should come to our bent in every thing; and we our selves not relent from our own stiffness in the least matter for their sakes. Believe it, we shall never grow to Christian Unanimity in any tolerable measure, so long as every man seeks but to please himself only, in following his own liking; and is not desirous withall (according to our Apostles exhortation verse 2.) to please his neighbour also, by condescending to his desires, where it may be for his good, in any thing that is not either unlawfull, or unreasonable. The inclinations to agreement should be mutual, that so we might be like-minded *ἡ ἀλλήλοις.*

49. And then all this must be *ἡ χεῖρον*: which is the other qualification in the Text, and now only remaineth to be spoken of. According to Christ Jesus. Which last clause is capable of a double interpretation: pertinent to the scope of the Text, and useful for our direction in point of practise, both; and therefore neither of both to be rejected. Some understand it, as a Limitation of that Unity, which was prayed for in the former words: and not unfitly. For lest it should be conceived, that all the Apostle desired in their behalf was, that they should be like-minded one towards another howsoever: he might intend by the addition of this clause to shew, that it was not such an Unity as he desired, unless it were according to Truth and Godliness in Christ Jesus. There may be an agreement in falso; when men hold together for the maintenance of one and the same Common Error. Such as is the agreement of Hereticks, of Schismaticks, of Sectaries, among themselves. And there may be an agreement in malo; when men combine together in a confederacy for the compassing of some mischievous designe: as did those forty and odde, that bound themselves with a curse to destroy Paul. Such is the agreement of ^a Thieves, of Cheaters, of Rebels, among themselves. Such ^b agreements as these, no man ought to pray for: indeed no man need to pray for. The wisdom of the flesh, and cunning of the Devil, will bring men on fast enough to those cursed agreements; without which he and his know well enough his kingdom cannot stand. The servants of God have rather bent themselves evermore by their prayers and endeavours, to dissolve the glue, and to break the confederacies of the ungodly. Destroy their tongues, O Lord, and divide them, is holy Davids prayer Psal. 55. And S. Paul when he stood before the Sanhedrim at Jerusalem, to take off his malicious accusers the better perceiving both the Judges and by-standers to be of two different factions, some Pharisees, who beleaved a resurrection, and other
“some

Act. 23. 12,

—13

a—*ἡτοιμασέν τι καὶ ἐπὶ τῷ Πάυλῳ, ὅς τι καὶ αὐτὸν ἀποκτενεῖ, ἢ κλοπῆς ποιήσῃ, ἢ αἰσῶτος συνωμοτήσας.* Nazianz. orat. 14.
b—*delicta sue re Nexus amicitia.* Claudii. li. 2. in Buffon.
Mat. 12. 26.

Psal. 55. 9.

Act. 23. 6.

A "some *Sadduces*, who denied it; did very wisely to cast a bone
 "among them: When by proclaiming himself a *Pharisee*, and
 "professing his belief of *the resurrection*, he raised such a *dissension*
 "between the two factions, that the whole *multitude was divided*;
 "inasmuch as the chief Captain was fain to use force to get *Paul*
 "from amid the uprore, and to *carry him away*: by which means
 "all their intended proceedings against him were stop't for that
 "time.

-7.

-10.

40. But the *Unity*, that is to be prayed for, and to be laboured for in the *Christian Church*, is a *Christian Unity*: that is to say, a happy concord in walking lovingly together in the same path of *Truth* and *Godliness*. The word of *Christ* is the word of *truth*: and the mystery of *Christ*, the mystery of *Godliness*. Whatsoever therefore is contrary to either of these, (*Truth*, or *Godliness*), cannot be $\chi\tau\chi\epsilon\iota\sigma\omicron\nu$, according to *Christ*; but rather altogether against him. Here then we have our bounds set us: our *Ne plus ultra*, beyond which if we pass, we transgress and are exorbitant. Alas for us the while, when ever our good desires may deceive us, if they be *inordinate*; and the love of so lovely a thing as *Peace* is, mislead us. The more need have we to look narrowly to our treadings, lest the tempter should have laid a snare for us in a way wherein we suspected it not, and so surprise us ere we be aware. *Usque ad aras*: The altar-stone, that is the *meer-stone*. All bonds of *friendship*, all offices of *neighbourhood*, must give way, when the honour of *God* and his *truth* lye at the stake. If *peace* will be had upon *fair terms*, or indeed upon any terms (*salvis veritate & pietate*) without impeachment of either of these; it ought to be embraced. But if it will not come but upon harder conditions; better let it goe: A man may buy *gold* too dear. Follow *peace with all men*; and *holiness*, without which no man shall see the *Lord*. The gender of the article there sheweth the meaning: not $\eta\varsigma\ \chi\omega\epsilon\lambda\varsigma$, without which *Peace*; but $\epsilon\ \chi\omega\epsilon\lambda\varsigma$ without which *holiness* no man shall see the *Lord*. Without *peace* some man may, having faithfully endeavoured it, though he cannot obtain it, (for that is not his fault:) but without *holiness* (which if any man want, it is through his own fault only,) no man shall see the *Lord*. Our like-mindedness then must be according to *Christ Jesus* in this first sense; that is, so far forth as may stand with *Christian truth* and *godliness*.

Col. 1. 5.

1 Tim 3. 16.

Heb. 12. 14.

41. But very many *Expositors* do rather understand the phrase in another sense. According to *Christ*; that is, according to the example of *Christ*: which seemeth to have been the judgement of our last Translators, who have therefore so put it in the margin of your Bibles. His Example the Apostle had reserved unto the last place, as one of the weightiest and most effectual arguments in this business: producing it a little before the Text, and repeating it again a little after the Text. So as this Prayer may seem (according to this

verse 3.
-7.

interpretation) to be an illustration of that argument, which was drawn from *Christ's Example*: as if he had said, *Christ sought not himself, but us.* He laid aside his own glory, de vested himself of *Majesty* and Excellency, that he might condescend to our *baseness*, and bear our *infirmities*: he did not *despise* us, but *received* us with all meekness and compassion. Let not us therefore seek every man to please himself, in going his own way, and setting up his own will; neither let us despise any mans weakness: but rather, treading in the steps of our blessed Lord Jesus, let every one of us strive to please his neighbour for his good unto edification; bearing with the infirmities of our weaker brethren, and receiving one another in our inwardest bowels and bowels, even as Christ also received us to the glory of God.

42. If the examples of the servants of Christ ought not to be lightly set by, how much more ought the Example of the Master himself to sway with every good Christian? In 1 Cor. 10. St Paul having delivered an exhortation in general, the same in effect with that we are now in hand withall, verse 24. (*Let no man seek his own, but every man anothers wealth*;) he doth after propose to their imitation in that point his own particular practise and example in the last verse of the Chapter, [*Even as I please all men in all things, saith he, not seeking mine own profit, but the profit of many, that they may be saved*.] But then, lest he might be thought to cry up himself, and that we might know how unsafe a thing it were to rest barely upon his, or any other mans example: in the very next following words, the first words of the next Chapter, he leadeth them higher, and to a more perfect example, even that of Christ [*Be ye followers of me, saith he, as I also am of Christ*.] As if he had said, Although my example, who am as nothing, be little considerable in it self: yet wherein my example is guided by the example of Christ, you may not despise it. The original record only is authentical, and not the transcript: yet may a transcript be creditable, when it is signed and attested with a *Concordat cum originali* under the hand of a publick notary or other sworn officer: I do not therefore lay mine own example upon you, as a Rule; I only set it before you, as a help or Encouragement: that you may the more cheerfully follow the Example of Christ, when you shall see men, subject to the same sinful infirmities with your selves, by the grace of God to have done the same before you. My example only sheweth the thing to be feasible: it is Christ's Example only, that can render it warrantable. Be ye therefore followers of me, even as I also am of Christ.

43. Here just occasion is offered me, (but I may not take it, because of the time) first and more generally of a very profitable Enquiry, in what things and how far forth we are astricted to follow the example of Christ. And then secondly and more particularly, what especial directions to take from his example, for the ordering of

A of our carriage towards our brethren, in order to the more ready attaining of this Christian unanimity and *likemindedness one towards another*, of which we have hitherto spoken. But I remit you over for both, to what our Apostle hath written *Phil. 2.* in the whole fore-part of the Chapter. The whole passage is very well worthy the pondering: and *his discourse* therein may serve as a *Commentary* upon a good part of *this Text*. I therefore commend it to your *private meditation*; and you, and what you have heard, to the good blessing of Almighty God: and that with *St Pauls votive prayer* or *benediction* here; (for I know not where to fetch a better.)

B Now the God of Patience and Consolation grant you to be like-minded one towards another, according to Christ Jesus. That you may with one minde and one mouth glorifie God, even the Father of our Lord Jesus Christ. To whom &c.

C

D

AD

E

THE HISTORY OF THE

of our country from the first settlement of the colony to the present time. The first part of the history is divided into three periods: the first, from the first settlement to the year 1700; the second, from 1700 to 1750; and the third, from 1750 to the present time. The second part of the history is divided into three periods: the first, from the first settlement to the year 1700; the second, from 1700 to 1750; and the third, from 1750 to the present time. The third part of the history is divided into three periods: the first, from the first settlement to the year 1700; the second, from 1700 to 1750; and the third, from 1750 to the present time.

THE HISTORY OF THE
OF OUR COUNTRY FROM THE FIRST SETTLEMENT OF THE COLONY TO THE PRESENT TIME.



A D
A U L A M.

Sermon IX.

BARWICK, JULY 1639.

1 Tim. 3. 16.

And without all Controversie great is the mystery of
Godlinefs, —

I.



He Ordination of Bishops, Priests, and Deacons^a being one of the principal acts of the *Episcopal power*: our Apostle therefore instructeth Timothy, (whom he had ordained ^a *Bishop* of Ephesus, the famous Metropolis of that part of Asia) somewhat fully, what he was to do in that so weighty an affaire. What manner of

E

persons and how qualified he should assume *in partem curæ*, to assist him in his *pastoral charges*, for the service of Gods Church and the propagation of the Gospel. Which having done at large from the beginning of the Chapter unto the end of verse 13. he rendereth a reason at verse 14. why he had insisted so long upon that argument:

^a See Hieron. in Catal. Cap. 11. Euseb. 3. hist. Eccl. cap. 4. Concil. Chalced. Act. 11.

1 Co. 16. 9.

1 Cor. 15. 32.

Acts 19. 32.

Verse 14. and
chap. 4. 13.

argument: even, lest the Church of God (in his absence) should be destitute of sufficient help for the work of the Gospel. At Ephesus the hand of God had opened a wide doore (1 Cor. 16.) but withall Satan (as his manner is) had stirred up many adversaries; and some of them very wilde ones, more like savage beasts, then men: *ὁ νεκροποιῶν* is the word for it, 1 Cor. 15. It was at Ephesus, that he fought with beasts in the shape of men. Witness Demetrius the silver-smith; and that *Bellua multorum capitum*, the mad riddy multitude in a tumultuous assembly, all in an uprore, and no man well wist for what. Acts 19. Here was work enough to be done. The doore must be held open, to let converts in: but it must be well mann'd and maintaind too, to keep adversaries out. All this not to be done, but with many hands: The harvest being great, the labourers had not need be few.

2. The only thing, that might perhaps make Timothy put off Ordination somewhat the longer, might be the expectation of the Apostles coming; to whom he might think fit to reserve that honour: as to one able (by reason of his Apostolick spirit) to make choice of meet persons for the Churches service with better certainty then himself could do. The Apostle therefore telleth him for that, That true it is, he had an earnest desire of a long time, and still had a full purpose (if God would) to be with him ere long: Yet because of the uncertainty of future events; that was not a thing for him to rely upon so, as in expectance thereof to delay the doing of any service needful for the Church of Christ. For who could tell how it might please God to dispose of him? Or whether the necessities of other Churches might not require his personal presence and pains rather elsewhere? He would not therefore he should stay for him: but go in hand with it himself with all convenient care and speed. All this appeareth in the 2 verses next before the Text; [These things wrote I unto thee, hoping to come unto thee shortly. But if I tarry long, that yet thou mayest know how to behave thy self in the house of God, which is the Church of the living God, the pillar and ground of Truth.]

3. This seemeth to be the Scope and Contexture of the whole foregoing part of the Chapter, and then immediately fall in the words of the Text, [And without all controversie, great is the mystery of Godliness &c.] Which seem to have but a very slender dependance upon the foregoing discourse: and indeed no more they have. For the Apostle having in the end of the fifteenth verse, (and that but incidentally neither) mentioned the word Truth: he thereupon taketh occasion in this sixteenth verse, a little and briefly to touch upon the Nature and Substance of that holy Truth. The whole verse containeth Evangelij Encomium, & Compendium: A brief description of the Nature in the former part: and a brief summary of the Doctrine of the Gospel in some remarkable heads thereof, in the later part of the verse.

4. With

A 4. With ^{that} later I shall not now meddle. In that former part, we may observe *Quid*, *Quantum*, and *Quale*. First, *Quid*: what is Christianity? *Μυστήριον*. It is a mystery. But there are greater, and there are lesser Mysteries: *Quantum* therefore? Of the bigger sort sure. *Μυστήριον μέγα*, a Great Mystery: *ἡμολογούμενός μέγα*, by all confessions, and without all contradiction or controversy Great. But the greater the worse, if it be not good as well as great. *Quale* therefore? What a kinde of Mystery is it? *Μυστήριον εὐσεβείας*, It is a Mystery of Piety or Godliness. CHRISTIANITY IS THE GREAT MYSTERY OF GODLINES: That is the total. Now to the Parts: and first of the *Quid*; The Gospel a Mystery. But then first, What is a Mystery? for the *Quid Nominis*: and then why the Gospel a Mystery? for the *Quid Rei*. The Word first, then the Thing.

B 5. For the word *Μυστήριον*, I finde sundry concepts ready collected to my hand by a learned man, out of the writings of the Greek Fathers, and out of the commentaries of Grammarians and Criticks both ancient and modern: whereof I spare the recital, because it would neither much conduce to my present purpose, nor profit the present auditory. The word is clearly of a Greek original: from *μῦς*, or *μύζω*, to shut the eye or mouth. Of all the mysterious rites used among the Heathen, the *Eleusinia sacra* were the most ceremonious and mysterious: in so much as that, when in their writings, the word *μυστήρια* is used by it self without any farther specification, it is ordinarily conceived to be meant of those *Eleusinian mysteries*. These none might be present at, but they that were solemnly initiated thereunto: who upon their first admission, (which yet was but to the outer and lesser mysteries,) were called *μύσται*. And if after a sufficient time of probation, (a twelvemonth was the least,) they were adjudged meet to be admitted to the greater and more secret mysteries, they were then called *ἐπίπται*: Whereunto there seemeth to be some ^b allusion (as there is frequently to sundry other customes and usages of the Heathens) even in the holy scriptures themselves. But whether they were admitted to their lesser or the greater mysteries, strait order was evermore taken with them, by Oaths, Penalties, and otherwise, as strong as could be devised; that they should by no means reveal any of the passages or rites thereunto belonging to those that were *ἀμύστοι*, and not initiated: whom in that respect they counted *prophane*. To do otherwise, was reputed so heinous a crime, that nothing could be imagined in their superstition more irreligious and *piacular* then that.

a v. Casaubon.
exercit 16.43.
Martin. Lexic.
philol. verb.
Mysterium.

b—ἀλλ' ἐπὶ
τῶν γυναικῶν
τῶν.
2 Pet. 1.16.

Quis Cereris ritus audet vulgare profanis?

He knew not where to finde a man, that durst presume so to doe.

A a

Verabo

Hor. 3. Carm. 2.

Vetabo qui Cereris sacrum Vulgarit arcana, sub ijs Deus Sit trabibus—

He would be loath to lodge under the same roof, or to put to sea in the same vessel, with him that were guilty of such an high provocation, as the divulging abroad of the *sacred mysteries*: lest some vengeance from the offended Deities should overtake them for their impiety, (and him for company,) to their destruction. It was in very deed the Devils cunning, one of the depths of Satan, and one of the most advantageous mysteries of his arts, by that secrecy to hold up a reverend and religious esteem of those mysteries, which were so repleat with all filthy and impious abominations: that, if they should have been made known to the world, it must needs have exposed their whole religion, to the contempt of the vulgar, and to the detestation of the wiser sort.

6. Such and no better, were those *mysteria sacra* among the Heathens: whence the word *Mystery* had its birth and rise. Both the Name and Thing being so wisely abused by them: it yet pleased the holy spirit of God to make choice of that word, whereby usually in the New Testament to express that holy Doctrine of Truth and Salvation, which is revealed to us in the Gospel of grace. By the warrant of whose example, the ancient Church, both Greek and Latine, took the liberty (as what hindereth but they might?) to make use of sundry words and phrases, fetcht from the very dregs of Paganism, for the better explication of sundry points of the Christian Faith; and to signifie their notions of sundry things of Ecclesiastical usage to the people. The Greek Church hath constantly used this word *μυστηριον*; a heathenish superstitious word: and the Latine Church in like manner the word *Sacramentum*, a heathen military word: to signifie thereby the holy Sacraments of the Christian Church. I note it the rather; and I have therefore stood upon it a little longer, then was otherwise needfull: to let you know that the godly and learned Christians of those Primitive times, were not so fondly shy and scrupulous, (as some of ours are) as to boggle at; much less so rashly supercilious (I might say, and superstitious too) as to cry down and condemn for evil, and even *eo nomine* utterly unlawful, the use of all such whether names or things, as were invented, or have been abused by Heathens or Idolaters.

7. But this by the way. I return to the word *μυστηριον*. Which, being rarely found in the Greek version of the Old Testament, (indeed not at all, so far as my search serveth me, save only some few times in Daniel,) is frequently used in the New: and that for the most part to signifie, (for now I come to the *Quid Rei*) either the whole Doctrine of the Gospel, or some special branches thereof, or the dispensations of Gods providence for the time or manner of revealing it. To you it is given to know the mysteries of the kingdom of God. Mat. 13. we speak the wisdom of God in a mystery. 1 Cor. 2. So the

Dan. 2. 18.
& 4. 9.

Mat. 13. 11.
1 Cor. 2. 7.

A the Gospel is called *the mystery of Christ*, Col. 4. *mystery of Faith* in this chapter at the ninth verse; and here in the Text, *The Mystery of Godliness*.

Col. 4. 3.

8. But why a *Mystery*? That I shall now shew you. First, when we see something *good* or *bad done* plainly before our eyes, yet cannot imagine to *what end* or *purpose* it should tend, nor can guess what should be the *design* or *intention* of the doer: that we use to call a *Mystery*. The Counsels of Princes and affairs of State

Arcana Imperij.

(*Ragioni di Stato*, as the Italians call it) when they are purposely carried in a cloud of *secrecy*, that the *reasons* and *ends* of the actions

B may be hidden from the eyes of men, are therefore called the *Mystery of State*: and upon the same ground sundry *manuall crafts* are called *Mysteries*: for that there belong to the exercise of them some

secrets, which they that have not been train'd up therein cannot so well *understand*, and they that have been trained up therein, could

like well that none but themselves should *understand*. In a worse sense also it is not seldom used. If some crafty companion, with

whom we have had little dealings formerly, should begin of a sudden to apply himself to us in a more than ordinary manner, with

great shews and proffers of kindness, and we know no particular

C reason why he should so do: we presently conclude in our thoughts, that sure there is some *mystery* or other in it; that is, that he hath

some *secret ends*, some *design* upon us, which we understand not. *Josephus* writing of *Antipater* the son of *Herod*, who was a most

wicked mischievous person, but withall a *notable dissembler*; very cunning and close, and one that could carry matters marvelous

smoothly and fairely to the outward appearance, so that the most

D intelligent and cautious men could not escape, but he would sometimes reach beyond them to their destruction: he saith of him, and his whole course of life, that it was a *μυστήριον κακίας*, nothing but

αἰνὴ Ἀντιπάτρου βίον ὡς αἰνὴ διαπύρις τις ἐν πολλῇ ἡμετέρας μυστήριον. Joseph de bell. Judaic. lib. 1.

a very *mystery of wickedness*

9. In this notion, (in the better sense of it,) may the great work of our *Redemption* by *Jesus Christ*, which is the very pith

and marrow of the *Gospel*, be called a *Mystery*. Who that should

have seen a childe of a *span* long, to be born in an *Inne*, of a mean

parentage, coarsely swaddled up, and cradled in a *manger*: and then afterwards to be brought up under a *Carpenter*, and to live in

E a poor and low condition, scarce worth a room where to rest his

head; and after all that to be bought and sold, buffeted, spit on, reviled, tortured, condemned, and executed as a *Malefactor*, with as much

ignominy and despatchfulness, as the malice of Men and Devils could devise: Who that should have seen all these things, and the whole carriage thereof, could have imagined that upon such weak

hinges should have moved the greatest act of *Power*, *wisdom*, and *Goodness*, that ever was, or ever shall be done in the world; that such contemptible means should serve to bring about the eternal good

Act. 2. 23.

2-4 *ἡ τὴν*
ἐκ τῆς *ἐκ τῆς*
ἐκ τῆς *ἐκ τῆς*
 Dan. 2. 18.
 Rom. 11. 25.

1 Cor. 15. 51.

Col. 1. 16.
 1 Cor. 2. 8, 10.

will a *nd* purpose of God towards mankind? yet so it was whiles Judas was plotting his treason, and the Jews contriving Christs death, (he to satisfy his *Covetousness*, and they their *Malice*;) and all those other that had any hand in the business were looking every man but at his own *private ends*: all this while was *this Mystery* working. Unawares indeed to them, (and therefore no thanks to them for it, nor *benefit* to them from it,) but yet by the *determinate counsel and foreknowledge* of God: who most wisely and powerfully ordered all those *various* and *vitious* motions of the creature, for the effectuating of his own most *glorious* and *gracious* purposes. That is *one Reason*.

10. Secondly, we use to call all such things *Mysteries*, as cannot possibly come to our knowledge, unless they be some way or other *revealed* unto us: whether they have or have not, otherwise any great difficulty in them. *Nebuchadnezzars* dream is so called a *Mystery*, Dan. 2. And *S. Paul* in one place speaking of the *conversion* of the Jews, calleth it a *Mystery*, (*I would not Brethren, that you should be ignorant of this Mystery*, Rom. 11.) and in another place, speaking of the *change* of those that should be found alive at Christs second coming, calleth that a *Mystery* too, (*Behold I shew you a Mystery; we shall not all dye &c.* 1 Cor. 15.) In this notion also is the Gospel a *Mystery*: it being utterly impossible that any wit of man, by the light of *Nature*, or strength of *humane discourse*, should have been able to have found out that way which Almighty God hath appointed for our salvation; if it had not pleased him to have made it known to the world by *supernatural revelation*. The wisest *Philosophers*, and learnedst *Rabbies*, nor did nor could ever have dreamt of any such thing; till God revealed it to his Church by his *Prophets* and *Apostles*. *This mystery was hid from ages and from generations*, nor did any of the *Princes* of this world know it in any of those *ages* or *generations*; as it is now made manifest to us, since God revealed it to us by his *Spirit*, as our Apostle elsewhere speaketh.

11. The *Philosophers* indeed saw (a little, dimly,) some of those truths that are more cleerly *revealed* to us in the Scriptures. "They found in all men a great *proclivity* to Evil, and an *indisposition* to Good: but knew nothing at all, either of the *true Causes* or of the *right remedies* thereof. Some apprehensions also they had of a *Deity*, of the *Creation* of the world, of a *divine providence*, of the *immortality* of the soule, of a *final retribution* to be awarded to all men by a *divine justice* according to the *merit* of their works; and some other truths. But those more high and *mysterious* points, especially those two, that of the *Trinity* of persons in the Godhead, and that of the *Incarnation* of the Son of God, (*θεογονία* and *οικονομία*, as the *Greek Fathers* use to call them;) together with those appendices of the later, the *Redemption* of the world,

A world, the Justification of a sinner, the Resurrection of the body; and the beatifical Vision of God and Christ in the kingdom of Heaven: not the least thought of any of these deep things of God ever came within them; God not having revealed the same unto them.

12. It is no thanks then to us, that very children among us do believe and confess these high mysterious points, whereof Plato and Aristotle and all the other grand Sophies among them were ignorant: since we owe our whole knowledg herein, not to our own natural sagacity or industry (wherein they were beyond most of us) but to divine and supernatural revelation. For flesh and blood hath not revealed them unto us, but our Father which is in heaven. We see what they saw not: not because our eyes are better than theirs, but because God hath vouchsafed to us a better light than he did to them. Which being an act of special grace ought therefore to be acknowledged with special thankfulness. Our Saviour hath given us the example, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Mat. 11. 25.

March. 16. 17.

13. Truly much cause we have to bless the holy Name of God, that he hath given us to be born of Christian parents, and to be bred up in the bosome of the Christian Church: where we have been initiated into these sacred mysteries; being catechised and instructed in the doctrine of the Gospel out of the holy Scriptures, even from our very childhood, as Timothy was. But we are wretchedly unthankful to so good a God, and extremely unworthy of so great a blessing: if we murmur against our Governours, and clamour against the Times, because every thing is not point-vise just as we would have it, or as we have fancied to our selves it should be. Whereas, were our hearts truly thankful, although things should be really and in truth even ten times worse, then now they are but in their conceit only: yet so long as we may enjoy the Gospel in any (though never so scant a) measure, and with any (though never so hard) conditions, we should account it a benefit and mercy invaluable. Πλούσιος χάριτος, so St Paul esteemed it, the very riches of the grace of God: for he writeth, [According to the riches of his grace, wherein he hath abounded towards us, in all wisdom and prudence, having made known to us the mysterie of his will, Eph. 1.] If he had not made it known to us, we had never known it: And that is the Second Reason why a Mystery.

ἀντιβρίσκουσ.
2 Tim. 3. 15.

Eph. 1. 7-9.

14. There is yet a Third: even because we are not able perfectly to comprehend it, now it is revealed. And this Reason will fetch in the Quantum too. For herein especially it is that this mysterie doth so far transcend all other mysteries. Μεγάλο μυστήριον: a great, marvellous great Mystery. In the search whereof Reason finding it self at a loss, is forced to give it over in the plain field, and to cry out O altitudo! as being unable to reach the unfathomed

Joh. 3.

1 Pet. 1. 12.

1 Cor. 13. 12.

Rom. 1. 19. 23.

fathomed depth thereof. We *believe* and *know*, and that with fulness of assurance, that all these things are so: as they are revealed in the holy Scriptures; because the mouth of God (who is *Truth* it self, and *cannot lie*) hath spoken them: and our own *Reason* upon this ground teacheth us to submit our selves and it to the *obedience of Faith*, for the τὸ ἔτι, that so it is. But then for the τὸ πᾶς, (*Nicodemus* his question, *How can these things be?*) it is no more possible for our weak understandings to comprehend that, then it is for the eyes of *bats* or *owles* to look stedfastly upon the body of *the Sun*, when he shineth forth in his greatest strength. The very *Angels*, those holy and heavenly spirits, have a *desire* saith *S. Peter* (it is but a *desire*, not any perfect ability; and that but *παρρησια* neither;) to *peep* a little into those *incomprehensible mysteries*, and then *cover* their faces with their wings, and *peep* again, and *cover* again: as being not able to endure the fulness of that *glorious lustre* that shineth therein.

15. God hath revealed himself and his good pleasure towards us in his *holy word* sufficiently to *save our souls*; if we will *believe*: but not to *solve all our doubts*, if we will *dispute*. The *Scriptures* being written for our sakes; it was needfull they should be fitted to our *capacities*: and therefore the *mysteries* contained therein are set forth by such *resemblances* as we are capable of; but farr short of the nature and excellency of the things themselves. The best knowledge we can have of them here, is but *per speculum*, and in *enigmate* 1 Cor. 13. as it were in a *glass*, and by way of *riddle*: darkely both. God teacheth us by the *Eye* in his *Creatures*. That is *per speculum*, as it were by a *glass*, and that but a *dimme* one neither: wherein we may read τὸ γινώσκον τὸ θεῶν, some of the *invisible things of God*; but written in *small* and *out-worne characters*, scarce legible by us. He teacheth us also by the *Eare*, in the preaching of his *holy word*: but that in *enigmate*, altogether by *riddles*, darke riddles. That there should be *three distinct persons* in one essence, and *two distinct natures* in one person; That *virginity* should conceive, *Eternity* be born, *Immortality* dye, and *Mortality* rise from death to life; That there should be a *finite* and *mortall God*, or an *infinite* and *Immortall man*: What are all these, and many other more of like intricacy, but so many *riddles*?

16. In all which (that I may from the premises *infern* something of *Use*) we should but *cum ratione insanire*, should we go about to make our *Reason* the measure of our *Faith*. We may as well think to *graspe the earth* in our fists, or to *empty the sea* with a pitcher; as to comprehend these *heavenly mysteries* within our narrow understandings. *Puteus altus*; the well is deep, and our *buckets* (for want of cordage) will not reach neer the bottome. We have use of our *Reason* (and they are unreasonable, that would deny

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A deny us the use of it) in *Religion*, as well as in other things. And that not only in *Agendis*, in matters of duty and *moralty*, wherein it is of a more necessary and constant use, as the *standard* to regulate our judgements in most cases: but even in *Credendis* too, in such points as are more properly of *Faith*, in matters *doctrinal* and *dogmatical*. But then she must be employed, only as an *handmaid* to Faith; and learn to know her distance. *Conferre*, and *Inferre*; those are her proper tasks: to *conferre* one Scripture with another, and to *inferre* conclusions and deduce instructions thence by clear *Logical discourse*. Let her keep within these bounds; and she may do very good *service*. But we marr all if we suffer the *handmaid* to bear too great a sway, to grow petulant, and to perke above the *Mistress*.

17. It hath been the bane of the *Church*, and the original of the most, and the most pernicious, *errors* and *heresies* in all ages: that men not contenting themselves with the *simplicity* of beleaving, have doated too much upon their own *fancies*; and made *Reason* the sole standard, whereby to measure both the *Principles* and *Conclusions* of Faith. It is the very fundamental error of the *Socinians* at this day. No less absurdly, then as if a man should take upon him without *Mathematical instruments* to take the just *dimensions* of the heavenly bodies, and to pronounce of *altitudes*, *magnitudes*, *distances*, *aspects*, and other appearances, only by the scantling of the *Eye*. Nor less dangerously, then as if a *Smith* (it is *S. Chrysostomes* comparison) should lay by his *tongs*, and take the iron hot from the forge to work it upon the anvil, with his *bare hands*. *Mysteries* are not to be measured by *Reason*. That is the first *Instruction*.

Chrys. in i.
Cor. xxy. 4.

18. The next is, That soasmuch as there are in the *mystery* of *Christianity* so many things *incomprehensible*; it would be safe for us (for the avoiding of *Errors* and *Contentions*, and consequently in order to those two most precious things, *Truth* and *Peace*,) to contain our selves within the bounds of *sobriety*, without wading too farr into abstruse, curious and useles speculations. The most *necessary Truths*, and such as sufficed to bring our forefathers (in the *primitive* and *succeeding* times) to heaven, are so *clearly revealed* in scripture, and have been so universally and constantly consented unto by the *Christian Church* in a continued succession of times; as that to doubt of them must needs argue a spirit of *pride* and *singularity* at least, if not also of *Strife* and *Contradiction*. But in things less *evident* (and therefore also less *necessary*,) no man ought to be either too *stiffe* in his own *private opinion*, or too *peremptory* in judging those that are *otherwise minded*. But as every man would desire to be left to his own *liberty* of judgement in such things: so should he be willing to leave other men to their *liberty* also: at least, so long as they keep themselves quiet, without raising *quarrels*, or disturbing

disturbing the peace of the Church thereabouts.

19. As for example. Concerning the Entrance and Propagation of *Original sin*; the Nature, Orders, and Offices of *Angels*; The Time, Place, and Antecedents of the last judgement; The consistency both of Gods *immutable decrees* with the contingency of second causes; and of the efficacy of Gods *grace*, with the freedom of *Mans will*, &c. In which and other like difficult points, they that have travelled farthest, which desire to satisfy their own *curiosity*, have either dash't upon *pernicious Errors*, or involved themselves in *inextricable difficulties*; or by Gods mercy (which is the happiest loose from such fruitless studies,) have been thereby brought to a deeper sense of their *own ignorance*, and an higher admiration of the infinite majesty and wisdom of our great God, who hath set his counsels so high above our reach, made his ways so impossible for us to finde out. That is our second Instruction.

20. There is yet another, arising from the consideration of the greatness of this *Mystery*. That therefore no man ought to take offence at the discrepancy of opinions, that is in the Churches of Christ amongst *Divines*, in matters of Religion. There are men in the world, (who think themselves no babes neither) so deeply possess'd with a spirit of *Atheisme*; that though they will be of any Religion (in shew) to serve their turns and comply with the times: yet they are resolv'd to be (indeed) of none, till all men be agreed of one: which yet never was, nor is ever like to be. A resolution no less desperate for the soul, if not rather much more; then it would be for the body, if a man should vow he would never eat, till all the Clocks in the City should strike Twelve together. If we look into the large volumes that have been written by *Philosophers*, *Lawyers*, and *Physicians*: we shall finde the greatest part of them spent in *disputations*, and in the reciting and confuting of one anothers opinions. And we allow them so to do, without prejudice to their respective professions: albeit they be conversant about things measurable by *Sense*, or *Reason*. Only in *Divinity*, great offence is taken at the multitude of *Controversies*: wherein yet difference of opinions is by so much more tolerable then in other sciences; by how much the things about which we are conversant are of a more sublime, mysterious, and incomprehensible nature, then are those of other Sciences.

21. Truly it would make a religious heart bleed, to consider the many and great distractions that are all over the *Christian world* at this day. The lamentable effects whereof, scarce any part of *Christendome* but feeleth more or less: either in open wars, or dangerous seditions, or (at the best) in uncharitable censures and ungrounded jealousies. Yet the infinite variety of mens dispositions, inclinations, and aimes considered; together with the great obscurity that is in the things of God, and the strength of corruption that is in us: it is to be acknowledged the admirable work of God, that

A that these *distractions* are not even much more, and greater, and wider then they are; and that amid so many *sects* as are in the world, there should be yet such an *universal concurrence* of judgement as there is, in the main *fundamental points* of the *Christian Faith*. And if we were so wise, as we might and should be, to make the right use of it: it would not stumble us awhit in the belief of our *Religion*, that *Christians differ* so much as they do in many things; but rather mightily confirme us in the assurances thereof, that they *agree so well* as they do almost in any thing. And it may be a great comfort to every well-meaning soule; that the simple belief of those *certain truths*, whereon all parties are in a manner agreed, may be and (ordinarily) is sufficient for the *salvation* of all them, who are sincerely careful (according to that measure of light and means that hath vouchsafed them) to *animate their Faith* with *piety, charity and good works*: so making this *great mystery* to become unto them (as it is in it self) *Mysterium pietatis, a Mystery of Godliness*. Which is the last point proposed; the *Quale*: to which I now pass.

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C 22. As the corrupt doctrine of *Antichrist* is not only a doctrine of *Error*, but of *Impiety* too; called therefore *μυστήριον ἀνομίας* The *mystery of Iniquity* 2 Thes. 2. So the whollome doctrine of *Christ*, is not only a doctrine of *Truth*, but of *Piety* too; and is therefore termed here *μυστήριον εὐσεβείας*, The *Mystery of Godliness*. Which *εὐσεβεία* or *Godliness*, since there appeareth not any great necessity in the Context to restrain it to that more peculiar sense, wherein both the *Greek and English word* are sometimes used; namely, to signify the right manner of *Gods worship* according to his word, in opposition to all *idolatrous, superstitious or false worships* practised among the *Heathens*: I am the rather enclined to understand it here, as many Interpreters have done, in the fuller latitude, as it comprehendeth the *whole duty of a Christian man*, which he standeth bound by the command of God in his *Law*, or of *Christ* in his *Gospel* to perform.

2 Thes. 2. 7.

D 23. *Verum and Bonum*, We know, are neer of kin the one to the other: And the *spirit of God*, who is both the author and the revealer of this *mystery*; as he is the *spirit of Truth* Joh. 14. so is he also the *spirit of Holiness* Rom. 1. And it is part of his work, to *sanctifie the heart* with grace, as well as to *enlighten the minde* with knowledge. Our Apostle therefore sometimes mentioneth *Truth and Godliness* together: teaching us thereby, that we should take them both into our care together. If any man consent not to the words of our Lord *Jesus Christ*, and to the doctrine which is after *Godliness* 1 Tim. 6. And Tit. 1. — according to the *Faith of Gods elect*, and acknowledging of the *Truth which is after Godliness*. And here in exprefs termes, The *Mystery of Godliness*. And that most rightly: whether we consider it in the *Scope, Parts, or Conservation* of it.

Joh. 14 17.
Rom. 1. 4.

1 Tim. 6. 3.
Tit. 1. 1.

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24. First;

24. First, the general Scope and aime of Christianitys, by the mercy of God founded on the merits of Christ, to bring men on through Faith and Godliness to Salvation. It was not in the purpose of God in publishing the Gospel, and thereby freeing us from the personal obligation, rigor, and curse of the Law, so to turne us loose and lawless, to do whatsoever should seem good in our own eyes, follow our own crooked wills, or gratifie any corrupt lust: but to oblige us rather the faster by these new benefits, and to incite us the more effectually by Evangelical promises, to the earnest study and pursuit of Godliness. The Gospel, though upon quite different grounds, bindeth us yet to our good behaviour in every respect as deep as ever the Law did, if not in some respects deeper: allowing no liberty to the flesh for the fulfilling of the lusts thereof in any thing, but exacting entire sanctity and purity, both of inward affection, and outward conversation in all those that embrace it. The grace of God, appearing in the revelation of this mystérie, as it bringeth along with it an offer of salvation to all men: so it teacheth all men, that have any real purpose to lay hold on so gracious an offer, to deny ungodliness and worldly lusts, and to live righteously and soberly and godly in this present world.

Rom. 12. 1. 2.
Cor. 7. 1. &c.

Tit. 2. 11. 12.

a—dare morbo,
exemplo divini-
tatis, excusa-
tam licentiam.
Senec de bre-
vit. vit. c. 16.

25. It is not to be wondred at, if all false Religions give allowance to some a ungodliness or other: when the very gods whom they worship give such encouragements thereunto by their leud example. The gods of the Pagans were renowned for nothing so much, most of them, as for their vices. Mars a bloudy God; Bacchus a drunken God; Mercury a cheating God: and so proportionably in their several kinds all the rest. Their great capital God Jupiter, guilty of almost all the capital vices. And where the Gods are naughty, who can imagine the Religion should be good. Their very mysteria sacra (as they called them) were so full of all wickedness and filthy abominations (as was already in part touched) but is fully discovered by Clemens Alexandrinus, Lactantius, Arnobius, Tertullian, and other of the Ancients of our religion,) that it was the wisest point in all their religion, to take such strict order as they did, for the keeping of them secret.

26. But it is the honour and prerogative of the Christian Religion, that it alone alloweth of no wickedness: But as God himself is holy, so he requireth an holy worship, and holy worshippers. He exacteth the mortification of all evill lusts: and the sanctification of the whole man, body, soul, and spirit, and that in each of these throughout. Every one that nameth himself from the name of Christ, doth ipso facto by the very taking of that blessed name upon him, and daring to stile himself Christian, virtually binde himself to depart from all iniquity: nor so only, but to endeavour also, (after the example of him, whose name otherwise he unworthily usurpeth,) to be just, merciful, temperate, humble, meek, patient, charitable;

1 Thes. 5. 23.

δὲ ἐνομιλῶν
τῷ ὀνόματι Χρι-
στοῦ.

2 Tim. 2. 19.

to

A to get the *habits*, and to exercise the *acts*, of these and all other *holy*
 “*graces and virtues*. Nay more; the *Gospel* imposeth upon us
 “some *moral strictness*, which the *Stoicks* themselves, or whoever
 “else were the most rigid Masters of morality, never so much as
 “thought of. Nay yet more; it exalteth the *Moral Law* of God
 “himself given by *Moses* to the people of *Israel* to a higher pitch,
 “then they (at least as they commonly understood the *Law*) took
 “themselves thereby obliged unto. That a man should forsake all
 “his *dearest friends*, yea and deny his own *dearest self* too, for
 “*Christ's* sake; and yet for *Christ's* sake at the same time love his
 B “*deadliest enemies*: That he should take up his *Cross*, and (if need
 “were) lay down his *life*, not only for his *great master*, but even
 “for the meanest of his fellow-servants too: That he should ex-
 “ult with joy, and abound in hope, in the midst of *tribulations*, of
 “*persecutions*, of death it self! Surely the *Mystery* that driveth
 “at all this, must needs be *μυστήριον ἐνσουςίας* in the highest de-
 “gree: the *great mystery of godliness*. That for the *scope*.

Luk. 18. 29.
 Mar. 16. 24.
 Mat. 5. 44.
 1 Joh. 3. 16.

27. Look now *secondly* at the *parts* and *parcels*, the several
 pieces (as it were) whereof this *mystery* is made up; those menti-
 oned in this verse, and the rest: and you shall finde, that from
 C each of them severally, but how much more then from them *altogether*
 joyntly, may be deduced fundry strong *motives* and *perswasives* un-
 to *Godliness*. Take the *material parts* of this *Mystery*: the *Incar-*
nation, *Nativity*, *Circumcision*, *Baptisme*, *Temptation*, *Preaching*,
Life, *Death*, *Buriall*, *Resurrection*, *Ascension*, *Intercession*, and *Se-*
cond coming of *Christ*. Or take (if I may so call them) the *for-*
mal parts thereof: our *eternal Election* before the world was, our
Vocation by the preaching of the *Gospel*, our *Justification* by *Faith*
 in the merits of *Christ*, our *Sanctification* by the *Spirit of grace*,
 the *stedfast promises* we have, and hopes of *future Glory*, and the
 rest. It would be too long to vouch *texts* for each particular; but
 D this I say of them all in general: there is not one linke in either of
 those two *golden chains*, which doth not straightly tye up our *hands*,
tongues, and *hearts*, from doing evil; draw us up effectually unto
 God and *Christ*; and strongly oblige us to shew forth the *power of*
his grace upon our *soules*, by expressing the *power of Godliness* in our
lives and *conversations*. That for the *Parts*.

28. *Thirdly*, Christian Religion may be called the *mystery of*
Godliness, in regard of its *Conservation*: because *Godliness* is the
 best preserver of *Christianity*. *Rootes*, and *Fruits*, and *Herbs*,
 which let alone and left to themselves would soon corrupt and pu-
 E trifie; may, being well *condited* with *sugar* by a skilful *Confecti-*
oner, be *preserved* to continue for many years, and be serviceable
 all the while. So the best and surest means to preserve *Christianity*
 in its proper integrity and power, from corrupting into *Atheisme*
 “or *Heresie*, is to season it well with *Grace*, (as we do fresh meats

"with salt to keep them sweet ;) and to be sure to keep the Conscience upright. Holding the mysteries of Faith in a pure Conscience, saith our Apostle a little after, at ver. 9. of this Chapter : and in the first Chapter of this Epistle ver. 19. Holding faith and a good Conscience, which (later) some having put away, concerning faith have made shipwrack. Apostacy from the faith springeth most an end from Apostacy in manners : And he that hath but a very little care how he liveth, can have no very fast hold of what he beleeveth. For when men grow once regardless of their Consciences, good affections will soon languish : and then will *no* some lusts gather strength, and cast up mud into the soule, that the judgement cannot run clear. Seldome is the head right, where the heart is amiss. A rotten heart will be ever and anon lending up evil thoughts into the minde, as marish and fenny grounds do foggy mists into the aire, that both darken and corrupt it. As a mans tast, when some malignant humour affecteth the organ, savoureth nothing aright, but deemeth sweet things bitter, and sowre things pleasant : So where avarice, ambition, malice, voluptuousness, vain-glory, sedition, or any other domineering lust hath made it self master of the heart : it will so blinde and corrupt the judgement, that it shall not be able to discern (at any certainty) good from evil, or truth from falsehood. Wholsome therefore is S. Peters advice, to add unto Faith Vertue. Vertue will not only keep it in life, but at such a height of vigour also, that it shall not easily either degenerate into Heresie, or languish into Atheisme.

29. We see now 3. Reasons, for which the doctrine of Christianity may be called The mystery of Godliness : because it first exacteth Godliness ; and secondly exciteth unto Godliness ; and is thirdly best preserved by Godliness. From these premises, I shall desire (for our neerer instruction) to infer but two things only : the one, for the triall of Doctrines ; the other, for the bettering of our lives. For the first : S. John would not have us over forward to beleieve every spirit. Every spirit, doth he say ? Truly it is impossible we should ; unless we should beleieve flat contradictions. Whilest one Spirit saith, *It is* ; another spirit saith *It is not* : can a man beleieve the one, and not disbeleieve the other, if he hear both ? Beleieve not every spirit then, is as much (in S. Johns meaning) as if he had said, Be not too hasty to beleieve any spirit (especially where there appeareth some just cause of suspicion) but try it first, whether it be a true spirit or a false. Even as S. Paul biddeth us prove all things, that having so done, we may hold fast what upon triall proveth good, and let the rest goe.

30. Now holy Scripture is certainly that Lapis Lydius, that Test whereby this trial is to be made. *Ad legem & ad testimonium* : when we have wrangled as long as we can, hitherto we must come at last. But with all Sectaries pretend to Scripture ; Papists, Anabap-

Esay 5. 20.
2 Pet. 1. 5.

1 Joh. 4. 1.

1 Thes. 5. 21.

Esay 8. 20.

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B

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A *tists, Disciplinarians*, All; yea the *Druel* himself can vouch *Text*, to drive on a *Temptation*: It were good therefore we knew, how to make right application of *Scripture*, for the *Trial of Doctrines*, that we do not mistake a false one for a true one. Many profitable *Rules* for this purpose our *Apostle* affordeth us in sundry places. One very good one we may gather from the words immediately before the *Text*, wherein the *Church of God* is said to be the *pillar and ground of truth*. The collection thence is obvious, that it would very much conduce to the guiding of our *judgements* aright, in the examining of *mens doctrines* concerning either *Faith* or *Manners*, wherein the letter of *Scripture* is obscure, or the meaning doubtful; to inform our selves as well as we can, in *credendis*, what the received sense; and in *agendis*, what the constant usage and practise, of the *Church* (especially in the ancients times) hath been concerning those matters: and that to consider what conformity the *doctrines* under triall hold with the *principles*, upon which that their sense or practise in the premises was grounded. The *Judgment* and *Practise of the Church*, ought to sway very much with every sober and wise man: either of which whosoever neglecteth, or but slighteth (as too many do, upon a very poore pretence, that the *mystery of iniquity* began to work betimes) runneth a great hazard of falling into many *Errors* and *Absurdities*. If he do not; he may thank his *good fortune*, more then his *fore-cast*: and if he do; he may thank none but *himself*, for neglecting so good a guide.

C 31. But this now-mentioned *Rule*, although it be of excellent use, if it be rightly understood, and prudently applied, and therefore growing so nere the *Text*, I could not wholly baulk it; without some notice taken of it: it being not within the *Text*, I press it no farther; but come to another, that springeth out of the very *Text* it self. And it is this: a very good one too. viz. That when we are to try the *doctrines*, we should duly examine them whether they be according unto *Godliness*, yea or no. Our Saviours direction for the discovery of false *Prophets* *Mat. 7.* is to this very purpose; *Ex fructibus, Te shall know them by their fruits.* Meaneth he it, trow you, of the fruits of their lives in their outward conversation? Verily no: not only; no, nor principally neither: perhaps not at all. For *Fallhood* is commonly set off by *hypocrisie*: ἐν ὑποκρίσει ψευδο λόγων in the next following verse here. Shews of *sanctity* and *purity*, pretensions of *Religion* and *Reformation*; is the wooll that the wolfe wrapeth about him, when he meaneth to do most mischief with least suspicion. The *Old Serpent* sure is never so silly, as to think his ministers (the ministers of darkness) should be able to draw in a considerable party into their communion, should they appear in their dismal colours: therefore he putteth them into a new dress before he sendeth them abroad; distinguishing and transforming them as if they were the ministers of righteousness and of the light. Our Saviour therefore

Mat. 7. 16, 20.

2 Cor. 11. 13. -15.

disguising

therefore cannot mean *the fruits of their lives* so much, (if at all,) *as the fruits of their Doctrines*: that is to say, the necessary consequences of their Doctrines; such conclusions, as naturally and by good and evident discourse do issue from their Doctrines. "And so understood, it is a very useful Rule; even in the Affirmative, (taking in other requisite conditions withall;) but in the Negative, taken even alone and by it self, it holdeth infallibly. If what is spoken seem to be according to godliness; it is the better to like onward, and the more likely to be true: yet may it possibly be false for all that, and therefore it will be needfull to try it farther, and to make use of other Criterians withall. But if what is spoken, upon examination appear to have any repugnancy with Godliness, in any one branch or duty thereunto belonging: we may be sure the words cannot be *wholsome words*. It can be no heavenly Doctrine, that teacheth men to be *earthly, sensual, or Devilish*: or that tendeth to make men *unjust* in their dealings, *uncharitable* in their censures, *undutiful* to their superiours; or any other way, *superstitious, licentious, or prophane*.

32. I note it, not without much rejoycing and gratulation to us of this Church. There are, God knoweth, a foot in the *Christian world* Controversies more then a good-many: *Decads, Centuries, Chiliads* of novel Tenents, brought in this last age, (which were never believed, many of them scarce ever heard of, in the ancient Church) by *Sectaries* of all sorts. Now it is our great comfort (blessed be God for it) that the Doctrine established in the Church of England (I mean the *publick Doctrine*, for that is it we are to hold us to, passing by *private opinions*;) I say the *publick Doctrine* of our Church is such, as is not justly chargeable with any *impiety*, contrarious to any part of that duty we owe either to God or Man. Oh that our *conversations* were as free from exception, as our Religion is! Oh that we were sufficiently carefull to preserve the honour and lustre of the truth we profess by the correspondency of our lives and actions thereunto.

33. And upon this point we dare boldly joyn issue, with our clamorous adversaries on either hand, *Papists* I mean, and *Disciplinarians*. Who do both, so loudly, (but unjustly) accuse us and our Religion: they, as *carnal* and *licentious*; these, as *Papistish* and *superstitious*. As *Elijah* once said to the *Baalites*, that God that answereth by fire, let him be God: so may we say to either of both; and when we have said it, not fear to put it to a fair trial; That Church, whose Doctrine, Confession, and worship is most according to Godliness, let that be the Church. As for our Accusers, if there were no more to be instanced in but that one *curst position* alone, wherein (notwithstanding their disagreements otherwise) they both consent; That *lawful Sovereigns* may be by their Subjects resisted, and Arms taken up against them, for the cause of Religion: it were

A were enough to make good the challenge against them both. Which is such a notorious piece of *Ungodliness*, as no man, that either *feareth God or King* as he ought to do, can speak of, or think of without detestation: and is certainly (if either *St Peter* or *St Paul*, those two great Apostles understood themselves) a branch rather of that other great *mysterie* (*2 Thes. 2.*) the *mysterie of Iniquity*, then of the great *Mysterie* here in the Text, the *Mysterie of Godliness*. There is not that point in all *Poperie* besides, (to my understanding) that maketh it favour so strongly of *Antichrist*; as this one dangerous and desperate point of *Jesuitism* doth. Wherein yet those men, that are ever bawling against our *Ceremonies* and *Service*, as *Antichristian*, do so deeply and wretchedly symbolize with them. The Lord be judg between them and us: whether our *Service*, or their *Doctrine*, be the more *Antichristian*.

B 34. I have done with the former *Inference*, for the trial of *Doctrines*: there is another yet behinde, for the bettering of our *Lives*. For sith *Christianity* is a *Mysterie of Godliness*: it concerneth every *Christian* man, so to take the *mysterie* along with him, that he leave not *Godliness* behind. That is, whatsoever becometh of doubtful *controversies*; to look well to his *life*, and to make conscience of practising that which without all *controversie* is his duty. I know, *Controversies* must be looked into: and it were well, if it were done by them (and by them only) whose *gifts* and *callings* serve for it. For *truths* must be maintained, *errors* must be refuted, and the mouths of gainsayers must be stopped. All this must be done, it is true: but it is as true, when all this is done, still the shortest cut to heaven is *Faith* and *Godliness*.

C 35. I know not how better to draw my Sermon towards a conclusion, then by observing how the great Preacher concludeth his, *Eccles. last*. After he had taken a large and exact survey of all the travels that are done under the Sun, and found nothing in them but *Vanity* and *Vexation of Spirit*: he telleth us at length, that in multitude of books and much reading, we may sooner meet with *weariness*, then *satisfaction*. But saith he, if you will hear the end of all, here it is; this is the conclusion of the whole matter: Fear God and keep his *Commandements*; for this is the whole business of man, upon which all his care and employment in this world should be spent. So I say we may puzzle our selves in the pursuite of knowledge, dive into the *mysteries* of all *Arts* and *Sciences*, especially ingulph our selves deep in the studies of those three highest professions of *Physick*, *Law*, and *Divinity*: For *Physick*, search into the writings of *Hippocrates*, *Galen* and the *Methodists*, of *Avicen* and the *Empericks*, of *Paracelsus* and the *Chymists*; for *Law*, wrestle through the large bodies of both *Laws Civil* and *Canon*, with the vast *Tomes* of *Glosses*, *Reper-tories*, *Responses*, and *Commentaries* thereon, and take in the *Reports* and year-books of our *Common-Law* to boot; - for *Divinity*, get through

through a course of *Councils, Fathers, School-men, Casuists, Expositors, Controversers* of all sorts and sects. When all is done, after much weariness to the flesh and (in comparison thereof) little satisfaction to the mind (for the more knowledge we gain by all this travell, the more we discern our own ignorance, and thereby but encrease our own sorrow :) the short of all is this ; and when I have said it, I have done, you shall evermore find ; try it when you will,

{ *Temperance, the best Physick ;*
Patience, the best Law ; and
A good Conscience the best Divinity.

I have done. Now to God, &c.

AD



A D

A U L A M.

Sermon X.

WHITE-HALL; at a publick Fast. 8 July 1640.

PSALM 119. 75.

*I know, O Lord, that thy judgments are right: and that thou
of very faithfulness hast caused me to be troubled.*

I. **I**N which words the holy Prophet in two several conclusions giveth unto God the glory of those two his great attributes, that shine forth with so much lustre in all the Works of his providence: his Justice and his Mercy. The glory of his Justice in the former conclusion, *I know O Lord that thy judgments are right*: the glory of his Mercy in the latter, *And that thou of very faithfulness hast caused me to be troubled*. And to secure us the better of the truth of both conclusions, because flesh and blood will be ready to stumble at both: We have his *Scio* prefixed, expressly to the former only, but (the speech being copulative) intended to both. *I know O Lord that thy judgments are right: and I know also that thou*

C c

of

of very faithfulness hath caused me to be troubled. Our order must be to begin with the *Conclusions* first, as they lie in the Text; and after that to proceed to Davids *knowledge* of them, although that stand first in the order of the words. In the *former Conclusion* we have to consider of *two things*. First, what these *judgments of God* are that David here speaketh of, as the *subject*: and then of the *righteousness* thereof, as the *Predicate*. I know, O Lord, that thy *judgments* are right.

2. What *Judgements* first? There are *judicia oris*, and there are *judicia operis*: the *judgements of Gods mouth*, and the *judgements of Gods hands*. Of the former there is mention at *Vers. 13.* [*With my lips have I been telling of all the judgements of thy mouth*] And by these *Judgements* are meant nothing else but the holy *Law of God*, and his whole *written word*; which every where in this *Psalme* are indifferently called his *Statutes*, his *Commandements*, his *Precepts*, his *Testimonies*, his *Judgements*. And the *Laws of God* are therefore (amongst other reasons) called by the name of a *Judgements*; because by them we come to have a *right judgment*, whereby to discern between *good and evil*. We could not otherwise with any certainty *judg*, what was meet for us to do, and what was needful for us to shun. *A lege tuâ intellexi*, at *verse 104.* By thy *Law have I gotten understanding*. St Paul confesseth *Rom. 7.* that he had never rightly known what *sin* was, if it had not been for the *Law*: and he instanteth in that of *lust*, which he had not known to be a *sin*, if the *Law* had not said *Thou shalt not covet*. And no question but these *judgments*, these *judicia oris*, are all *right* too: for it were unreasonable to think, that God should make that a *rule of right* to us; which were it self *not right*. We have both the name, (that of *judgments*;) and the thing too, (that they are *right*) in the *19th Psalm*: Where having highly commended the *Law of God*, under the several appellations of *Law*, *Testimonies*, *Statutes*, and *Commandements* *verse 7. and 8.* the Prophet then concludeth under this name of *Judgments* *verse 9* *The judgments of the Lord are true and righteous altogether*.

3. Besides these *Judicia Oris*, which are *Gods judgments of direction*: there are also *Judicia Operis*, which are his *judgments for correction*. And these doe ever include *aliquid penale*, something inflicted upon us by Almighty God, as it were by way of *punishment*; something that breedeth us trouble or grief: The Apostle saith *Heb. 12.* that every *chastening is grievous*: and so it is more or less; or else it could be to us no *punishment*. And these again are of *two sorts*: yet not distinguished so much by the *things* themselves that are inflicted, as by the *condition of the persons* on whom they are inflicted, and especially by the *affection*, and *intention of God* that inflicteth them. For all, whether *public calamities* that light upon whole *Nations*, *Cities*, or other greater or lesser *societies* of

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4. For either these things are sent by Almighty God in his heavy displeasure, as *plagues* upon his *enemies*, intending therein their *destruction*. Such as were those *publick judgments*, upon the old world, swept away with the *flood*; upon *Sodom* and the other
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afflictions, wherewith *Abraham, and Joseph, and Job, and David, and Paul, and other the holy Saints and servants of God* were exercised in their times.

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D God, not as a loving and merciful father, but as a just and severe Judge: who proceeding according to course of Law giveth sentence against a malefactor to cut him off. And therefore this kind of judgment David earnestly deprecateth, *Psal. 143. [Enter not into judgment with thy servant:]* for then neither can I, nor any flesh living be justified in thy sight. These later corrections also or chastenings of our heavenly father are called *Judgments* too, [*When we are judged, we are chastened of the Lord:*] but in a quite different notion. Because God proceedeth therein, not with violence and fury, as men that are in passion use to do: but coolly, and advisedly, and
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1 Cor. 11. 32.

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6. Now we see the severall sorts of Gods *Judgments*: which of all these may we think is here meant? If we should take them all in, the *Conclusion* would hold them, and hold true too. *Judicia oris*, and *judicia operis*; publick and private judgments; those *plagues* wherewith *in fury* he punisheth his *enemies*, and those *rods* wherewith *in mercy* he correcteth his *children*: most certain it is, they are all *right*. But yet I conceive those *judicia oris* not to be so properly meant in this place: for the *Exegesis* in the later part of the *verse*, (wherein what are here called *judgments*, are there expounded by *troubles*) seemeth to exclude them, and to confine the Text in the proper intent thereof to these *judicia operis* only: but yet to all them of what sort soever; *publick* or *private*, *plagues* or *corrections*. Of all which he pronounceth that they are *Right*: which is the *predicate* of the *Conclusion*; and cometh next to be considered. *I know, O Lord, that thy judgments are right.*

7. And we may know it too, if we will but care to know either *God* or *Our selves*. First for *God*; though we be not ^a able to comprehend the *reasons* of his dispensations, the *διότι*: yet for τὸ ὅτι, that the judgments are *right*, it may satisfie us if we do but know that they are *his*. *Tua* will infer *recta* strongly enough: for the Lord, who is *righteous in all his wayes*, must needs be so in the way of his judgments too. 1. Mens judgments are sometimes *not right* through *mis-informations*, and sundry other *mistakings* and *defects*; for which the *Laws* therefore allow *writs of Error*, *appeals*, and other remedies: But as for *God*, he not only *spieeth out* the goings, but also *searcheth into the hearts* of all men; he *pondereth their spirits*, and by him all their actions are *weighed*. 2. Mens judgments are sometimes *not right*, becaule themselves are *partial* and *unjust*; awed with *fear*, blinded with *gifts*, transported with *passion*, carried away with *favour* or *disaffection*, or wearied with *importunity*. But as for *God*, with him is *no respect of persons*, nor possibility of being corrupted. *Abraham* took that for granted, that the *judge of all the world* must needs *do right*, Gen. 18. And the *Apostle* rejecteth all suspicion to the contrary with an *Abis*, (*what shall we say then? is there unrighteousness with God? God forbid*, Rom. 9.) 3. Mens judgments are sometimes *not right*, meerly for *want of zeal* to justice: They lay not the *causes* of poor men to heart, nor are willing to put themselves to the pains or trouble of *sifting a cause* to the bottome, nor care much which way it go, so as they may but be at rest, and enjoy their ease. But as for *God*, he is *zealous* of doing justice; he loveth it himself; he *requireth* it in others; punishing the neglect of it, and *rewarding* the administration of it in them to whom it belongeth. (*The righteous Lord loveth righteousness*, Psal. 11.)

8. And then secondly in *our selves* we may find (if we will but look) enough to satisfie us even for the *διότι* too, so far as is meet for us to expect satisfaction. The judgments of *God* indeed are

abyssis

a—incompre-
hensibilis dis-
positio, & ir-
reprehensibilis.
Bernard. serm.
103.

Psal. 145. 17.

Esay 26. 8.

Psal. 139. 3.

Prov. 21. 2.

Rom. 2. 11.

Gen. 18. 25.

Rom. 9. 14.

Psal. 11. ult.

A abyssus multa: his wayes are in the sea, and his paths in the deep waters, and his footstaps are not known; ἀβύσσος ὁρυζαία: Soon may we lose our selves in the search, but never find them out. Yet even there, where the judgments of God are like a great deep, unfathomable by any finite understanding: his righteousness yet standeth like the high mountains (as it is in Psalm 36.) visible to every eye. If any of us shall search well into his own heart, and weigh his own carriage and deservings: if he shall not then find enough in himself to justify God in all his proceedings; I forbid him not to say (which yet I tremble but to rehearse) that God is *unrighteous*.

Psal. 77. 19.
ἀβύσσος ὁρυζαία
ἀβύσσος ὁρυζαία
τα, Rom. 11.
33.
Psal. 36. 6.

B 9. The holy Saints of God therefore have ever acquitted him, by condemning themselves. The Prophet Jeremy in the behalf of himself and the whole Church of God, [*The Lord is righteous: for I have rebelled against his Commandment*, Lam. 1.) So did Daniel in that his solemn confession, when he set his face to seek the Lord God by prayer and supplications, with fasting and sack-cloth and ashes Dan. 9. (*O Lord, righteousness belongeth unto thee; but unto us confusion of face; as it is this day, to our Kings, to our Princes, and to our fathers: because we have sinned against thee*, verse 7.) and again after at verse 14. (*Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doth: for we obeyed not his voice*. Yea so illustrious many times is the righteousness of God in his judicial proceedings, that it hath extorted an acknowledgment from men obstinately wicked. Pharaoh, who sometimes in the pride of his heart had said, *who is the Lord?* was afterwards by the evidence of the fact it self forced to this confession, *I have sinned: the Lord is righteous, but I and my people are wicked*, Exod. 9.

Lam. 1. 18.

Exod. 5. 2.

Exod. 9. 27.

D 10. They are then (at least in that respect) worse then wicked Pharaoh, that to justify themselves, will not stick to repine even at God himself, and his judgments; as if he were cruel, and they *unrighteous*: like the slothful servant in the parable, that did his master no service at all; and yet as lazy as he was, could blame his master for being an *hard man*. Cain, when he had slain his righteous brother, and God had laid a judgment upon him for it; complained of the burden of it, as if the Lord had dealt hardly with him, in laying more upon him than he was able to bear: never considering the weight of the sin, which God in justice could not bear. Solomon noteth it as a fault common among men, when by their own sinful folly they have pulled misery upon themselves, then to *murmur* against God, and complain of his providence: [*The folly of a man perverteth his wayes, and his heart fretteth against the Lord*, Prov. 19.] As the Israelites in their passage through the wilderness, were ever and anon *murmuring* and *complaining* at somewhat or other; either against God, or (which cometh much to one) against Moses and Aaron, and that upon every occasion, and for every trifle: so do we.

Mat. 25. 24.

Gen. 4. 13.

Prov. 19. 3.

we.

Jonas 4. 8.

—Verse 9.

a — *Est proxi-
mus exigere
forsitan non
possit ex jure,
exigit tamē De-
us.* Bernard.
serm. de verb.
Origenis.

Phil. 2. 14.

Levit. 26. 41.
43.

2 Chron. 12. 6.

1 Cor. 11. 31.

—32.

we. Every small *disgrace, injury, affront, or losse*, that happeneth to us from the frowardness of our *bettors*, the unkindness of our *neighbours*, the undutifulness of our *children*, the unfaithfulness of our *servants*, the unsuccessfulness of our *attempts*, or by any other means whatsoever; any sorry thing, will serve to put us quite out of patience: as *Jonas* took pet at the *withering* of the gourd. And as he was ready to justify his impatience even to God himself [*Doest thou well to be angry, Jonas? Ey marry do I; I do well to be angry even to the death:*] so are we ready, in all our *murmurings* against the Lords corrections, to flatter our selves as if we did not *complain* without cause; especially where we are able to charge those men that trouble us, with *unrighteous dealing*.

11. This is, I confels, a *strong temptation* to flesh and bloud; and many of *Gods holy servants* have had much ado to overcome it, whilest they looked a little too much *outward*. But yet we have by the help of God a very *present remedy* there-against, if *blinde self-love* will but suffer us to be so wise as to make use of it: and that is no more but this, to turn our eye *inward*; and to examine our selves, not *how well* we have dealt with other men who now *requite* us so ill; but how we our selves have *requited* God, who hath *dealt* so graciously and bountifully with us. If we thus look back into *our selves* and *sins*, we shall soon perceive that God is a *just* even in those things wherein men are *unjust*; and that we have most righteously *deserved* at his hands to suffer all those things, which yet we have no ways *deserved* at their hands by whom we suffer. It will well become us therefore, whatsoever *judgments* God shall please at any time to *lay upon us*, or to *threaten us* withall, either *publick* or *private*, either by his own *immediate hand*, or by such *instruments* as he shall employ; without all *murmurings* or *disputings* to submit to his good will and pleasure, and to *accept* the *punishment* of our iniquitie, (as the phrase is *Levit. 26.*) by humbling our selves, and confessing that the Lord is *righteous*: as *Rehoboam* and the Princes of *Judah* did 2 Chron. 12. The sence of our own *wickednesse* in rebelling, and the acknowledgment of *Gods justice* in punishing, (which are the very *first acts* of true *humiliation*, and the *first steps* unto true *repentance*;) we shall find by the mercy of God to be of great efficacy, not only for the *averting* of *Gods judgments* after they are come, but also (if used *timely enough* and *thoroughly enough*) for the *preventing* thereof before they be come. For if we would *judg our selves*, we should not be *judged* of the Lord, 1 Cor. 11. But because we neglect it, (and yet it is a thing that must be done, or we are *undone*;) God in great love and mercy towards us, *setteth* in for our good; and doth it himself, rather then it should be left undone, and we *perish*: even as it there followeth, *when we are judged, we are chastened of the Lord, that we should not be condemned with the world*. And this is that *faithfullnesse* of God which *David* acknowledgeth in the *later Conclusion*: whereunto I now pass.

12. And

A 12. — *And that thou of very faithfulness hast caused me to be troubled.* In which words we have these three points: *First, David was troubled: next God caused him to be so troubled: last, and God did so out of very faithfulness.* No great newes, when we hear of *David*, to hear of troubles withall; (*Lord, remember David and all his troubles*, Psal. 132.) Consider him which way you will, in his condition *natural, spiritual, or civil*; that is, either as a *man*, or as a *godly man*, or as a *King*: and he had his portion of troubles in every of those conditions. *First, troubles he must have as a man. Hæc est conditio nascendi.* Every mothers childe that cometh into the world, B *a falleth a childs-part* of those troubles the world affordeth. *Man that is born of a woman*, those few dayes that he hath to live he shall be sure to have them full of trouble howsoever. *In mundo pressuram*, saith our Saviour, *In the world ye shall have tribulation.* Never think it can be otherwise, so long as you live here below in the *vale of misery*, where at every turn you shall meet with nothing but very *vanity and vexation of spirit*.

Psal. 132. 1.

2-87 αὐτὸς ποιεῖ τὸν κόσμον. Pythag. aur. carn.

Job 14. 1.

Joh. 16. 33.

Psal. 84. 6.

Eccl. 1. 14.

2.Tim. 3. 12.

Psal. 34. 19.

Heb. 12. 7. 8.

1. Cor. 11. 32.

C 13. Then he was a *Godly man*: and his troubles were somewhat the more for that too. For *all that will live godly must suffer persecution*: and however it is with other men, certainly *many are the troubles of the righteous*. It is the common lot of the true children of God, because they have many *outshings*, wherewith their holy Father is not well-pleased, to come under the *scourge* oftner then the *bastards* do. If they do *amisse*, (and *amisse* they do) they must smart for it either *here*, or *hereafter*: Now God meaneth them *no condemnation* hereafter, and therefore he giveth them *the more chastening* here.

D 14. But was not *David a King*? and would not that exempt him from troubles? He was so indeed: but I ween his troubles were neither the *fewer* nor the *lesser* for that. There are sundry passages in this *Psalme*, that induce me to believe (with great probability) that *David* made it while he lived a *yong man* in the Court of *Saul*, long before his coming to the *Crown*. But yet he was even then *unctus in Regem*, anointed and designed for the Kingdom; and he met even then with many troubles the more for that very respect. And after he came to enjoy the *Crown*, if God had not been the joy and crown of his heart, he should have had little joy of it: so full of trouble and unrest was the greatest part of his reign. I note it, not with a purpose to enter into a set discourse how many and great the troubles are that attend the *Crowns* and *Scepters* of *Princes*; which E I easily believe to be far both more and greater, then we that stand below are capable to imagine: but for *two other reasons* a great deal more useful, and therefore so much the more needful to be thought on both by them and us. It should *first* work in all them that sit aloft, and so are exposed to more and stronger *blasts*, the greater care to provide a safe resting place for their souls: that whensoever they

Verf. 9. 59.
100. &c.

Psal. 116 7.

they shall meet with *trouble and sorrow in the flesh*, (and that they shall be sure to do other then they look for) they may retire thither, there to repose and solace themselves in the goodness of their God; saying *comforts* with our Prophet, (*Return unto thy rest, O my soul.*) It was well for him, that he had such a rest for his soul: for he had rest little enough otherwise, from continual troubles and cares in his civil affairs and estate. And it should in all reason *secondly* quicken the hearts of all loyal and well-affected subjects, by their *prayers, counsels, services, aids, and cheerful obedience* respectively, rather to afford *Princes* their best assistance, for the comfortable support of that their *weighty and troublesome charge*; then out of *ambition, discontent, popularity, envy, or any other crois or peevish humor* add unto their *cares*, and create unto them more troubles.

Psal. 3. 1.

2 Sam. 16: 10.

Job 1. 21.

2 Sam. 12.
11, 12.Eckz. 29. 20;
Esay 10. 5.
—15.

15. *David*, you see, had troubles; as a *man*, as a *godly man*, as a *King*. But who caused them? Sure in those his first times, when (as I conjecture) he wrote this Psalm; *Saul* with his *Princes* and followers was the *chiefest cause* of most of his troubles; and afterwards crafty *Ahitophel* caused him much trouble, and railing *Shimei* some, and seditious *Sheba* not a little; but his rebellious son *Absalon* most of all. He complaineth of many troublemakers raised by the means of that son, in Psalm 3. *Domine quàm multiplicati!* Lord how are they increased that trouble me. Yet here, you see, he overlooketh them all, and all other *second causes*; and ascribeth his troubles wholly unto God. So he did also afterwards in the particular of *Shimei's* railing; *Let him alone*, saith he to *Abishai*, *Let him curse on, for God hath bidden him*. Even as *Job* had done before him: when the *Sabeans* and the *Chaldeans* had taken away his cattle and goods, he scarce took notice of them, (he knew they were but *instruments*;) but looked at the hand of God only, as the chief and principal cause, *Dominus abstulit, The Lord hath given, and the Lord hath taken away*. Neither did *David* any injury at all to Almighty God in ascribing it to him: for God also himself taketh it all upon himself; *I will raise him evil out of his own house: and I will do it before the sun*, 2 Sam. 12.

16. How all those things, (wherein *wicked men* serving their own lusts only in their own purpose, do yet unwittingly do service to God Almighty in furthering his wise and holy designs) can have their efficiency from causes of such contrary quality, and looking at such contrary ends, to the producing of one and the same effect: is a speculation more curious then profitable. It is enough for us to know, that it neither casteth any blemish at all upon him, that he maketh such use of them; nor giveth any excuse at all to them, that they do such service to him: but that all this notwithstanding, he shall still have the whole glory of his own wisdom and holiness; and they shall still bear the whole burthen of their own folly and wickedness. But there is another, and that a far better use to be made hereof, then to trouble our selves about a *mysterie* that we shall never be able

A able in this life to comprehend; and that is this: that seeing all the troubles that befall us in any kind whatsoever, or by what instruments soever, come yet from the hand of God; we should not therefore, when at any time we meet with trouble, rage against the second causes, or seek to ^{vent our spleen} ~~venge our spleen~~ upon them, as of our selves we are very apt to do: but laying our hands upon our mouths, compose our selves to a holy patience and silence; considering it is ^a his will and pleasure to have it so, to whom it is both our duty and wisdom wholly to submit.

a Placeat homini, quicquid Deo placuit. Senec. Epist. 75.

Job 2. 10.

B 17. We may learn it of ho'y Job. His wife moved his patience not a little, by moving him to impatience: Thou talkest like a foolish woman, saith he: shall we receive good things at the hand of God, and shall we not receive evil also? Or we may learn it of good old Eli. When he received a message from the Lord by the mouth of young Samuel of a right heavy judgment, shortly to fall upon him and his house for his fond indulgence to his ungracious children; he made no more reply, but said only, It is the Lord: let him do what seemeth him good. Or, to go no further then our Prophet David, we may learn it sufficiently from him, Psalm 39. I was dumb, saith he, and opened not my mouth, Quoniam tu fecisti, for it was thy doing. This consideration alone, Quoniam tu fecisti, is enough to silence all tumultuous thoughts, and to cut off all farther disputing and debating the matter: that it is God that causeth us to be troubled. All whole judgments, are not only done in righteousness, as we have hitherto heard: but towards his children also out of much love and faithfulness, as we are next to hear, [I know that of very faithfulness thou hast caused me to be troubled.]

1 Sam. 3. 18.

Psal. 39. 9.

D 18. In the former part of the verse, where he spake of the righteousness of God, he did it indefinitely, without mentioning either himself or any other person: not particularly, Thy judgments upon me; but indefinitely, I know O Lord, that thy judgments are right. But now in this latter part of the verse, where he cometh to speak of the faithfulness of God, he nameth himself; And that thou of very faithfulness hast caused Me to be troubled. For as earthly Princes must do justice to all men, (for Justice is ἀλλότριον ἀγασθόν, every man may challenge it, and there must be no respect had, no difference made of persons therein;) but their favours they may bestow upon whom they think good: so God will have his justice to appear in all his dealings with all men generally, be they good or bad, that none of them all shall be able to say he hath done them the least wrong; but yet his tender mercies and loving kindnesses, those he reserveth for the godly only, who are in special favour with him, and towards whom he beareth a special respect. For by faithfulness here, as in sundry other places of Scripture, is meant nothing else but the special love and favour of God towards those that

D d

love

love and fear him, whereby he ordereth and disposeth all things so, as may make most for their good.

Heb. 10. 23.

19. And it is not unfitly so called; whether we respect the gracious *promises*, that God hath made unto them, or those sundry mutual *relations*, that are between him and them. First, *faithfulness* relateth to a *promise*: (*He is faithful that hath promised* Heb. 10.) Truly God is a *debtor* to no man: that he doth for us any thing at all, it is *ex mero motu*, of his own grace and goodness sincerely; we can challenge nothing at his hands. But yet so desirous is he to manifest his *gracious love* to us, that he hath freely bound himself, and so made himself a *voluntary debtor* by his *promises*, (for *promise is due debt*;) inasmuch as he giveth us the *leave*, and alloweth us the *boldness* to remind him of his *promises*, to urge him with them, and as it were to *adjure* him by all his truth and *faithfulness* to make them good. But what a kind of *promise* is this, may some say; to *promise* a man to *trouble* him? It seemeth a *threatning* this: not a *promise*. If these be his *promises*, God may keep his *promises* to himself; we shall not be very forward to challenge him or his *faithfulness* about them. Yet so it is: the afflictions and *troubles* where-with God in his love chasteneth his children for their good, are indeed part of his *promise*, and that a gracious part too. In *Mark* 10. you shall find *persecutions*, (and *persecutions* are *troubles*) expressly named there among other things, as a part of the *promise* or reward; (*No man that hath left house or brethren &c. for my sake and the Gospels, but he shall receive an hundred fold now in this time, houses, and brethren, &c. with persecutions, and in the world to come eternal life.*) There it is *expressed*: but where it is not so, it must ever be understood in all the *promises* that concern this life. It is a received rule among Divines, that all *temporal promises* are to be understood *cum exceptione crucis*: that is to say, *not absolutely*, but with this *reservation*, unless the Lord in his holy wisdom shall see it good for us to have it otherwise. So that if at any time he see it good for us to be *troubled*, (as many times he doth; *David* confesseth it but four verses higher, *Bonum mihi quod humiliasti, It is good for me that I have been in trouble*;) he doth then in great *love* to us *cause us to be troubled*: and that out of *very faithfulness*, and in regard of his *Promise*.

Mark 10. 30.

Psal. 119. 71.

I Pet. 4. 19.

Psal. 23. 1.

John 10. 11.

20. There are also sundry mutual *relations*, wherein God and his people stand tied either to other; all which require *faithfulness*. He is their *Creator*, and they are the work of his hands: and St. *Peter* stileth him a *faithful Creator*. He is their *Shepherd*, and they the sheep of his pasture: and a *faithful Shepherd* he is, a *good Shepherd*, *John* 10. To omit these, and sundry other, as of *Father*, *Master*, *Husband*, and the rest: take but this one relation only of *friendship*; whereto (as every man knoweth) *faithfulness* is so necessary, as nothing can be more. Now as for those that believe God and keep his

A his Commandements, God entreth into a league and covenant of
 X a friendship with them: for Faith and Obedience are thole very things
 that qualifie us for his friendship. (*Abraham believed God, and
 it was counted to him for righteousness, and he was called the friend of
 God, James 2.*) There is Faith. *Ye are my friends, if ye keep my
 commandments, saith our Saviour, John 15.* There is Obedience.
 Such a league of friendship there was betwixt God and David in his
 particular: and as strongly tied and confirmed, as any other we
 read of; the parties swearing fidelity either to other. God to him:
 The Lord hath made a faithful Oath unto David, and he shall not shrink
 B from it. And he to God: *I have sworn, and am stedfastly purposed,
 to keep thy righteous judgments.* The misery is; we hold not touch
 perfectly with God, but break with him oftentimes through hu-
 mane frailty and subreption, and sometimes also in a more despe-
 rate and provoking manner, when we sin presumptuously and with
 a high hand. David himself, notwithstanding his Oath, and the
 stedfastness of his purpose to perform it, yet held not out; but fail-
 ed fundry times through infirmity: but he shrank most shamefully
 and foully in the matter of Uriah. But here is our comfort then on
 the other side; that though we are wavering and loose, off and on,
 and no hold to be taken of us; yet he is still the same, he remaineth
 C a fast and constant friend to us. Though we sometimes so far for-
 get our selves and our faithful promise, as to deny him; yet he conti-
 nueth faithful, and will not deny himself: no nor us neither, if we
 will but seek to him in any time by true repentance, confessing our
 X X unfaithfulness and asking pardon thereof, and not wholly and finally
 renounce the covenant we made with him. It maketh well for us, that
 he is not forward to take (no not all just) exceptions he might: if he
 should be any whit extream, to mark what we do amiss, not a man of us
 all should long abide in his friendship. It is not our faithfulness then to
 him, but his faithfulness to us, that holdeth us in.

D 21. But you will say, This is scarce a friendly part: will any
 friend cause his friend to be troubled; especially having the power
 in himself to prevent it? As Absolon said to Hushai, *Is this thy kind-
 ness to thy friend?* Call you this faithfulness? Yes indeed: and very
 faithfulness too. For a true friend aimeth at his friends a good in
 every thing he doth; and in comparison of that, regardeth not
 at any time the satisfying of any his inordinate or unreasonable
 desires. And therefore he will freely reprove him when he seeth
 him to do otherwise then well: and sometimes anger him
 E by doing some things quite contrary to his minde, but yet
 for his good. Yea, and if the inequality and condition of the
 persons be such as will bear it, he will give him also such pu-
 nishment or other correction, as shall be needful according to the
 merit of his fault. And all this he may do salva amicitia, and with-
 out breach of friendship: nay, he is so far tied by the rules of true

D d 2

friendship

a Inter bonos
 viros & Deum
 amicitia est,
 conciliante vir-
 tute. Senec. de
 Provid. cap. 1.
 James 2. 23.
 John 15. 14.

Psalms 32. 21.

Psalms 119.
 106.

3 King. 15. 5.

2 Tim. 2. 13.

Psalms 130. 3.

2 Sam. 16. 17.

a Id paxum est
 ab illo mundi
 conditore,
 —ut salvi es-
 semus, non de-
 licati. Senec.
 epist. 119.

b — Ego amicum hodie meum concastigabo — Inuitat, inquit invitet ut faciam fides. Plaut. in Trinumm 1.
1.
Prov. 3. 12.

Prov. 13. 24.

Psal. 103. 13.
Esay 49. 15.

friendship to do all this, and out of ^b very faithfulness, that he should transgress those rules, and prove *unfaithful*, if he should neglect so to do, where the cause requireth it. Doth not a father scourge the son in whom he delighteth? and sometimes give him sharp correction, when the fault deserveth it? And no friend can love his friend more dearly and faithfully, then a father doth his childe. Nay this chastening is so far from being any argument of the fathers disaffection; that it is rather one of the strongest evidences of his faithful love towards him: and he should not love him faithfully but foolishly, if he should out of fond indulgence let him go on in an evil way without due correction. He that spareth the rod hateth his childe, saith Solomon: he meaneth it interpretatively; that is, he doth his childe as much hurt out of his fond love, as he could not do him more harm, if he were his enemies childe whom he hateth. Will not a mother, that loveth her childe with all tenderness, if it have got some hurt with a fall, lay on a plaster to heal it, though it smart? and though the child cry and struggle against it all it can, yet will shee lay it on for all that, ey and binde it too to keep it on: and all out of very love and faithfulness, because she knoweth it must be so, or the childe will be the worse for it. I use these comparisons the rather, not onely because they are familiar, (and the more familiar ever the better if they be fit;) but because the Lord himself also delighteth to set forth his φιλαυτοπία and love to us, by the love of a discreet father, and the affection of a tender mother, towards the fruit of their own loins and womb: And the Apostle at large prosecuteth the resemblance, (and that in this very matter whereof we now speak, of our heavenly Fathers correcting his children in love and for their good) most accurately and comfortably in Heb. 12.

22. But to return back to the relation of friendship (from which yet I have not digressed: for can we have any better friends then our parents?) If any of us have a friend that is lethargique or lunatique: will we not put the one from his drowsie seat, and shake him up, and make him stir about whether he will or no; and tie the other in his bed, hamper him with cords, ey and with blows too if need be, to keep him quiet? though it be death to the one to be stirred, and to the other to be tied. Or if we have some near friend or kinsman, that we wish well to, and partly dependeth upon us for his livelihood, that will not be advised by us, but will flee out into bad company, drink, and quarrell, and game: will we not pinch him in his allowance; refuse to give him entertainment; set some underhand to beate him when he quarrels in his drink, or to cheate him when he gameth too deep; and if he will not be reclaimed otherwise, get him arrested and laid up, and then let him lie by it, till shame and want give him some better sight and fence of his former follies? Can any man now charge us truly with unfaithfulness to our friend for so doing? Or is it not rather a good proof of

A

B

C

D

E

A of our *love* and *faithfulness* to him? Doubtless it is. You know the old saying, *Non quod odio habeam, sed quod amem*: it hath some reason in it. For the *love* and *faithfulness* of a friend is not to be measured by the things done, but by the *affection* and intention of the doer. A thing may be done, that carrieth the shew of much *friendship* with it, yet with an intent to do the party a mischief:

Eutrapelus cuicumq; nocere volebat—&c.

Hort. 1. Epist.
18.

B As if he should put his friend upon some *employment* he were unmeet for, of purpose to *disgrace* him; or feed him with money in a riotous course, to get a hanck over his *estate*: like *Sauls* friendship to *David* in giving him his daughter to wife, that she might be a snare to him to put him into the hands of the *Philistines*. This is the basest *unfaithfulness* of all other *sub amici fallere nomen*; and by many degrees worse then open hostility. Let not their *precious balmes* break my head: Let the *righteous* rather smite me friendly, saith *David*: There may be *smiting*, it should seem by him, without violation of *friendship*. And his wife son *Solomon* preferreth the wounds of a friend, before the kisses of an enemy. These may be *pleasanter*, but those will prove *wholsomer*: there is *treachery* in these kisses, but in those wounds *faithfulness*.

1 Sam. 18, 21.

Psal. 141, 5.

Prov. 27, 6.

C 23. You may perceive by what hath been said, that God may cause his servants to be troubled, and yet continue his *love* and *faithfulness* to them nevertheless: yea moreover that he bringeth those troubles upon them out of his great *love* and *faithfulness* towards them. It should make us the more willing, whether God *instruct* or threaten, whether we *feel* or *fear*, any either publick calamity or personal affliction, any thing that is like to breed us any grief or trouble; to submit our selves to the hand of God, not only with *patience*, because he is *righteous*, but even with *thankfulness* too, because he is *faithful* therein. Very meet we should apprehend the *wrath* of God and his *just indignation* against us when he *strikes*; for he is *righteous*, and will not correct us but for our sin: Which should prick our hearts with sorrow, may rend them in pieces with through-contrition, that we should so unworthily provoke so gracious a God to punish us. But then we must so apprehend his *wrath*, that we doubt not of his *favour*, nor despair of staying his hand, if we will but stay the course of our sins by godly repentance and reformation: for he is *faithful*, and correcteth us ever for our good. Doth he take any pleasure, think you, in our destruction? He hath sworn the contrary; and dare you not believe him? Doubt ye not therefore, but that *humility* and *confidence*, *fear* and *hope*, may consist together: as well as *justice* and *mercy* may in God, or *repentance* and *faith* in us. Presume not then to continue in sin, but *fear his judgments*: for he is *righteous*, and will not acquit the guilty. Neither yet despair,

Acts 2, 37.
Joel 2, 13.

Heb. 12, 10:
Ezek 33, 11.

Exod. 34, 7.

fo

Psal. 51. 17.

1 Pet. 5. 6.

Dens quos a-
mar, indurat,
recognoscit, ex-
ercet. Senec.
de provid.
cap. 4.

Rom. 5. 3.
James 1. 2.

of finding pardon, but *hope in his mercy*: for he is *faithful*, and will not despise the *penitent*. I forbid no man, but charge him rather, as he meaneth to build his *after-comforts* upon a firm base, to lay a good *foundation* of *repentance* and godly sorrow, by looking first upon *Gods justice* and his *own sins*: that he may be cast down, and *humbled under the mighty hand of God*, before he *presume* to lay hold of any *actual mercy*. But after he hath by this means assured the *foundation*; let him then in Gods name proceed with his work, and bring it on more and more to perfection, by sweet meditations of the great *love* and gracious *promises* of our good God, and his undoubted *steadfastness* and *faithfulness* therein. Never giving it over, till he come to that perfection of art and skill, that he can *spy love* even in the very *wraith* of God; *Mel de petra*, suck honey out of the *stony rock*; gather grapes of *thornes*, and figs of *thistles*. Till we attain to this; I say not but we may have true *hope*, and *comfort* in God, which by his mercy may bring us to *salvation*: but we have not yet that *fulness* of *joy and peace*, which (because by Gods *grace*, if our *own endeavours* be not wanting, it is attainable in this life) we should press hard after; of *rejoycing in tribulation*, and *counting it all joy*, *when we fall into divers temptations*.

24. Somewhat a hard lesson I grant: yet if we can but learn some of *Dauids knowledge*, it will be much the easier. He speaketh not here you see, out of a *vain hope*, because he would fain have it so; nor out of some *uncertain conjecture*, as if perhaps it might be so: but out of *certain knowledge*, gotten by diligent and attentive *study in the word* of God, and by his *own experience* and observation. *I know O Lord, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled*. For the former branch of this knowledge, that concerneth the *righteousness of Gods judgments*; it is a thing soon learned: I have shewed you the course already. There is no more to be done, but to examine our own carriage and *deserving*; and we shall finde enough I doubt not to satisfy us fully in that point: and therefore there need no more be said of it. All the skill is about the later branch; how we may *know* that it is done out of very *love* and *faithfulness*, *whensoever God causeth us to be troubled*.

25. For which purpose the best help I can commend unto you for the present is, to observe how variously Almighty God manifesteth his *love* and *faithfulness* to his children in all their tribulations: especially in *three respects*; every one of which marvellously setteth forth his *gracious goodness* towards us. *First, the End* that he aimeth at in them: *secondly, the Proportion* that he holdeth in them: and *thirdly, the Issues* that he giveth out of them.

26. For the *End* first; He aimeth alwayes at our *good*. Our earthly friends do not ever so: no, not our *Parents*, that love us best. The Apostle telleth us, and experience proveth it, that they *chasten*

us

A us sometimes for their own pleasure. He meaneth, that sometimes when they are distempered with passion, and in an outrageous mood, they beat the poor childe, either without cause, or more then there is cause, rather to satisfie their own fury, then to benefit the childe. But he doth it alwayes ^a for our profit, saith he, Heb. 12. If I should enter here into the Common-place *de bono afflictionis*, I should not well know either where to begin, or when to make an end. In the whole course of Divinity, I finde not a field of larger scope then that is. I shall therefore bring you but into one corner of it, and shew you, how God out of very faithfulness maketh use of these troubles, for the better draining out of some of those evil corruptions, that would otherwise so abound in us, like noysome humours in the body, that they would endanger a pleshory in our souls: especially these four, *Pride, security, worldly-mindednesse, and In-compassion.*

Heb. 12. 10.

^a Πάσας
αἰτίας τῆς κατὰ
τὸν θεὸν τιμῆς
καὶ διὰ τὴν
ἀγαθότητα
τοῦ θεοῦ
ἐκείνου. Να-
ζιανζ. Οἰκ. 3.

B 27. *Pride* must be first, else is it not right. And we have store of that in us. Any toy puffeth us up like a bladder, and filleth us full of our selves. Take the instance but in our knowledg: A sorry thing, God knoweth: he that hath most, what he knoweth is not the thousandth part of what he knoweth not: and yet how strangely are some overleavened with a very small pittance of it? *Scientia inflat*, the Apostle might well say; *knowledg puffeth up*. So doth riches, and honour, and praise, and valour, and beauty, and wit; or indeed any thing. A bush of hair will do it, where it groweth; ey and where it groweth not. Now prosperity cherisheth this corruption wonderfully, (as ill humours abound most in full bodies; and ill weeds grow rankest in a fat earth;) and setteth a man so far from God, and above himself, that he neither well knoweth the one, nor the other. Our Lord then, when he seeth us thus high set, sendeth afflictions and troubles, to take down these unkindly swellings, to prick the bladder of our pride, and let out some of the winde: and so he bringeth us into some ^a better acquaintance with our selves again. King Philip had a cryer to put him daily in remembrance, that he was but a man: lest he should forget it, and think himself a little God, as his son Alexander did soon after. But there is no remembrancer can do this office better then afflictions can. Put them in fear O Lord, that the heathen may know themselves to be but men, Psal. 9. If afflictions were not; would not even that be soon forgotten?

1 Cor. 8. 1.

^a adversusque
in rebus nosce-
re qui sint. Lu-
cret. lib. 3.

Psal. 9. 20.

E 28. *Security* is next. Ease and prosperity fatteneth the heart; and maketh us drousie and heavy in Gods service. It casteth us into a spiritual Lethargie; maketh us settle upon our lees, and flatter our selves, as if we were out of gun-shot, and no evil could reach us. Soul take thine ease; eat, and drink; thou hast provision laid up before-hand for many years yet to come. Marvel not to hear ungodly men vaunt it so in a vapouring manner, (Psalm 10. *Tash I shall never be removed, there shall no harm happen unto me:*) when holy

Jer. 48. 11.

Luke 12. 19.

Psal. 10. 6.

David

Psal. 30. 6.

Jer. 48. 11.

Psal. 66. 11.

Psal. 30. 7.—8.

Psal. 77. 2.

Hos. 5. 15.

2 Sam. 14. 29.
—31.

Psal. 119. 25.

1 John 5. 19.

Eccl. 2. 11.

Amos 6. 4.—6.

David upon some little longer continuance of *prosperity* then usual, did almost say even as they; he thought his hill to strong, that he should never be removed, Psalm 30. When God seeth us thus *settling* upon our lees, he thinketh it high time to pour us from vessel to vessel, to keep us from growing musty. He laicth his hand upon us, and shaketh us out of our dead sleep, and by *laying trouble upon our loynes* driveth us to seek to him for remedy and succour. He dealt so with David: when in his prosperity he had said, *he should never be removed*, as we heard but now out of Psalm 30: the next news we hear of him is, He was removed: God, out of very faithfulness caused him to be troubled, and he was the better for it. (Thou didst turn away thy face from me, and I was troubled: Then cried I unto thee, O Lord; and gat me to my Lord right humbly; as it there followeth in that Psalm.) In the time of my trouble I sought the Lord, saith he elsewhere: Belike in the time of his ease, he either sought him not, or not so carefully. In their afflictions they will seek me diligently, Hosea 5. but negligently enough out of affliction. Absolon had a mind to speak with Joab, but Joab had no mind to speak with him. Absolon sendeth for him, one messenger after another: still Joab cometh not. Well, thinketh Absolon, he will not come, but I will fetch him: and so he sendeth some of his people to fire his corn-fields; and that fetcheth him: then he cometh running in all haste, to know what the matter was. So God sendeth for us messenger after messenger, one sermon after another to bring us in: we little regard it, but fit it out: and will not come in, till he fire our corn, or do us some displeasure; and that, if any thing, will bring us.

29. Thirdly, we are full of worldly-mindedness. *Adhæsit pavimento*, as David speaketh in this Psalm; so may we say, but quite in another sence: Our soul cleaveth to the dust. We all complain, the world is naught, and so it is, God mend it; (*totus in maligno*) nothing but vanity and wickedness: and yet as bad as it is, our hearts hanker after it out of all measure. And the more we prosper in it, the more we grow in love with it: the faster riches, or honours, or any of these other vanities encrease, the more eagerly do we pursue them, and the more fondly set our hearts upon them. Only afflictions do now and then take us off somewhat, and a little embitter the lushiousness of them to our taste. That we have any apprehension at all of the vanity of the world, we may thank for it those vexations of spirit, that are enterwoven therewithal. Loving it as we do, being so full of those vexations as it is; how absurdly should we doat upon it, if we should meet with nothing in it to vex us?

30. Lastly, we are full of In-compassion. Our brethren that are in distrets, though they be our fellow-members, yet have we little fellowfeeling of their griefs: but either we insult over them, or censure them, or at best neglect them; especially when our selves are at ease. When we stretch our selves upon ivory beds, eat the fat and

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A and drink the sweete, and chaunt it to the vials, live merry and full ; it is great odds the afflictions of Joseph will be but slenderly remembered ; no more then Lazarus was at the rich mans gates, where he found no pity, but what the dogs shewed him. But then when it cometh to be our own case, when we fall into sicknesses, disgraces, or other distresses our selves :

Luke 16. 21.

Non ignara mali—

Virgil.

B Then do our bowels, which before were cruised up, begin to relent a little towards our poorer brethten ; and our own misery maketh us the more charitable. Then we remember those that are in bonds, (whom we forgot before, as Pharaohs butler forgot Joseph,) when we our selves are bound with them ; and those that are in adversity, when we finde and feel that we our selves are but flesh. Thus God out of very faithfulness causeth us to be troubled ; as for our good many other ways : so particularly in purging out thereby some of that Pride, and Security, and Worldliness, and Incompassion, (besides sundry other corruptions) that abound in us.

Heb. 13. 2.

Gen. 4. 23.

C 31. That for the End. Next God manifesteth his faithfulness to his servants in their troubles, by the proportion he holdeth therein : whether we compare therewith their deservings, their strength, or their comforts : very measurably in all. First, our sufferings are far short of our deservings. He doth ever chasten us *citra condignum* : (He dealeth not with us after our sins, neither rewardeth us after our iniquities. Plal. 103.) After what then ? even after his own loving kindness, and fatherly affection towards us : *Etena as a father pittieih his own children*, as it there followeth. And how that is, every father can tell you : *Pro magna culpa parum supplicij satis est patri*. When we for drinking in iniquity like water, had deserved to drink off the cup of fury to the bottome, dregs and all, he maketh us but sip a little overly of the very brim. And when he might in justice lash us with scorpions, he doth but scourge us with rushes. The Lord promised his people Jer. 30. that though he could not in justice, nor would, leave them altogether unpunished ; yet he would correct them in measure, and not make a full end of them. And he did indeed according to his promise : they found his faithfulness therein, and acknowledged it ; (—seeing that our God hath punished less then our iniquities deserve. Ezr. 9.) Jacob confessed that he was less then the least of Gods mercies : and we must confess, that we are more then the greatest of his corrections.

Plal. 103. 10.

Ibid, vers. 13.

Jer. 30. 11.

Ezr. 9. 13.

Gen. 32. 10.

E 32. Secondly, he proportioneth our sufferings to our strength. As a discreet Physitian considereth, as well as the malignity of the disease, the strength of the patient : and prescribeth for him accordingly, both for the ingredients, and dose. Abraham, and Job, and David, and S. Paul, the Lord put them to great trials : be-

E c

cause

Gen. 33. 13.
2 Cor. 12. 7, 9.

1 Cor. 10. 13.

Gen. 4. 13.

Psal. 4. 6, 7.

2 Cor. 4. 16.

Psal. 94. 19.

2 Cor. 1. 5.

cause he had endowed them with great strength. But as for most of us, God is careful to lay but common troubles upon us; because we have no more but common strength: as Jacob had a good care not to overdrive the weaker cattle. If he shall hereafter think good to send such a messenger of Satan against us, as shall buffet us with stronger blowes; doubtless, if we be his friends, and do but seek to him for it, he will give us such an addition of strength and grace, as shall be sufficient for our safety. The Apostle both observeth Gods thus dealing with us, and imputeth it also to his faithfulness, 1 Cor. 10. God is faithfull, who will not suffer you to be tempted above what you are able. Either Cain said not truly; or if he did, the fault was in himself, not in God: when he complained, that his punishment was greater then he could beare. God is not so hard a Master to us, (for all we are so slack and untoward in our service,) as either to require that of us which he will not enable us to doe, or lay that upon us which he will not enable us to beare: if we will but lay our hands and our shoulders thereunto, and put out our strength and endeavours to the utmost.

33. Thirdly, he proportioneth us out also comforts futable to our afflictions: every whit as large as they, and more effectual; to preserve us from drooping, and to sustain our soules in the midst of our greatest sufferings. For as the smallest temptation would foile us, if God should with-hold his grace from us; but if he vouchsafe us the assistance of that, we are able to withstand the greatest: so the least afflictions would over-whelme our spirits, if he should with-hold his comforts from us; but if he afford us them, we are able to beare up under the greatest. And God doth afford unto his children in all their distresses, though not perhaps always such comforts as they desire, yet ever such as he knoweth and they finde to be both meet and sufficient. Spiritual comforts first; and they are the chiefest: the testimony of a good Conscience from within; and the light of Gods favourable Countenance from above. These put more true joy into the heart, then the want of Corne, or Wine, or Oyle, or any outward thing, can sorrow; And by these our inner man is so renewed and strengthened, that yet we faint not, whatsoever becometh of our outward man; no, not though it should perish. David had troubles, multitude of troubles, troubles that touched him at the very heart: but the comforts of God in his soule gave him more refreshing, then all those troubles could work him vexation. Psal. 94. And S. Paul found, that still as his sufferings encreased, his comforts had withall such a proportionable rise, that where those abounded, these did rather superabound.

34. These inward comforts are sufficient even alone. Yet God knoweth our frame so well, and so far tendereth our weakness, that he doth also afford us such outward comforts, as he seeth convenient

A convenient for us. A small matter perhaps *in bulke*, and to the eye; but yet such as by his mercy giveth us *mighty refreshing*. For as any *little affliction*, scarce considerable in it self, is yet able to worke us *much sorrow*, if God meane to make a *rod* of it: so any otherwise *inconsiderable accident*, when God is pleased to make a *comfort* of it, is able to *cheer us up* beyond belief. The coming of Titus out of *Acbaia* into *Macedonia*, seemed to be a matter of no great consequence: yet coming at such a time, and in the nick as it were, *S. Paul* remembreth it as a great mercy from God, and a great comfort to him in 2 Cor. 7. He was much distressed it seemeth at that time, with *fightings without*, and *fears within*; inso much as he was *troubled on every side*, and his flesh had no rest; at the fifth verse there. *Nevertheless*, saith he, *God that comforteth those that are cast down, comforted us by the coming of Titus*, at ver. 6.

35. Thirdly, God manifesteth his love and *faithfulness* to his children in their troubles, by the *issues*, that he giveth out of them; *Deliverance*, and *Honour*. Deliverance first. That God hath often promised, (*Call upon me in the time of trouble, and I will heare thee*; Psal. 50.) And he hath faithfully performed it; (*Many or great, are the troubles of the Righteous, but the Lord delivereth them out of all*, Psalm 34. And he delivereth him safe and sound, many times without the breaking of a bone, yea sometimes without so much as the loss of a haire of his head. How oft do we heare it repeated in one Psalm, and made good by sundry instances; *So when they cried unto the Lord in their troubles, he delivered them from their distress*.)

36. Some evidence it is of his love and *faithfulness*, that he delivereth them at all: but much more that he doth it with the addition of *honour*. Yet hath he bound himself by his gracious promise to that also: (*He shall call upon me, and I will heare him; yea I am with him in trouble: I will deliver him and bring him to honour*, Psalm 91. As gold cast into the furnace, receiveth there a new lustre, and shineth brighter when it cometh forth then it did before: so are the Saints of God more glorious after their great afflictions; their *graces* evermore resplendent, and many times even their outward estate also more honourable. We may see in the examples of *Joseph*, of *Job*, of *David* himself, and others (if we had time to produce them,) that of Psalm 113. verified: *He raiseth the poore out of the dust, and lifteth the needy out of the mire, and from the dunghil, that he may set him with Princes, even with the Princes of his people*. But we have an example beyond all example, even our blessed Saviour *Jesus Christ*. Never any sufferings so grievous as his: never man so emptied, and troden down, and made a man of sorrows, as he: Never any issues so honourable as his, *ὁ παῦς ὡς οὐρανός*, God hath highly exalted him, and given him a name above every name, that

Psal. 50. 15.

Psal. 34. 19.

—Ibid. v. 20.

Psal. 107. 6.
13, 19, 28.

Psal. 91. 15.

Psal. 113. 7, 8.

Esay 53. 3.
Phil. 2. 9—11.

2 Tim. 2. 12.

that at the Name of Jesus every knee should bow, and every tongue should
 confess to his honour. And what hath befallen him the head, con-
 cerneth us also his members: not only by way of merit, but by
 way of conformity also. *Si compatimur, conregnabimus.* If we be
 partakers of his sufferings, we shall be also of his glory. God, as
 out of very faithfulness he doth cause us to be troubled, so will he out of
 the very same faithfulness give an honourable issue also to all our trou-
 bles; if we cleave unto him by steadfast faith and constant obedience:
 possibly in this life, if he see it useful for us; but undoubtedly in
 the life to come. Whereunto &c.

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Sermon XI.

WHITE-HALL July 5. 1640.

1 COR. 10. 23.

All things are lawfull for me ; But all things are not expedient : All things are lawfull for me ; But all things edifie not.

IN which words the Apostle with much holy wisdom, by setting iust bounds unto our *Christian Liberty*, in the *Power* first, and then in the *exercise* of that power ; excellently preventeth both the *Errour* of those that would shrink it in, and the *Presumption* of those that would stretch it out, more then they ought. He extendeth our Liberty in the *Power*, but restraineth it in the *use*. Would you know, what a large power God hath permitted unto you in *indifferent things* ; and what may be done *ex plenitudine potestatis*, and without scruple of conscience ? For that you have, *Omnia licent, All things are lawful*. But would you know withall with what caution

caution you ought to use that power; and what at all times is fit to be done *ex intuitu charitatis*, and for the avoiding of offence? You have for that too, *Non omnia expediunt*, *All things are not expedient*, *All things edifie not*. If we will sail by this Card, regulate our judgement and practise by our Apostles rule and example in the Text: we shall neither dash against the Rock of *Superstition* on the right hand, nor fall into the Gulf of *Profaneness* on the left; we shall neither betray our *Christian Liberty*, nor abuse it.

2. In the words themselves are apparantly observable, concerning that *Liberty*, two things: the *Extension* first, and then the *Limitation* of it. The *Extension* is in the former clause: Wherein we have the *Things*, and the *Persons*. *Πάντα μοι*, *All things lawful*, and *All lawful for me*. The *Limitation* is in the later clauses: wherein is declared first, what it is must limit us; and that is the reason of *Expediency*; [*But all things are not expedient*.] And secondly, one special means whereby to judge of that *Expediency*; which is the usefulness of it unto *Edification*, [*But all things edifie not*.] I am to begin with the *Extension*: of which onely at this time; And first and chiefly in respect of the things, *Πάντα*—*All things are lawful*.

3. What? *All things*? simply and without exception *All*? What meant *John Baptist* then to come in with his *Non licet* to *Herod* about his Brothers Wife; [*It is not lawful for thee to have her*, *Matth. 14.*] Or if *John* were an austere man, and had too much of *Elias's* spirit in him: Yet how is it, that our blessed Saviour, the very pattern of love and meekness, when the *Pharisees* put a question to him, Whether it were lawful for a man to put away his Wife for every cause; resolveth it in effect, as if he had said, No, it is not lawful. *S. Peter* saith, the wicked *Sodomites* vexed the righteous soul of *Lot* daily with their unlawful deeds. And who, (that hearkeneth to the holy Law of God, or but to the dictates of natural conscience,) will not acknowledge blasphemy, idolatry, sacrilege, perjury, oppression, incest, parricide, treason, &c. to be things altogether unlawful? And doth *S. Paul* now dissent so far from the judgement of his Master, of his fellow-Apostle, of the whole world besides, as to pronounce of all these things, that they are lawful?

Here the rule of *Logicians* must help; *Signa distributiva sunt intelligenda accommodatè ad subjectam materiam*. Notes of *Universality* are not ever to be understood in that fulness of latitude, which the words seem to import; but most often with such convenient restrictions, as the matter in hand will require. Now the Apostle, by mentioning *Expediency* in the Text, giveth us clearly to understand, that by *All things* he intendeth all such things onely, whose *Expediency* or *Inexpediency* are meet to be taken into consideration: as much as to say, *All Indifferent things*, and none other. For things absolutely necessary, (although it may truly be said of them, that they also are lawful;) yet are they quite beside the Apostles intention

Matth. 14. 4.

Mat. 19. 3.—6

2 Pet. 2. 8.

a Memento distributionis accommodata.
Cajet. in
1 Cor. 6.

A tion in this place. Both for that their *lawfulness* is not *ad utrumlibet*; it holdeth but the one way onely, (for though it be *lawful* to do them, yet is it *not lawful* to leave them undone :) as also, because *expedient* or *inexpedient*, done they must be howsoever; for I must do my bounden *duty*, though all the World should take *offence* thereat. And on the other side things *absolutely forbidden*, such as those before mentioned and sundry others, are of themselves *utterly unlawful*, and may not in any case be done, seem they never so *expedient*: for I may not do *any evil*; for *any good* that may ensue thereof. But then there are ^b τὰ μέτρα (as they call them) things

B of a *middle nature*, that are neither *absolutely commanded*, nor *absolutely forbidden*; but are left to every mans choice either to do or to leave undone, as he shall see cause: *Indifferent things*. Of these the Apostle speaketh freely, and *universally*, and without exception, that they are *all lawful*. ^c Περὶ τῆς ἀδιαφορίας, saith S. Chrysostome; and ^d *de medio genere rerum*, others; and to the same effect, most Interpreters.

Rom. 3. 8.
b Quia in m-
diciant, & a
Gracis tum
adidpo: a tum
mora appellan-
tur, per sese
ipsa neque ba-
neffa, neque
turpia. A. Gel.
2. noct. At-
tic. 7.
c Chrysost.
Hom. 17. in
1 Cor.
d Heming.

5. Somewhat we have gained towards the better understanding of the *Text*; yet not much, unless it may withall certainly appear, what things are *Indifferent*, and what not: for all the wrangling will be about that. For that therefore, (not to hold you with a long discourse, but to come up close to the point,) take it briefly thus. Every *action* or *thing* whatsoever, that cannot by just and logical deduction either from the *light of Nature*, or from the written *word of God*, be shewen to be either *absolutely necessary*, or *simply unlawful*; I say, every such action or thing is *in its own nature indifferent*; and consequently permitted by our gracious Lord God to our free *liberty* and choice, from time to time, either *to do*, or *to leave undone*, either to use, or to forbear the use, as in godly wisdom and *charity* (according to the just exigence of circumstances) we shall see it *expedient*.

D 6. Hitherto appertain those sundry passages of our Apostle. To the Romans; *I know and am persuaded that there is nothing unclean of it self*: and again, *All things indeed are pure*. To Titus; *To the pure all things are pure*. To these Corinthians once before, he hath words in part the same with these of the *Text*; *All things are lawful for me, but all things are not expedient*: *All things are lawful for me, but I will not be brought under the power of any*. He repeateth it there twise, as he doth also here. (*All things are lawful*, and again, *All things are lawful*;) no doubt of purpose that we should take the more notice of it. To Timothy lastly, (for I quote but such places onely as have the note of *Universality* expressed,) *Every creature of God is good, and nothing to be refused*.

Rom. 14. 14.
—ibid. 20.
Tit. 1. 13.
1 Cor. 6. 12.
1 Tim. 4. 4.

E 7. From all which places it is evident, that we have a free and *universal liberty* allowed us by our gracious Lord and Master to every Creature in the World. So as that, whatsoever *natural faculties*

OR

or properties he hath endowed any of them withal, or whatsoever *benefit or improvement* we can raise out of any such their faculties or properties by any our *art, skill, or industry*, we may serve our selves of them both for our *necessity and comfort*: provided ever, that we keep our selves within the bounds of *sobriety, charity*, and other requisite conditions. And then it will also follow farther, and no lesse certainly, (*our selves* being in the number of those creatures,) that we have the like *liberty* to exercise all those several *faculties, abilities, and endowments* whether of *soul or body or outward things*, which it hath pleased God to allot us: and consequently to *build, and plant, and alier*; to *buy and sell and exchange*; to obey *laws*, to observe *rites and fashions and customs*, to use *recreations*, and generally to perform all the *actions of common life*, as occasions shall require; still provided, as before, that all *due conditions* be duly observed.

8. Injurious then are all they to true *Christian liberty*, and adversaries to the truth of God, as it is constantly taught by this blessed *Apostle*; who either *impose* any of those things as *necessary*, or else *condemn* any of them as *unlawful*, which it was the gracious pleasure of our good God, to leave free, arbitrary and *indifferent*. Both extreames are *superstitious*; both derogatory to the honour of God, and the *liberty* of his people: both strong *symptomes* of that great *pride* that cleaveth to the spirit of corrupt man, in daring to piece out the holy *Word of God*, by tacking thereunto his own *devices*.

9. Extreame faulty this way, especially in the *former branch*, in laying a *necessity* where they should not, are they of the *Romish party*. For after that the *Bishops of Rome* had begun by the advantages of the times to lift themselves towards that *superlative height of greatness*, whereto at length they attained; they began withal, for the better support of that *greatness*, to exercise a grievous *tyranny* over the consciences of men, by obtruding upon them their own *inventions*, both in points of *faith and manners*; and those to be received, believed, and obeyed, ^a *under pain of damnation*: whereby they became the *authors*, and still are the *continuers*, of the widest *schism*, that ever was in the Church of Christ from the very first infancy thereof. The *Anabaptists* also and *Separatists*, by striving to run so far as they can from *Popery*, have run themselves unawares even as deep as they, and that in the very same fault, (I mean, as to the general of *Superstition*;) though quite on the other hand, and upon quite different grounds: for they offend more in the *latter branch*, in laying an *unlawfulness* where they should not.

10. But I shall not meddle much with either sort, though they are deeply guilty both: because professedly abhorring all *communion* with us, I presume none of them ^a will *hear*; and then what booteth it to *speak*? There be others, who for that they live in the same *visible communion* with us, do even therefore deserve far better

a Abutuntur sua potestate, qui quicquid ordinant, volunt id robur habere per obligationem ad penam eternam. Gerson part. 3. de vit. spirit. lect 4.

A better respect from us then either of the former ; and are also even therefore more capable of better information from us then they. Who yet by their unnecessary and unwarrantable strictnesse in sundry particulars, and by casting impurity upon many things both of Ecclesiastical and civil ulage, which are not in their own nature unlawful, though some of them (I doubt not) in their practise much abused, have done, and still do, a world of mischief in the Church of Christ. A great deal more, I am verily perswaded, then themselves are aware of, or then themselves (I hope) intend : but I fear withal a great deal more, then either any of us can imagine, or all of us can well tell how to help. That therefore both they and we may see, how needful a thing it is for every of us to have a right judgement concerning indifferent things, and their lawfulness : I shall endeavour to shew you, both how unrighteous a thing it is in it self, and of how noysom and perillous consequence many wayes, to condemn any thing as simply unlawful, without very clear evidence to lead us thereunto.

11. First, it is a very unrighteous thing. For as in civil judicatories, the Judge that should make no more ado, but presently adjudge to death all such persons as should be brought before him, upon light surmises and slender presumptions, without any due enquiry into the cause, or expecting clearer evidence, must needs pass many an unjust sentence, and be in great jeopardy at some time or other of shedding innocent blood : so he that is very forward, when the lawfulness of any thing is called in question, upon some colourable exceptions there-against straightwayes to cry it down, and to pronounce it unlawful ; can hardly avoid the falling, oftentimes into error, and sometimes into uncharitableness. Pilate, though he did Jesus much wrong afterward, yet he did him some right onward, when the Jews cried out Crucifige, Away with him, crucifige him ; in replying for him τί ὧν κακόν, why what evil hath he done ? Doth our law judge a man before it hear him, and know what he doth ? was Nicodemus his plea, John 7. I wonder then by what Law those men proceed, who judge so deeply, and yet examine so overly : speaking evil of those things they know not, as S. Jude ; and answering a matter before they hear it, as Solomon speaketh. Which in his judgement is both folly and shame to them : as who say, there is neither wit nor honesty in it. The Prophet Esay to shew the righteousness and equity of Christ in the exercise of his kingly office, describeth it thus Esay 11. He shall not judge after the sight of his eyes, neither reprove after the bearing of his ears : but with righteousness shall he judge the poor, and reprove with equity. Implying, that where there is had a just regard of righteousness and equity, there will be had also a due care not to proceed κατ' ὄψιν, according to our first apprehension of things, as they are suddenly represented to our eyes or ears ; without farther examination. A fault which our Saviour reproveth in the Jews, as an

F f

unrighteous

Matth. 27. 22, 23.

John 7. 51.

Jude v. 10. Prov. 18. 13.

Esay 11. 3, 4.

Joh. 7. 24.

unrighteous thing, when they censured him as a *sabbath-breaker* without cause; Judge not according to the outward appearance, but judge righteous judgment. Joh. 7.

12. All this will easily be granted, may some say, where the case is plain. But suppose, when the *Lawfulness* of something is called in question, that there be *probable arguments* on both sides, so as it is not easie to resolve, whether way rather to incline: is it not, at leastwise in that case, better to *suspect* it may be *unlawful*, then to *presume* it to be *lawful*? For in doubtful cases *via tutior*: it is best ever to take the *safer way*. Now because there is in most men a wondrous aptness to stretch their *liberty* to the utmost extent, many times even to a *licentiousness*; and so there may be more danger in the *enlargement*, then there can be in the *restraint* of our *liberty*: it seemeth therefore to be the *safer error*, in doubtful cases to judge the things *unlawful*, say that should prove an *error*; rather then to allow them *lawful*, and yet that prove an *error*.

13. True it is, that in *hypothesi* and in point of *praise*, and in things not enjoined by *superiour authority* either *divine* or *humane*; it is the *safer way* (if we have any doubts that trouble us,) to *forbeare* the doing of them for feare they should prove *unlawful*, rather then to *adventure* to do them, before we be well satisfied that they are *lawful*. As for example, If any man should doubt of the lawfulness of *playing at Cards*, or of *Dancing* either single or mixt, (although I know no just cause why any man should doubt of either severed from the *abuses* and *accidental consequents*;) yet if any man shall think he hath just cause so to do: that man ought by all means to *forbeare* such *playing* or *dancing*, till he can be satisfied in his own minde, that he may *lawfully* use the same. The Apostle hath clearly resolved the case *Rom. 14.* that be the thing what it can be *in itself*, yet his very *doubting* maketh it *unlawful* to him, so long as he remaineth *doubtful*: because it cannot be of *faith*, and *whatsoever is not of faith is sin*. Thus far therefore the former allegation may hold good; so long as we consider things but in *hypothesi*; that is to say, onely so far forth as concerneth our own particular *in point of praise*: that in these doubtful cases, it is safer to be too *scrupulous* then too *adventurous*.

14. But then, if we will speake of things *in thesi* (that is to say, taken in their *general nature*, and considered *in themselves*, and as they stand devided of all circumstances;) and *in point of judgement*, so as to give a positive and determinate sentence either with them, or against them: there I take it the former allegation of *Via tutior*, is so farr from being of force, that it holdeth rather the clean contrary way. For in *brevis dextra*: in doubtful cases, it is safer erring ^a the more charitable way. As a Judge upon the bench

α εν τοις αμ-
φιβολοις δι-
εν αρδς το
φαλάνθρον.
Naz. orat. 25.
Inter disparat
sententias mi-
nor vincat.
Senec. 1. con-
trov. 5.

had

A had better ^b acquit ten malefactors if there be no ful proof brought against them, then condemne but one innocent person upon meer presumptions. And this seemeth to be very reasonable. For as in the Courts of civil Justice, men are not ordinarily put to prove themselves honest men, but the proof lieth on ^c the accusers part; and it is sufficient for the acquitting of any man in foro externo, that there is nothing of moment proved against him: (for in the construction of the Law every man is presumed to be an honest man, till he be proved otherwise:) But to the condemning of a man there is more requisite then so: bare suspitions are not enough, no nior strong presumptions neither; but there must be a clear and full evidence, especially if the triall concern life. So in these moral trials also in foro interno, when enquiry is made into the lawfulness or unlawfulness of humane acts in their several kindes: it is sufficient to warrant any act in the kinde to be ^d lawful, that there can be nothing produced from Scripture or sound reason to prove it unlawfull. For so much the words of my Text do manifestly import, All things are lawful for me. But to condemn any act as simply and utterly unlawful in the kind; remote consequences and weak deductions from Scripture-Text should not serve the turne: neither yet reasons of inconveniency or inexpediency, though carrying with them great shews of probability. But it is requisite that the unlawfulness thereof should be ^e sufficiently demonstrated, either from exprefs and undeniable testimony of Scripture, or from the clear light of natural reason; or at leastwise from some conclusions properly directly and evidently deduced therefrom. If we condemne it before this be done, our judgement therein is rash and unrighteous.

b Satiis est impunitum re-
linqui facinus
nocentis, quam
innocentem
condemari. l.
absentem. ff. de
panis.
c Altori in-
cumbit proba-
tio.

d Certè ve-
rum est, per-
missum esse
quicquid non
prohibetur.
Chamier.
i panisrat.
Cathol. lib.
9. cap. 20. 11.
Licita sunt,
qua nullo pra-
cepto Dei pro-
hibentur. Aug.
de adulter.
conjug. ca. 14.
Omnia non
prohibita li-
cent. Cajet-
tan. in 1 Cor.
6.
e iud. aesti-
matur tunc in-
pud. exp. p. 11.
v. 11. d. 1.
anod. de. 11.
11. 11. 11. 11.
Chyff. in Ge-
nesia hom. 41.

D 15. Nor is that all: I told you, besides the unrighteousness of it in it self, that it is also of very noysome and perilous conse-
quence many ways. Sundry the evil and pernicious effects whereof, I desire you to take notice of: being many I shall do little more then name them; howbeit they will deserve a larger discovery. And first, it produceth much Uncharitableness. For although difference of judgment should not alienate our affections one from another: yet daily experience sheweth it doth. By reason of that selfe-love, and envy, and other corruptions that abound in us; it is rarely seen that those men are of one heart, that are of two mindes. S. Paul found it so with the Romans in his time: whilest some condemned that as unlawful, which others practised as lawful; they judged one another, and despised one another perpetually. And I doubt not, but any of us, that is, any-whit-like acquainted with the wretched deceitfulness of mans heart, may easily conclude how hard a thing it is, (if at all possible,) not to think somewhat hardly of those men, that take the liberty to do such
E “things as we judge unlawful. As for example. If we shall

Rom. 14. 2, 3.

Ier. 17. 9.

“judge all walking into the fields, discoursing occasionally on
 “the occurrences of the times, dressing of meat for dinner or
 “supper, or even moderate recreations on the Lords day, to be grie-
 “vous *prophanations of the sabbath*; how can we chuse but judge
 “those men that use them to be grievous *prophaners of Gods sabbath*?
 “And if such our judgment concerning the things should after prove
 “to be *erroneous*: then can it not be avoided, but that such
 “our judgement also concerning the persons must needs be un-
 “charitable.

16. Secondly, this mis-judging of things filleth the world with
 endless nicities and disputes; to the great disturbance of the Church-
 es peace, which to every good man ought to be precious. The
 multiplying of books and writings *pro* and *con*, and pursuing of
 arguments with heat and opposition, doth rather *lengthen*, then
decide controversies; and insted of destroying the old, begetteth
 new ones: whiles they that are in the wrong out of obstinacy *will*
not, and they that stand for the truth out of conscience *dare not*, may
 not *yeeld*; and so still the warr goeth on.

17. And as to the publick peace of the Church. so is there also
 thirdly by this means great prejudice done to the peace and tranquil-
 lity of private mens consciences: when by the *peremptory doctrines* of
 some strict and rigid masters, the soules of many a well-meaning
 man are miserably disquieted with a thousand unnecessary scruples,
 and driven sometimes into very woful perplexities. Surely it can
 be no light matter, thus to lay *heavie burdens* upon other mens
 shoulders, and to cast a *snare* upon their consciences, by mak-
 ing the narrow way to heaven a narrower then ever God meant it.

18. Fourthly, hereby Christian Governours come to be robbed
 of a great part of that honour that is due unto them from their peo-
 ple; both in their Affections, and Subjection. For when they shall
 see cause to exercise over us that power that God hath left them in
 indifferent things, by commanding such or such things to be done;
 as namely, wearing of a surplice, kneeling at the communion, and
 the like: if now we in our own thoughts have already prejudged
 any of the things so commanded to be unlawful; it cannot be but
 our hearts will be sowed towards our superiours, in whom we
 ought to rejoyce: and instead of blessing God for them, (as we
 are bound to do, and that with hearty cheerfulness;) we shall be
 ready to speak evil of them, even with open mouth, so far as we
 dare for fear of being shent. Or if out of that fear we do it but
 indirectly and obliquely; yet we will be sure to do it in such a man-
 ner, as if we were willing to be understood with as much reflexion
 upon authority as may be. But then as for our Obedience, we think
 our selves clearly discharged of that: it being granted on all hands
 (as it ought) that superiours commanding unlawful things, are not
 therein to be obeyed.

19. And

Mat. 23. 3.

1 Cor. 7. 35.

Mat. 7. 14.

α τὴν πόλιν πο-

μιαντισθε.

Nazianzen.

orat. 26.

1 Tim. 2. 1, 2.

Jude. ver. 8.

A 19. And then, (as ever one evil bringeth on another,) since it is against all reason that our *Error* should deprive our *Superiours* of that right they have to our *obedience*, (for why should any man reap or challenge *benefit* from his own *act*?) we do by this means *fitly* exasperate those that are in authority, and make the *spirit* of the ruler rise against us, which may hap to fall right heavy on us in the end. All *power* we know, whether *natural* or *civil*, striveth to maintain it self at the height, for the better preserving of it self: the *Natural* from decay; and the *Civil*, from contempt. When we therefore *withdraw* from the higher powers our *due obedience*, what do we other then *pull upon* our selves their *just displeasure*; and put into their hands the *opportunity*, (if they shall but be as ready to take it, as we are to give it,) rather to *extend their power*. Whereby if we suffer in the conclusion, (as not unlike we may; ^a *κρείσσων γὰρ βασιλεύς* —) whom may we thank for it but our selves?

Ecclef. 10. 4.

a Homer Iliad. a.

B 20. *Sixthly*, by this means we cast our selves upon such *sufferings*, as (the *cause* being naught) we can have no sound comfort in. ^b *Causa, non passio*, we know: it is the *cause* maketh a true *Martyr* or *Confessor*, and not barely the *suffering*. He that suffereth for the truth, and a good cause, suffereth as a *Christian*; and he need not be *ashamed*, but may exult in the midst of his greatest sufferings, chearing up his own heart, and *glorifying God* on that behalf. But he that suffereth for his *error*, or *disobedience*, or other *rashness*, buildeth his comfort upon a sandy foundation: and cannot better glorifie God, and discharge a good conscience, then by being *ashamed* of his fault, and *retracing* it.

b — cum martyrem facias, non pana, sed causa. August. epist. 61. & ep. 167. 1 Pet. 4. 16.

C 21. *Seventhly*, hereby we expose not *our selves* onely (which yet is something;) but sometimes also (which is a far greater matter,) the whole *Reformed Religion* by our default, to the insolent jeers of *Atheists*, and *Papists*, and other *profane* and *scornful* spirits. For men that have *wit* enough and to spare, but no more religion then will serve to keep them out of the reach of the *Laws*, when they see such men as pretend most to holiness, to run into such extravagant *opinions* and *practices*, as in the judgement of any understanding man are manifestly *ridiculous*: they cannot hold but their *wits* will be working; and whilest they play upon them, and make themselves sport enough therewithal, it shall go hard but they will have one fling among, even at the *power* of *Religion* too. Even as the *Stoicks* of old, though they stood mainly for *virtue*; yet because they did it in such an uncouth and *rigid* way, as *seemed* to be repugnant not only to ^a *the manners of men*, but *almost* to *common sense* also: they gave occasion to the *wits* of those times, under a colour of making themselves merry with the *Paradoxes* of the *Stoicks*, to laugh even *true virtue* it self out of countenance.

a Sensus cuiusque, et natura rerum, atque ipsa veritas clamat. Cic. 4. de finib. Sensus morisque repugnant. Horat. 1. Sat. 3.

E 22. *Lastly*, (for why should I trouble you with any more? these are

are

Rev. 3. 16.

3 King. 18. 21.

Levit. 19. 17.

are enow :) by condemning sundry *indifferent* things, and namely *Church-Ceremonies* as unlawfull ; we give great scandal to those of the *Separation*, to their farther confirming in that their unjust *schisme*. For why should these men, will they say, (and for ought I know, they speak but reason ;) why should they who agree so well with us in our *principles*, hold off from our *Conclusions* ? Why do they yet hold *communion* with, or remain in the bosome of that *Church*, that imposeth such *unlawful things* upon them ? How are they not guilty themselves of that *luke-warme Laodicean* temper, wherewith they so often and so deeply charge others ? Why do they halt so shamefully *between two opinions* ? If *Baal be God*, and the *Ceremonies lawful* ; why do they not yield *obedience*, cheerful obedience, to their *Governours*, so long as they command but lawfull things ? But if *Baal be an Idol*, and the ceremonies *unlawfull*, as they and we consent : why do they not either *set them packing*, or (if they cannot get that done,) *pack themselves* away from them as fast as they can, either to *Amsterdam*, or to some other place ? The Objection is so strong, that I must confesse for my own part, If I could see cause to admit of *those principles*, whereon *most* of our *Non-conformers* and such as favour them ground their dislike of our *Church-Orders* and *Ceremonies* ; I should hold my self in all conscience bound (for any thing I yet *ever* read or heard to the contrary) to forsake the *Church of England*, and to fly out of *Babylon*, before I were many weeks older.

23. Truly Brethren, if these unhappy fruits were but *accidental events* onely, occasioned rather then caused by such our opinions ; I should have thought the time mis-spent in but naming them ; since the very *best things* that are may by *accident* produce *evil effects*, but being they do in very truth naturally and unavoidably issue therefrom, as from their true and *proper cause* : I cannot but earnestly beseech all such as are otherwise minded, in the bowels and in the name of the Lord *Jesus Christ*, and by all the love they beare to Gods holy truth which they seem so much to stand for ; to take these things into their due consideration, and to lay them close to their consciences. And as for those my brethren of the *Clergie*, that have most authority in the hearts of such as *byasse* too much that way, (for they only may have some hope to prevail with them ; the rest are shut out by *prejudice* :) if I were in place where, I should require and charge them, as they will answer the contrary to *God*, the *Church*, and their own *consciences* ; that they would approve their *faithfulness* in their ministry, by giving their best diligence to informe the *judgments* of Gods people aright, as concerning the nature and use of *indifferent things* : and (as in love to their souls they are bound,) that they would not humour them in these their *pernicious errors*, nor suffer them to continue therein for want of their *rebuke*, either in their publick teaching,

A teaching, or otherwife as they shall have opportunity thereunto.

24. But you will say, If these things were so, how should it then come to passe that so many men pretending, to *godliness*; (and *thousands* of them doubtless such as they pretend; for it were an uncharitable thing to charge them all with *hypocrisie*;) should so often and so grievously offend this way? To omit those two more *universal causes*; Almighty Gods *permission* first, whose good pleasure it is, for sundry wise and gracious ends, to exercise his Church during her warfare here with *heresies* and *schisms* and *scandals*: And then the *wiliness* of *Satan*, who cunningly observeth whither way our hearts incline most, to *looseness*, or to *strictness*; and then frameth his *temptations* thereafter: So he can but put us *out of the way*; it is no great matter to him, *on whether hand* it be: he hath his end howsoever. Nor to insist upon sundry more *particular causes*: as namely, a natural proneness in all men to *superstition*: in many an *affection of singularity*, to goe beyond the ordinary sort of people in something or other; the difficulty of shunning one without running into the *contrary extreme*; the great force of *education* and *custome*; besides manifold *abuses*, *offences*, and *provocations*, arising from the carriage of others; and the rest: I shall note but these two only, as the two great *fountains* of Errour, (to which also most of the other may be reduced,) *Ignorance*, and *Partiality*: from neither of which Gods dearest servants and children are in this life wholly exempted.

25. Ignorance first is a fruitful mother of Error. (*Ye erre, not knowing the scriptures. Matth. 22.*) Yet not so much grosse Ignorance neither: I mean not that. For your *meer Ignarors*, what they erre, they erre for company: they judge not all, neither according to the appearance, nor yet righteous judgment. They only run on with the *herd*, and follow as they are *lead*, be it right or wrong; and never trouble themselves farther. But by Ignorance

D wrong; and never trouble themselves farther. But by Ignorance I mean ^a *weakness of judgment*; which consisteth in a *disproportion* between the *affections*, and the *understanding*: when a man is very ^b earnest, but withall very shallow; readeth much, and heareth much, and thinketh he knoweth much, but hath not the *judgment* to sever truth from falsehood, nor to discern between a sound *argument* and a captious *fallacy*. And so for want of ability to examine the soundness and strength of those *principles*, from whence he fetcheth his *conclusions*; he is easily carried away *κενοῖς λόγοις*, as our Apostle elsewhere speaketh, with *vain words*, and *empty arguments*. As S. Augustine said of Donatus, *c* *Rationes arripuit*; he catcheth hold of some reasons, (as wranglers will catch at a small thing, rather then yield from their opinions,) *quas considerantes, verisimiles esse potius quam veras invenimus*; which saith he, we found to have more *show of probability* at the first appearance, then *substance of truth* after they were well considered of.

26. And

1 Cor. 11. 19.
Luke 17. 1.

Matth. 22, 29.

a—*hominum*
leviter erudi-
torum—Cic. 3.
de orator.
b θερμότης
ζωῆς λόγου
ἐκπαιδευτικῆς
ἀρετῆς.—
θερμότης
ἐκπαιδευτικῆς
Nazi. orat. 26.
Eph. 5. 6.

c Augustin, 4.
de bapt. con-
tra Donat. 6.

And I dare say, whosoever shall peruse with a judicious and unpartial eye most of those *Pamphlets*, that in this daring age have been thrust into the World, against the *Ceremonies* of the Church, against *Episcopal government*; (to passe by things of lesser regard and usefulness, and more open to exception and abuse, yet so far as I can understand, unjustly condemned as things utterly unlawful; such as are *lufurious loys*, *dancing*, *Stage-plays*, and some other things of like nature;) When he shall have drained out the bitter *invectives*, unmannerly *jeers*, petulant *girding* at those that are in authority, impertinent *digressions*, but above all those most bold and *perverse wrestlings* of holy *Scripture*, wherewith such books are infinitely stufft; he shall finde that little poor remainder that is left behinde, to contain nothing but *κενὸς λόγος*, *vain words* and *empty arguments*. For when these great undertakers have snatcht up the bucklers, as if they would make it good against all comers, that such and such things are *utterly unlawful*; and therefore ought in all reason and conscience, to bring such proofs as will come up to that conclusion: *Quid dignum tanto?* very seldom shall you hear from them any other arguments, then such as will conclude but an *Inexpediency* at the most. As, that they are apt to give *scandal*; that they carry with them an *appearance* of evil; that they are often *occasions* of sin; that they are *not commanded* in the Word; and such like. Which *Objections*, even where they are *just*, are not of force, (no not taken altogether, much lesse any of them *singly*;) to prove a thing to be *utterly unlawful*. And yet are they glad many times, rather then sit out, to play very *small game*, and to make use of *Arguments* yet weaker then these, and such as will not reach so far as to prove a bare *inexpediency*. As, that they were invented by *Heathens*; that they have been abused in *Popery*; and other such like. Which to my understanding is a very *strong presumption*, that they have taken a very *weak cause* in hand, and such as is wholly destitute of sound proof: For if they had any better *arguments*, think ye we should not be sure to hear of them?

27. Marvel not therefore, if I charge them with *Ignorance*: although in their writings *some of them* may shew much variety of *reading*, and other pieces of *learning* and *knowledge*. For if their *knowledge* were even much more then it is, yet if it should not hold pace with their *zeal*, but suffer that to out-run it; there should be still in them that *disproportion* that before I spake of: and they might so far forth be ranked with those *silly women* our Apostle speaketh of, (for such *disproportion* is very incident to the weaker sex,) that are ever *learning*, but never able to come to the *knowledge* of the truth. And this kinde of *Ignorance* is evermore very troublesome; and hath been the raiser of most of those *stirs*, that so much disquiet either whole *Churches*, or particular *congregations*: as the lame Horse ever raiseth the most *dust*; and ^a the faster he putteth on, still

(As Parker, Didaclevius, &c.)

2 Tim. 3. 7.

a Zelus absq;
scientia, quod
vehementius
irritat, & gra-
vius corrumpit.
Bernard. de
verbis Esai.
Serm. 4.

A still the more dust. Have you observed any men to be fuller of *molestation* in the places where they live, then those that have been *some-what towards the Law*; or having some little *smattering* therein, think themselves for that a great deal wiser then the rest of their neighbours? Although such *busie spirits* for the most part make it appear to the World before they have done, that they had but just so much *Law*, as would serve them to *vex their neighbours* withal in the mean time, and *undo themselves* in the end. Zeal is a kinde of *fire*. An excellent creature *Fire*, as it may be used; but yet may do a great deal of mischief too, as it may be used: as we use to say of it, that it is a *good servant*, but an *ill Master*. A right zeal, grounded upon certain *knowledge*, and guided with godly *discretion*, like *fire on the hearth*, is very comfortable and serviceable: but *blinde* or *undiscreet* zeal, like *fire in the thatch*, will soon set all the house in a combustion.

28. So much for *Ignorance*, the first great Fountain of *Error*: the other is *Partiality*. And this is *causa causarum*: much of that *ignorance* and ill-governed zeal, from which so many other errors spring, doth it self spring from this corrupt Fountain of *Partiality*. Which maketh the *Error* so much the worse; and the judgement so much the more unrighteous. For where an *Error* proceedeth meerly from *weakness*, though it cannot be therefore *excused*, much lesse ought to be therefore *cherished*; yet may it be even therefore pitied,

a *horum simplicitas miserabilis*—

a Juvenal. Satyr. 2.

and the rather *born with* for a time. But if it shall once appear that *partiality* runneth along with it, or especially that it proceedeth from *partiality*; this renders it odious both to God and man. S. Paul therefore, well knowing what mischiefs would come of it, if *Church-governours* in the administration of their weighry callings should be swayed with *partial affections*, either for or against any, layeth a great charge upon b *Timothy*, whom he had ordained *Bishop of Ephesus*, and that with a most deep and solemn obtestation, by all means to beware of *Partiality*. (*I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.* 1 Tim. 5.)

29. And reason good; there being scarce any thing more directly contrarious to the rules of *Charity*, *Equity*, and *Justice*, then *Partiality* is: as might be easily shewen, if we had time for it. And yet as *unjust*, *unequal*, and *uncharitable* as it is, the world aboundeth with it for all that. Not to instance in the writing of *histories*, handling of *Controversies*, distribution of *rewards* and *punishments*, and other particulars: take but a general view of the ordinary passages of most mens lives either in the *carriage* of their own, or in the *cen-*

G g

suring

b *Timotheus Ephesiorum Episcopus ordinatus à B. Paulo.*
Hieron. de Script. Eccles. cap. 11.
1 Tim. 5. 21.

a Nemo non est
benignus sui
juxta. Seneca.
2. de. beneficiis.
25.

b οὐκ ἔστιν
αὐτῷ τὸ δικαί-
ον αὐτοῦ ἐλ-
πίσας ἑαυτῶν.
Naz. orat. 21.

Luke 6. 42.

Jam. 2. 17.

a Id sapit unius-
quisque quod di-
citur. Seneca.
ad. Luc. 6. 42.
οὐκ ἔστιν αὐτῷ
τὸ δικαίον αὐτοῦ
ἐλπίσας ἑαυτῶν.
Naz. orat. 21.
Jude ver. 16.

viewing of other mens actions; and you shall finde *partiality* to bear no little sway in most of the things that are done under the sun. The truth is, we are *a all partiall*: and shall be as long as we live here, more or less. For *Partiality* is the daughter of *Pride* and *Hypocrisie*: both which are as *universally* spread and as *deeply* and *inseparably* rooted in our nature, as any other corruptions what-soever. *Pride* ever maketh a man to look at *himself* and *b his* own party with *favour*; and at the opposites, either with *envie* if they be above him, or if below him with *scorn*: and how can such a man chuse but be *partiall*? And *Hypocrisie* ever leaneth on a naile: it will make a man *halt* before his best friends, and when faintest he would be thought to *goe upright*. The spying of *motes* in our brothers eye, and baulking of *beams* in our own, (which is *Partiality*,) our Saviour therefore chargeth with *Hypocrisie*; (Thou Hypocrite first cast the beam out of thine own eye. Luke 6.) And *S. James* coupleth them together, as things that seldome goe asunder; ἀδελφίται, ἀνυπόκριται, without *partiality* and without *hypocrisie*.

30. Besides these two *internal causes*, (*Pride* and *Hypocrisie*) from within, which first breed it: there are sundry other *external causes* of *Partiality* from without, which after it is bred, help to feed it and increase it. One whereof is, the great force of *Education* and *Custom*; which commonly layeth such strong anticipations upon the judgement, that it is a matter of great difficulty to worke out those *a first impressions* afterwards by any strength of *reason*; or but so much as to bring us to suspect there can be any *errour* in those things, whereto our eares have bin so long enured. Another is, that which the Apostle calleth the *having of mens persons in admiration*: when we have such a *high opinion* of some men, as to receive whatsoever they deliver, as the undoubted oracles of God, though wanting both *probability* and *proof*; and such a *prejudice* again on the other side against some others, though perhaps of better worth and sounder judgment then the former, as to suspect every thing that cometh from them, (especially if it do not *sapere ad palatum*,) be it laid down never so clearly, proved never so substantially. But I must omit both these, and the rest: only one I cannot chuse but name, because it so much concerneth this point of *lawfulness*, whereof we now speak; and it belongeth also to this last mentioned branch of admiring *mens persons*. And that is, the great credit that is *usually* given to such *Divines*, as in their Expositions of the *Commandements*, or other treatises concerning *cases of conscience*, have set a *Non liceat* upon *very many* things, and that with very much confidence, and yet upon very weak grounds. Yea so *corruptibly*, or *slightly*, is that *useful part* of *Divinity* handled by most that have travelled therein, either in the *Romish* or *Reformed Churches*; that scarce is to be found one

just

A just volume in that kinde, able to give satisfaction to a reader that is both *rationall* and *conscientious*, in *sundry* weighty points: and namely in those *two*, then which there are *few* of more general use in our daily conversation; to wit, the point of *Christian Liberty*, and the point of *Christian Subjection*. By means whereof, many of them that should *teach* others better, are many times themselves *mis-taught*: and so the *blind leading the blind*, both teachers and people are plunged deep either in *superstition*, or *disobedience*, or both, before they ever so much as mistrust themselves to have stepped awry. But of this enough.

B 31. In this former clause of my Text, besides the things, whereof we have hitherto spoken (*πάντα*, *All things*:) the Apostles expressing of his own person, *πάντα μοι*, not only all these *lawful*, but all *lawful for me*; though I will not prefs it much, yet may not be wholly neglected. There is an *opinion* taken up in this last age, that hath passed for currant amongst many, grounded upon one *mis-understood passage* in this Epistle; but is indeed both false in it self, and dangerous in the consequents: namely this, that the godly *regenerate* have a full *right* to all the creatures; but wicked and *unregenerate* men have right to none, but are *male fidei possessores*, intruders and usurpers of those things they have, and shall at the day of judgement be answerable, not only for their *abusing* of them, but even for their very *possessing* of them. Possibly some may imagine, (yet none but they whose *judgments* are forestalled with that *fancy*;) that these words of our Apostle look that way; and that there lieth an *Emphasis* in the *pronoun*, to this sence: All things are *lawful for me*; but not so *for everyman*. Being a godly and *regenerate* man, and engrafted into Christ by faith, I have a *right* and *liberty* to all the *Creatures*, which every man hath not.

1 Cor. 3. 22,
23.

D 32. But to feign such a sence to these words, besides, that it seemeth apparently to offer force to the Text; it doth indeed quite overthrow the Apostles *main purpose* in this part of his discourse: which is to teach the *Corinthians* and all others, to yield something from their *lawful liberty* for their *brethrens* sakes, when they shall see it needful so to do, either for the avoiding of *private scandal*, or for the preservation of the *publick peace*. So that the Apostle certainly here intended, to extend our *liberty* to the creatures, as far and wide, in respect of the *persons*, as of the *things*: as if he had said, All things are *lawful for all men*. The interlinear Gloss is right *here*, *Quod sibi dicit licere, innuit & de alijs*. We know it is an usual thing, as in our ordinary speech, so in the Scriptures too; in framing *objections*, in putting *cases*; and the like, to make the instance *personal*, where the aime is *general*. As Rom. 3. *If the truth of God have abounded through my lye unto his glory, why am I also judged as a sinner?* that is, through

Rom. 3. 7.

1 Cor. 10. 29.
— Ibid. 30.

my lye, or any mans else: why either I, or any man else? So after in this Chapter; *why is my liberty judged—and why am I evil spoken of—*? mine, or any mans else? I, or any man else? And so in a hundred places more.

ἀποκρισθῆναι.
Rom. 1. 1.

1 Cor. 9. 1.
&c.

33. There is no great necessity therefore, for ought I see, that we should place any *Emphasis* at all in the pronoun *μήν*. Or if we doe, it must then be understood, as if the Apostle intended thereby, not to exclude others; (thus All things are lawful *for me*, that is, *for me rather* then for some others;) but only to include himself; as thus, All things are lawful *for me*, that is *for me also* as well as for others. He did not conceive, that his *Apostolical calling* did any whit either infringe his *Christian liberty*, or abridge it: but that notwithstanding he was *set apart* for the service of Christ in the worke of the *ministry*, he had still the same fulness of *power* and *right* that ever he had, or that any other person had to all the good creatures of God. *S. Paul* was content to *forbear* his *power* in some things: but he would not *forgoe* it tho in any thing. He *used* his *liberty* indeed very sparingly, but yet he *maintained* it most stoutly. *Am I not an Apostle? am I not free? have we not power to eat and drink as well as others? to lead about a sister, a wife, as well as others? to forbear working as well as others?* in the Chapter before this.

34. I finde not any where in scripture, that the *Priesthood of the Gospel* doth render a man incapable of any thing, whereunto he hath either a *natural*, or *civil liberty*: but that whatsoever is *lawful* for any other man to doe, is *lawful* also for a *Church-man* to doe, notwithstanding his ministerial office and calling. What is *decent* and *expedient* for a Minister of the Gospel to do, that is quite another business: I speak now only of *lawfulness*, which respecteth the things themselves only, considered in their own nature, and in the general, without relation either to the *opinions* and *fashions* of times and places, which is the measure of *decency*; or to such particular circumstances, as attend particular actions, which ought to be the measure of *Expediency*.

35. For a grave *Clergy-man* to weare a green suite, a cap and feather, and a long lock on the one side; or to worke journey-work in some mechanick or manuell trade, as with a *Mason*, *Carpenter*, or *Shoemaker*: as things are now settled among us, no wise man can think it either *decent*, or *expedient*. Yet that *decency* and *expediency* set aside, no man can truly say, that the doing of any of this is *simply unlawful*. For why might not an *English Minister*, if he were prisoner in *Turkey*, to make an escape, disguise himself in such a *habit* as aforesaid? which if it were *simply unlawful*, rather then do it, he should dye a thousand deaths. And why it should not be as *lawful* now for a *Minister*, as it was once for an *Apostle*, to work journey-work, to make *shoes* now, as then to make

A make tents, (if it might stand with decency and expediency now as well as then :) let him that can shew a reason. "Let them look how they will answer it therefore, that make it unlawful for "Priests, either to marry, as some do; or to be in commission of the "peace, as some others do: as if either the state of wedlock, or the "exercise of temporal jurisdiction, were inconsistent with holy "Orders. When the maintainers of either opinion shall shew "good Text for what they teach, the cause shall be yeilded: but "till that be done, they must pardon us if we appeal them both of "Pharisaism, in teaching for doctrines mens precepts. So long as this "Text stands in the Bible unexpunged, All things are lawful for me: B "if any man either from Rome or elsewhere, nay if an Angel from "heaven, should teach either of those things to be unlawful, and "bring no better proof for it then yet hath been done, he must excuse me if I should not be very forward to believe him.

Acts 18.3.

Matth. 15.9.

36 Well, you see the Apostle here extendeth our liberty very far in indifferent things; without exception either of things or persons: All things lawful, and lawful for all men. In the asserting of which liberty, if in any thing I have spoken at this time, I may seem to any man to have let open a wide gap to carnal licentiousness: I must intreat at his hands one of these three things; and the request is but reasonable. Either First, that all prejudice and partiality laid aside, he would not judge *xxv. 8. 1v.* according to the appearance, but according to right and truth; and then I doubt not but all shall be well enough. Or Secondly, that he would consider, whether these words of our Apostle taken by themselves alone, do not seem to let open the gap as wide, as I or any man else can stretch it; *Omnia licent, All things are lawful for me.* Or that Thirdly, he would at leastwise suspend his judgement, till I shall have handled the latter clauses of my Text also, wherein our liberty is restrained, as it is here extended. Then, (which may be ere long, if God will,) he shall possibly finde the gap, if any such be, sufficiently stopped up again, to keep out all carnal licentiousness, and other abuse of Christian liberty whatsoever. In the mean time, and at all times, God grant us all to have a right judgement, and to keep a good conscience in all things.

John 7.24.

AD

GA.



A D

A U L A M.

Sermon XII.

HAMPTON COURT July 26. 1640.

II. Ser. on 1 COR. 10. 23.

— But all things are not expedient —
But all things edifie not.

I.



E

He former clause of the Verse, here twice repeated, (*All things are lawful for me*) containeth the *Extension*; as these later clauses do the *Limitation* of that *Liberty* that God hath left us to things of *indifferent nature*. That *Extension* I have already handled; and let our *Christian liberty* there, where (according to the constant doctrine of our *Apostle*;) I think it should stand. From what I then delivered, (which I now repeat not,) plain it was, that the *Apostle* extendeth our *liberty* very far, without exception either of *things* or *persons*. *All things* lawful, and lawful for *all men*. All the fear was, lest by so asserting our *liberty*, we might seem to set open a gap to carnal *licentiousness*. Although there be no great cause for it in

in respect of the thing it self, yet is not that fear altogether needless in regard of our corruption: who are apt to turn the very best things into abuse, and liberty as much as any thing. Yet that fear need not much trouble us, if we will but take these later clauses of the verse also along with us, as we ought to do. Where we shall finde the gap, if any such were, sufficiently made up again, to keep out all carnal licentiousness, and other abuse of Christian liberty whatsoever.

2. Of those clauses we are now to speak; But all things are not expedient: But all things edifie not. Wherein the Apostle having before extended our liberty in the power, now restraineth it in the use and exercise of that power. Concerning which I shall comprehend all I have to say, in three Observations, grounded all upon the Text. First, that the Apostle establisheth the point of lawfulness, before he meddle with that of expediency. Secondly, that he requireth we should have an eye to the expediency also of the things we do, not resting upon their lawfulness alone. And thirdly, that he measureth the expediency of lawful things by their usefulness unto edification. Of which in their order.

3. And first, Expediency in S. Pauls method supposeth lawfulness. He taketh that for granted, that the thing is lawful, before he enter into any enquiry whether it be expedient, yea or no. For expediency is here brought in, as a thing that must restrain and limit us in the exercise of that liberty, which God hath otherwise allowed us: but God hath not allowed us any liberty unto unlawful things. And this Observation is of right good use: for thence it will follow, that when the unlawfulness of any thing is once made sufficiently to appear, all farther enquiry into the expediency or in expediency thereof, must thenceforth utterly cease and determine. No conjuncture of circumstances whatsoever, can make that expedient to be done at any time, that is of it self and in the kinde a unlawful. For a man to blaspheme the holy Name of God, to sacrifice to idols, to give wrong sentence in judgement, by his power to oppress those that are not able to withstand him, by subtilty to over-reach others in bargaining, to take up arms (offensive or defensive) against a lawfull Sovereign: none of all these, and sundry other things of like nature, being all of them simply and de toto genere unlawful, may be done by any man, at any time, in any case, upon any colour or pretension whatsoever; the expresse command of God himself onely excepted; as in the case of Abraham for sacrificing his son. Nor for the avoiding of scandal; nor at the instance of any friend; or command of any power upon earth; nor for the maintenance of the lives or liberties either of our selves or others; nor for the defence of Religion; nor for the preservation of a Church or State: no nor yet, if that could be imagined possible, for the salvation of a soul, no nor for the redemption of the whole world.

αὐτὸ καὶ κα-
λῶν, ὡς οὐκ
ἐφικαλόν.
Euripid. Pha-
niss. Act. 3.

Gen. 22. 2.

A 4. I remember to have read long since a story of one of the Popes, (but who the man was, and what the particular occasion, I cannot now recal to mind,) that having in a consultation with some of his Cardinals, proposed unto them the course himself had thought of, for the settling of some present affairs to his most advantage: when one of the Cardinals told him he might not go that way, because it was not according to justice; he made answer again, that though it might not be done *per viam justitiae*, yet it was to be done *per viam expeditiae*. A distinction which it seemeth the High-Priest of Rome had learned of his predecessour at Jerusalem, the High-Priest Caiaphas, in a solemn consultation held there John 11. There the chief Priests and Pharisees call a Council; and the business was, what they should do with Jesus. If they should let him alone so, the people would all run after him because of his miracles: and then would the Romans, (who did but wait for such an opportunity,) make that a pretence to invade their country, and to destroy both their religion and nation. If they should take away his life, that were indeed a sure course: but Nicodemus had stammered them all for that a good while before, in a former Council at Jerusalem, John 7. when he told them that they could not do it by law; being they had nothing to lay to his charge, that could touch his life. Up standeth Caiaphas then, and telleth them, they were but too scrupulous to stand so much upon the nice point of legality at that time: they should let the matter of justice go for once, and consider what was now expedient to be done, for the preserving of their nation, and to prevent the incursions of the Romans. (You know nothing at all, saith he; nor consider that it is expedient for us, that one man should die for the people; and that the whole nation perish not.)

John 11. 47.
—50.

John 7. 51.

D 5. What ever infallibility either of these High-Priests might challenge to themselves, or their flatterers ascribe to them: it is sure far safer for us to rest our judgements upon that never-failing Rule of S. Paul Rom. 3. (*a we may not do evil, that good may come thereof;*) then to follow them in their wilde resolutions. But if we desire examples rather: we cannot have for the purpose in one man, a more proper example on the one side for our imitation, nor a more fearful example on the other side for our admonition; then are those two so unlike actions of David in the matter of Saul, &c in the matter of Uriah.

a Rom. 3. 8.
Nunquam vir-
tum vitio ad-
juvanda est.
Senec. 1. de
ira. 9.

E 6. As for Saul, two several times it was in the power of his hands to have slain him, if he would. In the Cave, he might as easily have cut the threed of his life, as the skirt of his garment: and in the trench as easily have taken his head from off his shoulders, as the spear from beside his Boulster. And much might have been said for the expediency of it too. Saul was his professed, his implacable enemy; hunted him from place to place like a Partridge upon the mountains, set snares and traps for him in every corner to destroy him; and all this without cause. Nor was David ignorant of what

1 Sam. 24. 4.

1 Sam. 26. 12.

1 Sam. 26. 20.

H h

God

God had promised, and *Samuel* had foretold, concerning the rendering of the kingdom from *Saul*, and setting it upon him: and now if ever, might seem to be a *fair opportunity* to bring all that about; now he had him in his hands. By taking away *his life*, and setting the *Crown* upon his own head: besides the accomplishment of *Gods promises*, he might so provide for his *own safety*; quiet the *distractions* in the state, turne all the forces against the *common enemy*; advance *religion*, in adding honourable solemnities to the publick worship; and settle the *kingdome* in a more just, moderate; and peaceable government, then now it was. *Plausible* inducements all, and *probable*: and his captains and servants about him did not forget to urge them, and to press the *expediency*. But *David* rightly apprehended, the thing it self, to offer violence to the Lords anointed, to be *utterly unlawful*: and that was it that staid his hand. That *unlawfulness* alone he opposeth against all these, and whatsoever other seeming *expediencies* could be pretended, as a sufficient answer to them all. The Lord forbid, that I should stretch forth my hand against the Lords Anointed: and, who can stretch out his hand against the Lords Anointed, and be guiltless? This is *David* in the matter of *Saul*: a worthy example for our Imitation.

7. See him now another while in the matter of *Uriah*, and how he behaved himself there. *Quantum mutatus*! Could you think it were the same man? He had layen with the wife, when the husband was abroad, and in his service: and she proved with child. If this should be fam'd abroad, it could not but tend much to the Kings dishonour; ey, and to the scandal of Religion too. It seemed therefore very expedient, the matter should be smothered; and *David* setteth all his wits on worke how to doe that handsomely. Many fetches and devises he had in his head, and sundry of them he put to triall, this way and that way: but none of them would take. God meant him a shame for his sin; and therefore blasted all those his attempts, and made them unsuccessful. When he saw he could not bring his purpose to pass any other way, at last he entertaineth black thoughts, and falleth upon a desperate resolution; to blear the eyes of the world, *Uriah*, must dye: so shall the widow be his; and the Childe born in lawful wedlock be thought to be legitimate, and all shall be well. A hard case, to take away the life of an innocent person, a man of renown, valiant and religious, whose name stood in the list, enrolled among his chiefest worthies; and that in a most base and treacherous fashion too, not without a great deal of dawbing and hypocrisie withall: The circumstances aggravate much. No doubt *David*s heart, that was so ready to smite him at other times upon very small occasions in comparison, would now buffet him with stronger checks; and not suffer him to be ignorant of the wickedness and unlawfulness of his foule intentions. But all is one for that: *Facta est alea*. He

1 Sam. 24. 4
& 26. 8.

1 Sam. 24. 6.
1 Sam. 26. 9.

2 Sam. 11. 4.
— Ibid. 5.

2 Sam. 23. 39.

2 Sam. 11. 13.
— Ibid. 25.

1 Sam. 24. 5.

A was in, and he *must* on: so it must be now, thinketh he, or else we are shamed for ever. This is *David* in the matter of *Uriah*: a fearful example for our *Admonition*.

8. *Heaven* and *Hell* are not at more distance, nor *light* and *darkness* more unlike; then *David's* carriage in the one case, and in the other. Of which so great difference and unlikeness if we examine what was the true cause, we shall finde it to have bin none other but this, that in the former he looked chiefly at the *unlawfulness* of the thing, and in the later at the *expediency* only. In the matter of *Saul*, he saw the thing was utterly *unlawful* to be done, as being repugnant to the ordinance of God, and the duty of a subject; and therefore *expedient* or *inexpedient*, he resolves he will not do it for a world: and that was certainly the *right way*. In the matter of *Uriah*, he saw the thing was expedient to be done, as conducing to his ends, for the saving of his credit at that time; and therefore *lawful* or *unlawful*, he resolveth he will do it, whatsoever come of it: and that was certainly the *wrong way*.

C 9. Take we warning by his example, (it is the *cheapest learning*, to profit by *another's harme*,) not ^a to adventure the doing of any thing that we know to be *unlawful*; seem it never so *expedient*, and conducive to such ends as we intend. Alas! why should any of us for the serving of our own *bellies*, cast the Commandments of God behind our *backs*? or violate his *holy laws*, to satisfie our own *impure lusts*? Can the compassing of any thing we can desire in this world; profit, pleasure, preferment, glory, revenge, or any thing else, be to us of so great advantage: that for the attainment thereof, we should so far dishonour God, and quench the *light* that is in us; as to *lie*, and *forswear*, and *flatter*, and *slander*, and *supplant*, and *cheat*, and *oppress*, or do any other unjust or *unlawful* act, against the *light* of our own reason, or contrary to the *checks* of our own consciences?

D 10. Nor ought we to be careful hereof then only, when in our ends we look meerly at *our selves*, and our own private *conveniencies* in any of the forementioned respects of *profit*, *pleasure*, and the rest: but even then also when our *intentions* are more noble and honourable; the *honour of God*, the *edification of our brethren*, the *peace of the Church*, and the *common good*. For neither *pious intentions* alone, nor reasons of *expediency* alone, nor yet both together, will either warrant us before hand to the choice, nor excuse us afterwards for the use of *unlawful means*. What ever *Saul's* intention was, in sparing the fatter cattel, I make no question but that *Uzzah's* very intention was pious, in reaching forth his hand to stay the *Arke* from falling, when it tottered in the cart. The things themselves, both the one and the other, seemed to be very expedient. But Gods special command to *Saul* that all should be destroyed, and his law given by *Moses* concerning that sacred and mysterious utensil, having made both those things *unlawful*; did

H h 2

thereby

a—facere aliquid, quod scias non licere.
Cic. pro Balbo.
Rom. 16. 18.
Psal. 50. 17.

1 Sam. 15. 15.

2 Sam 6.6.

1 Sam 15. 3.
Numb. 4. 25.

thereby also make both the *facts inexcusable*: and Almighty God to win reverence and honour to his own ordinances, punished with great severity both the *disobedience* of the one, and the *rash presumption* of the other.

11. Be our *ends* and *aines* therefore what they will; unless we arm our selves with strong *resolutions* before-hand, not to do any thing we know to be *unlawful* upon any terms, seem it otherwise, never so *expedient*; and then afterwards use all our best *prayers* and *endeavours* by Gods grace to *hold* our resolutions: We are gone. *Satan* is *cunning*, and we but *weak*: and he will be too hard for us, if he do but finde us any whit staggering in our *resolutions*, for doing nothing but what is *lawful*; or lending an ear to any *perswasions*, for the doing of any thing that is *unlawful*. By this very means he got within our Grandmother *Eve*; and prevailed with her to taste of the *forbidden fruit*, though it were *unlawful*, by perswading her that it was *expedient*. This once is a sure ground for us to build upon: to a good *Christian*, that desireth to make conscience of his wayes, nothing can be truly a *expedient*, that is *apparently unlawful*. And so much for the first *Observation*.

12. The *Apostle* first supposeth the thing to be *lawful*: else it may not be done howsoever. But if it be *lawful*, then we hope we may use it at our pleasure; without either *scruple* in our selves, or *blame* from others: Indeed that is the common guise of the World. Have but the opinion of some *Divine* of note, concerning any thing we have a minde to, that it is *lawful*: and then we think we need take no more care, nor trouble our selves about *circumstances*. But there is a great deal more belongeth to it, then so. *Lawfulness* alone will not bear us out in the use of a thing, unless there be care had withal to use it *lawfully*: lest otherwise our *liberty* degenerate into a carnal *licentiousness*; as easily it may do. For preventing whereof, the *Apostle* here requireth, that we consider as well what is *expedient* to be done, as what is *lawful*. Which was our *second Observation*. [*All things are lawful for me, but all things are not expedient.*]

13. S. Bernard to *Eugenius* requireth *trinam considerationem*, a threefold consideration or enquiry to precede the doing of any action of moment, and worthy our deliberation: *An liceat, An deceat, An expediat*. Whether it be *lawful* or no; whether *comely* or no; whether *expedient* or no: *lawful* in it self, *comely* for us, *expedient* in respect of others. He maketh there that of *decency*, and that of *expediency*, two different considerations the one from the other; yet both necessary. And as well the *difference* that is between them, as the *necessity* of both, ariseth from those two grand *vertues*, which must have a *special* influence into every action *morally* and *spiritually* good; to wit, *Discretion* and *Charity*: of which two *Discretion* is the proper judge of *decency*, and *Charity* of *expediency*.

Gen. 3. 5.

a Quicquid non licet, certe non oportet, Cic. pro Balbo. Potest aliquid licere, & non expedire: expedire autem, quod non licet, non potest. August. de adul. conjug. cap. 15. Constat in Christiana philosophia, non decere nisi quod licet, nec expedire, nisi quod & decet & licet. Bernard. de consid. lib. 3. Sin ii sumus, qui profecto esse debemus, ut nihil arbitremur expedire, nisi quod rectum honestumque sit—Cic. 4. fam. Epist. 3.

A *diency*, though both do in some sort belong to both. But as for *decency*, it may be the Apostle intended not to speak of it at all : as being not so very pertinent to his present argument ; and having besides a purpose to mention it more seasonably afterwards. Or if he did ; he then taketh *expediency* in a larger sence : so as to comprehend under that name, all that which *Bernard* meaneth by *decency* and *expediency* both. And so taken, (that we may understand what it is we speak of,) the difference that is between *lawfulness* and *expediency* consisteth in this : that *lawfulness* looketh but at the nature and quality of the thing in it self, considered in the kinde, and abstractedly both from the *end* and *circumstances* : but *expediency* taketh in the *end* also, and such *other circumstances*, as attend particular actions.

B 14. That *expediency* ever relateth to the *end*, we may gather from the very notion of the words. *Συμπεριεναι* in the Greek, is as much as to *confer* or contribute something ; to bring in some help or furtherance towards the attainment of the *desired end*. And *Expedire* in the Latin, is properly to speed a business : as the contrary thereof (*Impedire*) is to hinder it. The word *Expedition* cometh thence : and so doth this also of *expediency*. That thing then may not unfitly be said to be *expedient* to any end ; that doth *expedire*, give any furtherance or avail towards the attaining of that *end* : and that on the contrary to be *inexpedient*, that doth *impedire*, cast in any let, rub, or impediment to hinder the same. It must be a mans first care to propose to himself in all his actions some *right end* : and then he is to judge of the *expediency* of the means by their serviceableness thereunto.

C 15. It is (no doubt) lawful for a *Christian*, (being that God hath tied him to live out his time in the *world*,) therefore to propose to himself in sundry particular actions of this life *worldly ends* ; (gain, preferment, reputation, delight :) so as he desire nothing but what is meet for him ; and that his desires thereof be also moderate. And he may consequently apply himself to such means, as are *expedient*, and conducing to those *ends*. But those *ends* and *means* are but the *Bye* of a Christian, not the *Main*. He liveth in the *World* ; and so must, and therefore also may use it : But woe unto him, if he have not far higher and *nobler ends* then these, to which all his actions must refer, and whereto all those worldly both *means* and *ends* must be subordinate. And those are to seek the *glory of God*, and the *salvation of his own soul*, by discharging a *good conscience*, and advancing the *common good*. In the use therefore and choice of such things, as are in themselves *lawful*, (as all *indifferent things* are,) we are to judge those *means*, that may any way further us towards the attainment of any of those *ends*, to be so far forth *expedient* ; and those that any way hinder the same, to be so far forth *inexpedient* : and by how much more or lesse they so either further

further or hinder, to be by so much more or less either *expedient*, or *inexpedient*.

16. Besides the *End*, the *reason* of *Expediency* dependeth also very much upon such *other particular circumstances*, as do attend humane actions: as *times, places, persons, measure, manner*, and the rest. By reason of the infinite *variety* and *uncertainty* whereof, it is utterly impossible to give such *general rules* of *Expediency*, as shall serve to all *particular cases*: so that there is no remedy, but the weighing of *particular circumstances* in particular actions, must be left to ^a the *discretion* and *charity* of particular men. Wherein every man that desireth to walk conicionably, must endeavour at all times and in all his actions to lay things together as well as he can; and taking one thing with another, according to that measure of *wisdome* and *charity* wherewith God hath endowed him, to resolve ever to do that, which seemeth to him *most convenient* to be done, ^b as things then stand. Only let him be sure that still his eye and aim be upon the *right end* in the main, and that then all things be ordered with reference thereunto.

17. This discovery of the nature of *Expediency*, what it is; and what dependence it hath upon, and relation unto, the *End* and *Circumstances* of mens actions: discovereth unto us withall sundry material differences between *lawfulness* and *expediency*; and thence also the very true reason, why in the exercise of our *Christian liberty* it should be needful for us to have regard, as well to the *Expediency*, as to the *lawfulness* of those things we are to do. Some of those differences are; First, that as the *natures* of things are unchangable, but their *ends* and *circumstances* various and variable: so their *lawfulness*, which is rooted in their *nature*, is also constant and permanent and ever the same; but their *Expediency*, which hangeth upon so many ^c *turning hinges*, is ever and anon changing. What is *expedient* to day, may be *inexpedient* to morrow: but once *lawful*, and ever *lawful*. Secondly, that a thing may be at the same time *expedient* in one respect, and *inexpedient* in another: but no respects can make the same thing to be at once both *lawful*, and *unlawful*. Becaule *respects* cannot alter the *natures* of things, from which their *lawfulness* or *unlawfulness* ariseth. Thirdly, that the *lawfulness* and *unlawfulness* of things consisteth in *puncto indivisibili*, (as they use to speak,) even as the *nature* and essence of every thing doth; and so are not capable either of them of the degrees of *more* or *less*: all lawful things being *equally lawful*, and all unlawful things *equally unlawful*. But there is a *latitude* of expediency and inexpediency; they do both *suscipere magis & minus*: so as one thing may be *more* or *less expedient* then another, and *more* or *less inexpedient* then another. And that therefore fourthly, is a harder thing to judge rightly of ^d the *Expediency* of things to be done, then of their *lawfulness*. For to judge whether a thing

a οὕτως ὡς
ἐξ ἑνὸς ὅρου. Arist.
2. Ethic. 6.

b ultra sit ha-
rum via utili-
or, cum male-
riā delibera-
bimus. Quint.
3. instit. 7.
Consilium in
arenā, Adag.

c Quorum usus
coerceatur cer-
tis circum-
stantiis, ea di-
cuntur non ex-
pedire, non di-
cuntur non li-
cere. Charnier.
3. paustrat.
21. 75.

d Quid rectum
sit, apparet:
quid expediat,
obscurum est.
Cic. 5. ep. 19.

A

B

C

D

E

A be lawful or no, there need no more be done, but to consider the nature of it in general, and therein what conformity it hath with the principles of reason, and the written word of God: And *universalia certiora*; a man of competent judgement, and not fore-stalled with prejudice, will not easily mistake in such generalities, because they are neither many, nor subject to much uncertainty. But ^a *descendendo contingit errare*; the more we descend to particulars, in the more danger are we of being mistaken therein: because we have both far more things to consider of, and those also far more uncertain, then before. And it may fall out, and not
B seldom doth, that when we have laid things together in the balance, weighing one circumstance with another as carefully as we could; and thereupon have resolved to do this or that as in our judgment the most expedient for that time: some circumstance or other may come into our minds afterwards, which we did not fore-think, or some casual intervening accident may happen, which we could not foresee; that may turn the scales quite the other way, and render the thing, which seemed expedient but now, now altogether inexpedient.

α οὐ τὸ καθόλου
θεωρεῖται,
ἐν τῇ τῶν καθ'
ἐκείνων ἡ
ἰσασί, δι' αὐτὴν
πολλὰ ἴσιν.
Arist. 1. Po-
ster. anal. 13.
15.

18. From these and other like differences, we may gather the true reason, why the Apostle so much and so often presseth the point of Expediency, as meet to be taken into our consideration and practise, as well as that of lawfulness. Even because things lawful in themselves, and in the kinde, may for want of ^b a right End, or through neglect of due Circumstances, become sinful in the doer. Not as if any act of ours could change the nature of the things from what they are: for it is beyond the power of any creature in the world to do that. God only is dominus naturæ: to him it belongeth only as chief Lord, to change either the physical or moral nature of things at his pleasure. Things in their own nature indifferent, God by commanding, can make necessary; and by forbidding;
C unlawful: as he made circumcision necessary, and eating of porke unlawful to the Jews under the old Law. But no scruple of conscience, no command of the higher powers, no opinions either consent of
X men, no scandal or abuse whatsoever, can make any indifferent
X thing to become either necessary or unlawful, universally, and perpetually, and in the nature of it: but it still remaineth indifferent as it was before, any act of ours notwithstanding. Yet may such an indifferent thing, remaining still in the nature of it indifferent as
X before, by some act of ours or otherwise, become in the use of it
X and by accident, either necessary or unlawful pro hic & nunc, to some men, and at some times, and with some circumstances. As
E the command of lawful authority, may make an indifferent thing, to us necessary for the time: and the just fear of scandal may make an indifferent thing, to us unlawful for the time. Therefore it be-
hoveth us in all our deliberations *de rebus agendis*, to consider well not only of the nature of the thing we would do, whether it

b- nisi officio
videtur bonum,
ipso non recto
sine peccatum
est. Augustin.
4. contra Juli-
an. 3.

be

be *lawful* or no in the kinde; but of *the end* also, and all present *circumstances*, especially the most material: lest, through some default there, it become so *inexpedient*, that it cannot be then done by us without sin. For as we may sin, by doing that which is *unlawful*: so may we also by doing even that, which is *lawful* in an *undue manner*. A

19. And it will much concern us, to use all possible circumspection herein, the rather for *two great reasons*: for that by this means, (I mean *the supposed lawfulness* of things) we are both very easily *drawn on* unto sin; and when we are in, very hardly *fetcht off* again. *First*, we are easily *drawn on*. The very name and opinion of *lawfulness* many times carrieth us along, whilst we suspect no evil, and putteth our foot into *the snare*, ere we be aware of it. The conscience of many a good man, that would keep a strait watch over himself against *grosser offenses*, will sometimes let it self very loose, when he findeth himself able to plead, that he doth nothing but what is *lawful*. In things *simply evil* sin cannot lurk so close, but that a godly wise man that *bath his eyes in his head*, may spy it and avoid it: as a *wilde-beast* or *thief* may easily be descried in the open champain. But if it can once shroud it self under the covert of *lawfulness*, it is the more dangerous: like a *wilde-beast* or *thief* in the woods or behinde the thickets, where he may lurk unseen, and assault us on a sudden, if we do not look the better about us. And the greater *our danger* is, the greater should be *our circumspection* also. B

Ecclef. 2. 14.

20. And as we are easily inveigled and *drawn in*, to sins of this kinde: so when we are in, we *get off* again very hardly. If we chance through humane *frailty*, or the strength of *temptations*, to fall into some *gross offence*, by doing something that is manifestly *unlawful*, (although such *gross sins* are of themselves apt to waste the conscience, to *beat back* the offers of grace, and to *harden the heart* wonderfully against repentance:) yet have we in sundry other respects more and better helps and advantages towards *repentance* for such sins, then when we transgress by abusing our liberty in *lawful* things. 1. It is no hard matter to convince our *understandings* of those *grosser transgressions*; their obliquity is so palpable. 2. They often lie cold and heavy at *the heart*: where *the burden* of them is so pressing and afflictive, that it will force us to seek abroad for ease. 3. We shall scarce read a *Chapter*, or hear a *Sermon*, but we shall meet with something or other that seemeth to rub upon that gaul. 4. The *world* will cry shame on us, 5. and our *enemies* triumph, that they have now gotten something to lay in our dish. 6. Our *friends* will have a just occasion to give us a *sharp rebuke*: 7. And the *guiltiness* of the fact will so *stop our mouthes*, that we shall have nothing to answer for our selves. All which may be so many good *preparations unto repentance*. C

21. But

A 21. But when we are able to plead a *lawfulness* in the *substance* of the thing done: 1. Seldom do we take notice of our failings in some *circumstances*. 2. Nor do our *hearts* smite us with much remorse thereat. 3. The edge of Gods *holy word* slideth over us, without cutting or piercing at all, or not deep. 4. We lie not so open to the *upbraidings* either of *friends* or *foes*, but that if any thing be objected by either, we can yet say something in our own defence: All which are so many *impediments unto repentance*. Not but that who ever truly feareth God, and repenteth unfainedly, *repenteth* even of the *smallest* sins, as well as of the *greatest*: but that he doth it not so *feelingly*, nor so *particularly*, for these smaller, as for those greater ones; because he is not so *apprehensive* of these, as he is of those. For the most part his *repentance* for such like sins is but in a *general form*; wrapt up in the lump of his *unknown sins*: like that in *Psal. 19. Who can tell how oft he offendeth? O cleanse thou me from my secret faults!* Onely our hope and comfort is, that our merciful Lord God will graciously accept this *general repentance* for currant; without requiring of us a more *particular sence* of those sins, whereof he hath not given us a more *particular sight*.

Psal. 19. 12.

C 22. By what hath been said you may perceive how unsafe a thing it is to rest upon the bare *lawfulness* of a thing alone, without regard to *expediency*. For this is indeed the ready way to turn our liberty into a *licentiousness*: sith even *lawful things* become *unlawful*, when they grow *inexpedient*. Lawful *in themselves*, but unlawful to us: lawful in their *nature*, but unlawful in their *use*. But then the question will be, how we shall know from time to time, and at all times, what is *expedient* to be done, and what not? Which leadeth us to the *third* and last *Observation* from the Text, *viz.* That the *expediency* of lawful things is to be measured by their usefulness unto *edification*. For if we shall ask, Why are not all *lawful things* alwayes *expedient*? the Apostles answer is, Because they do not alwayes *edifie*. When they do *edifie*, they are not onely *lawful*, but *expedient* too; and we may do them: But when they *edifie* not, but destroy, though they be *lawful* still, yet are they *not expedient*; and we may not do them. *All things are lawful; but all things edifie not.*

D 23. To this *edification* it appeareth S. Paul had a great respect, in all his actions and affairs: (*we do all things brethren, for your edifying, 2 Cor. 12.*) And he desireth that all other men would do so too; (*Let every man please his neighbour for his good unto edification, Rom. 15. 2.*) and that in all the actions of their lives, (*Let all things be done to edifying, 1 Cor. 14.*) It is the very end for which God ordained the *ministry* of the Gospel; (*the edifying of the body of Christ, Ephes. 4.*) and for which he endowed his servants with *power* and with *gifts* to enable them for the work; (*the power which God hath given us for edification, 2 Cor. 13.*) Whatsoever our *callings* are,

1 Cor. 12. 19.

Rom. 15. 2.

1 Cor. 14. 26.

Ephes. 4. 12.

2 Cor. 10. 8. & 13. 10.

whatsoever our power or gifts : if we direct them not to Edification, when we use them, we abuse them.

1 Tim. 3. 15.

1 Pet. 2. 5.

24. But then what is Edification? for that we are yet to learn. The word is *metaphorical*, taken from *material buildings*: but is often used by our Apostle in his Epistles, with application *ever* to the Church of God, and the *spiritual building thereof*. The Church, is the *house of the living God*. All *Christians*, members of this Church, are as so many *stones* of the building, whereof the house is made up. The bringing in of unbelievers into the Church, by converting them to the *Christian faith*, is as the fetching of *more stones* from the quarries, to be layed in the building. The *building* it selfe, (and that is *Edification*;) is the well and orderly joyning together of *Christian men*, as *living stones*, in truth and love; that they may grow together (as it were) into one entire frame of *building*, to make up the house *strong and comely* for the masters use and honour.

25. I know not how it is come to pass in these later times, that in the popular and common notion of this word in the mouths and apprehensions of most men generally, *Edification* is in a manner confined wholly to the *Understanding*. Which is an *error*, perhaps not of much consequence; yet an *error* tho, and such as hath done some hurt too. For thereon is grounded that *Objection*, which some have stood much upon, (though there be little cause why,) against *instrumental musick* in the service of God, and some other things used in the Church; that they tend not to *edification*, but rather hinder it, because there cometh no *instruction*, nor other fruit to the *understanding* thereby: And therefore ought such things, say they, to be cast out of the Church, as things *unlawful*. A *conclusion* (by the way,) which will by no means follow, though all the *premises* should be granted: for it is clear both from the words and drift of the Text, that *Edification* is put as a meet *rejection* indeed of *Expediency*, but not so of *lawfulness*: And therefore from the unserviceableness of any thing to *Edification*, we cannot reasonably infer the *unlawfulness* thereof, but the *Inexpediency* only. But to let go the inconsequence, that which is supposed in the *premises*, and laid as the ground of the *objection*, (*viz.* that where the *understanding* is not benefited, there is no *Edification*;) is not true. The objectors should consider, that whatsoever thing any way *advanceth the service of God*, or furthereth the growth of *his Church*; or conduceth to the *increasing* of any *spiritual grace*, or *enlivening* of any *holy affection* in us; or serveth to the outward *exercise*, or but *expression* of any such grace or affection, as joy, *fear*, *thankfulness*, *cheerfulness*, *reverence*, or any other; doubtless every such thing so far forth serveth more or less unto *Edification*.

A 26. The *building up* of the people in the right *knowledge* of God, and of his most *holy truth*, is I confesse a *neccessary* part of the *worke*; and no man that wisheth well to the *worke*, will either despise it in his heart, or speak contemptibly of it with his mouth: yet is it not the *whole work* tho, no nor yet the *chiefest* part thereof. Our Apostle expressly giveth *charity* the preheminence before it: *knowledge puffeth up, but charity edifieth*. And for once he speaketh of *Edification* in his Epistles with reference to *knowledge*; I dare say he speaketh of it thrice with reference to *peace* and brotherly *Charity* or *condescension*. The truth is, that *Edification* he so much urgeth, is the promoting and furthering of our selves and others in *truth*, *godlinesse*, and *peace*, or any *grace* accompanying *salvation*, for the *common good* of the whole body. S. Jude speaketh of *building up our selves*; and S. Paul of *edifying one another*. And this should be our daily and mutual study, to build up *our selves* and *others* in the knowledge of the *truth*, and in the practise of *godlinesse*: but especially to the utmost of our powers, within our several spheres, and in those stations wherein God hath set us, to advance the *common good*, by preserving *peace* and *love* and *unity* in the Church.

1 Cor. 8. 1.

Jude ver. 20.
1 Thel. 5. 11.

C 27. The *instructions*, *corrections*, or *admonitions* we bestow upon our *private brethren*; the good *examples* we set before them; our *bearing* with their infirmities; our *yielding* and *condescending* from our own power and liberty, to the desires even of *private* and *particular men*: is as the chipping and hewing, and squaring of the *several stones*, to make them fitter for the *building*. But when we do withall promote the *publick good* of the Church, and do something towards the procuring and conserving the *peace* and *unity* thereof, according to our measure: that is, as the laying of the *stones together*, by making them covech close one to another, and binding them with *fillings* and *cement*, to make them hold.

D Now whatsoever we shall finde, according to the present state of the *times*, *places*, and *persons*. with whom we have to do, to conduce to the *good* either of the *whole Church*, or of any greater or lesser portion thereof, or but of any *single member* belonging thereunto; (so as no prejudice, or wrong be thereby done to any other:) that we may be sure is *expedient* for that time.

E 28. To enter into particulars, when and how far forth we are bound to *forbear* the exercise of our *lawful liberty* in indifferent things for our brothers sake, would be endless. When all is said and written in this argument that can be thought of; yet still (as was said,) much must be left to mens *Discretion* and *Charity*. Discretion first will tell us in the general, that as the *Circumstances* alter, so the *expediency* and *inexpediency* of things may alter accordingly. *Quadam qua licent, tempore & loco mutato non licent*, saith Seneca. *There is a time for every thing*, saith

a Senec. 9.
controv. 2.
Eccles. 3. 1.

b Momentis
quadam grata
et ingrata sunt.
Senec. 1. de
benef. 12.
c Eccl. 3. 11.
2 Sam. 17. 7.
d Est utilitas
et in tempore
quæstio. Expe-
dit, sed non
nunc. Quint. 3.
instit. Orat. 8.
e Quadam ju-
sta natura, sed
conditione tē-
porum inutilia.
Quintil. 12. 1.
Arist. 16. 3.
Gal. 2. 3. — 5

a Tempore cō-
mutatur offici-
um, ut non sem-
per sit idē. Ci-
cer. 1. de offic.
b — Et in loco.
Non hic et in
personis: Non
nobis, &c.
Quintil. 3. in-
stit. orat. 8.
αλλὰ δ' ἀλ-
λα χῶ καλὰ.
Adag. ap. Suid.
c Rom. 12. 1.
d Tempore ce-
dere, i. e. neces-
sitati parere,
semper sapien-
tis habitum est.
Cicer. 4. epist.
fam. 9.
Non est turpe,
cum re mutare
consiliū. Senec
4. de benef. 38.
e Ut in navi-
gando, i. e. pestati
obsequi, artis
est. Cic. 1. ep.
fam. 9.
— sententiam,
tanquā aliquod
navigium, ex
Reip. tempesta-
te moderari.
Cic. 4. Balb.
καὶ ἐπὶ τῆς ὑπὸ
τοῦ ἀρχαίου, οἷς
τὰς πρὸς αὐτῶν
μετὰ τὴν Co-
λασάρευσιν
Pythag. apud
Stob. Ser. 1.

Solomon, and a season for every purpose under heaven. ^b Hit that time right; and what ever we do is ^c beautiful: but there is no beauty in any thing we do, if it be unreasonable. As *Hushai* said of *Ahitophels* advice, *The counsel of Ahitophel is not good at this time.* And as he said to his friend, that cited some verses out of *Homer* not altogether to his liking, and commended them καλὰ μὲν καλὰ μὲν, saith he again, ἀλλ' ὃ πάνσι καλὰ, ὅδ' αἰεὶ: wholefom coun- sel, but not for all men, nor at all times. If any man should now in these times endeavour to bring back into the Church *postliminiū*, and after so many years cessation thereof, either the severity of the ancient Canons for *publick penances*, or the enjoyning of *private con- fessions before Easter*, or some other things now long dis-used; he should attempt a thing of great *inexpediency*. Not in regard of the *things themselves*, which (severed from those *abuses* which in tract of time had through mens corruption grown thereunto) are certainly *lawful*; and might be, as in some former times, so now also *profitable*, if the times would bear them. But in regard of ^e the *condi- tion of the times*, and the general averfiness of mens mindes there- from: who having been so long accustomed to so much *indulgence* and *liberty* in that kinde, could not now brook *those severer imposi- tions*; but would cry out against them, (as they do against some other things with very little reason,) as *Antichristian* and *superstiti- ous*. *Paul* thought fit to circumcise *Timothy* at one time, when he saw it *expedient* so to do: but would by no means yield that *Titus* should be circumcised at another time, when he saw it *inexpedient*.

29. Such then the difference of ^a *times* may make such a diffe- rence in the *expediency* and *inexpediency* of things, otherwise and in themselves *lawful* and *indifferent*; and so may the other *circumstan- ces* also of ^b *places*, *persons*, and the rest: wise men therefore must be content ^c δὲ λέναν καὶ ποῦ, if you will allow that reading, *Rom. 12.* Ey, to be down-right *time-servers*, you will say! No such matter: but to suffer themselves now and then to be over-ruled by *circum- stances*; and ^d to yield to the sway of the *times*, and other occasi- ons in sundry things, though perhaps somewhat against their own liking and judgement otherwise: so long as they be not enforced thereby, either to do any dishonest or *unlawful thing*, or to omit any part of their *necessary duty*. As ^e a skilful *Pilot* must of neces- sity hold that course, that the *winde* and *weather* will suffer him: winning upon them by little and little what he can by *his skil*, and making his advantage even of a *side-winde* if he can but get it; to bring his Bark with as much safety and speed as may be to the in- tended Haven. For, to ^f tug against *winde* and *tide*, besides the *toyl*, he knoweth would be both *bootless*, and *dangerous*. It is an easie matter for a *workman* upon his bed to frame to himself in his own fancy an *exact idea* of some goodly Fabrick that he is to raise;

1 Καὶ ποῦ δαλδύον, καὶ δ' ἀντιπρὸς ἀνέμου Phocyl.

and

A and he may & please himself not a little with an imagination that all shall be done just according to that *Plat-form*. But when he cometh *ad practicandum*, and to lay his hand to the work indeed; he shall be forced, do what he can, in many things to vary from his former speculations, if ^h the matter he hath to work upon, will not serve thereunto, as like enough a good part of it will not. ⁱ *Velis quod possis*, is the old saying: it must be our wisdom, when we cannot hope to bring all things to our own votes and desires, (for that is more then yet ever any man could do since the World began) to frame our selves to the *present occasions*; and taking things as they are, when they will be no better, to ^k make the best of them we can for *our own*, and *others*, and the *common* good. Nothing doubting, but that if so we do, we shall do that that is *expedient*; although possibly we may see some *inconveniencies* likely to ensue thereupon. For if we shall suspend our resolutions, till we can bethink our selves of something that is free from all *inconveniencies*; in most of our deliberations we shall never resolve upon any thing at all: as Solomon saith, ^l *He that observeth the winde shall not sowe, and he that regardeth the clouds shall not reap.* God hath so tempered the things of this World, that every commodity hath some *incommodiousness*, and every *conveniency* some *inconvenience* attending the same: which many times all the *wit* and *industry* of man is not able to sever. If therefore out of the whole bunch we can cull out that, which may prevent the *most* and *greatest* *inconveniencies*, and be it self subject to ^m the *least* and *fewest*, we shall not have much cause to repent us of our choice. And all this our *Discretion* will teach us.

θ τοῖς μα-
 ταιοῖς δια-
 πλοισί· ἐπὶ
 γὰρ τῶν δια-
 πολῶν, Nazian.
 orat. 5.
 ἡ Πολὺ τὸ ἐν-
 τρυφερόν, ἐπὶ
 ὁμομύκων τὸ
 ἄ. Theophras-
 τ. ἰ παρὰ μὴ
 γίνεται τὰ
 σπέρματά,
 οὐς βελούχου,
 διὲ βελούχου
 ὡς γίνετα·
 Aristot. apud
 Stob. ser. 1.
 κ τὸ πλεον
 ἐν διείξει.
 Non licet ho-
 minem esse sepe
 ita uiuere, si
 res non finit.
 Terent. He-
 aut. 4. 1.
 ἰ Eccles. 11. 4
 Rusticus expe-
 rat dum defu-
 at amnis. Hor-
 rat. i. epist. 2.
 - dum omnia
 timent, nil co-
 nantur. Quin-
 t. 2. iustit. 4.
 m' ὅ τ' ἐλατ-
 τόν ἀποκρίνεται
 καλῶν, τῶν
 ἀειρεστώτων.
 Arif. 3. Top.

Gal. 6.2.
1 Cor. 13.5.

1 Cor. 8. 13.

1 Cor. 9. 20.
—22.

-22-

A and he may please himself not a little with an imagination that all shall be done just according to that *Plat-form*. But when he cometh *ad practicandum*, and to lay his hand to the work indeed; he shall be forced, do what he can, in many things to vary from his former speculations, if ^h the matter he hath to work upon, will not serve thereunto, as like enough a good part of it will not. ⁱ *Velis quod possis*, is the old saying: it must be our wisdom, when we cannot hope to bring all things to our own votes and desires, (for that is more then yet ever any man could do since the World began) to frame our selves to the *present occasions*; and taking things as they are, when they will be no better, to ^k make the best of them we can for *our own*, and *others*, and the *common* good. Nothing doubting, but that if so we do, we shall do that that is *expedient*; although possibly we may see some *inconveniencies* likely to ensue thereupon. For if we shall suspend our resolutions, till we can bethink our selves of something that is free from all *inconveniencies*; in most of our deliberations we shall never resolve upon any thing at all: as Solomon saith, ^l *He that observeth the winde shall not sowe, and he that regardeth the clouds shall not reap.* God hath so tempered the things of this World, that every *commodity* hath some *incommodiousness*, and every *conveniency* some *inconvenience* attending the same: which many times all the *wit* and *industry* of man is not able to sever. If therefore out of the whole bunch we can cull out that, which may prevent the *most* and *greatest* *inconveniencies*, and be it self subject to ^m the *least* and *fewest*, we shall not have much cause to repent us of our choice. And all this our *Discretion* will teach us.

30. *Charity* also will tell us in the *general*, that we must bear with the *weakness* of our brethren, and *forbear* our own *liberty* in some cases; where we may see hope that any good will come of it. For as the stones in a building, if they be well layed together, do give mutual strength and support one to another: so it is our duty to bear one anothers burdens, that so we may fulfil the law of Christ. *Charity seeketh not her own*, 1 Cor. 13. She standeth not ever upon the tip-to, with those high terms, [*This I may do, and this I will do, whosoever sayes nay. I may eat flesh, and I will eat flesh, take offence at it who list:*] but where she may hope to do good, cometh down so low, as to resolve never to eat flesh while the world standeth, rather then give offence thereby. Our Apostle professeth in the last verse of this Chapter, that he sought to please all men in all things, not seeking his own profit, but the profit of many. And it was no flourish neither: S. Paul was a real man, no bragger: what hee said, hee did. He became as a Jew to the Jews, as a Gentile to the Gentiles; not to humour either, but to win both. And at Corinth he maintained himself a long while together with his own hand-labour, when he might have

g Τοῖς μα-
ταίους δια-
πλαστοῖς ἐστὶ
ἐν τῷ δια-
νοῖαν, Nazian.
orat. 5.
h Πολλὸ τὸ ὄχ-
υ πικρὸν, ὅδε
δὲ διὰ τὸν τὸ
d. Theophras-
t. i ἐπεὶ δὲ μὴ
γίνεται τὰ
ἀπὸ ματαί-
ας ἐπιθυμιῶν,
δεῖ βέλτερον
ὡς γίνεται.
Aristot. apud
Stob. ser. 1.
k Τὸ πλεον-
επιδόξ.
Non licet ho-
minem esse sapē-
tiam vult, si
res non finit.
Terent. He-
aut. 4. 1.
l Eccles. 11. 4
Rusticus expe-
dit dum deflu-
at amnis. Hor-
rat. 1. epist. 2.
- dum omnia
siment, nil co-
nantur. Quin-
til. 2. instit. 4.
m ὅ τὸ ἀνα-
τον ἀπολαύσει
κακῶς, ὅδε
ἀπὸ τῶν πρὸς.
Arist. 3. Top.
2. 1.

Gal. 6. 2.
1 Cor. 13. 5.

1 Cor. 8. 13.

1 Cor. 9. 20.
—22.

2 Cor. 11. 12.

have challenged maintenance from them, as the Apostles of Christ: But he would not; only to cut off occasion from those that slandered him, as if he went about to make a prey of them, and would have bin glad to finde any occasion against him, to give credit to that slander.

2 Cor. 1. 18.

Gal. 1. 10.

31. But what is *S. Paul* now all on a suddain become a man-pleaser? Or how is there not yea and nay with him; that he should here profess it so largely; and yet elsewhere protest against it so deeply. Doe I seek to please men? No, saith he, I scorn it: such baseness will better become their own slaves; I am the servant of Christ. Gal. 1. Worthy resolutions both; both favouring of an Apostolick Spirit: and no contrariety at all between them. Rather that seeming contrariety yieldeth excellent instruction to us, how to behave our selves in this matter of pleasing. Not to please men, be they never so many or great, out of flatness of spirit: so as for the pleasing of them, either first to neglect any part of our duty towards God and Christ; or secondly to goe against our own consciences, by doing any dishonest or unlawful thing; or thirdly, to do them harm whom we would please, by confirming them in their errors, flattering them in their sins, humouring them in their peevishness, or but even cherishing their weaknesse: (for weaknesse though it may be born with, yet it must not be cherished.) Thus did not he, thus should not we, seek to please any man. But then by yielding to their infirmities for a time, in hope to win them; by patiently expecting their conversion or strengthening; by restoring them with the spirit of meeknesse, when they had fallen; by forbearing all scornfull, seering, provoking, or exasperating language and behaviour towards them; but rather with meeknesse instructing them that opposed themselves: so did he, so should we seek to please all men; for their profit, and for their good. For that is charity.

Rom. 15. 1.

1 Thes. 5. 14.

Gal. 6. 1.

Gal. 5. 26.

1 Tim. 2. 25.

1 Cor. 10. 33.

Rom. 15. 2.

32. Alas, it is not the pleasing, or displeasing of men, that Charity looketh after, but their good: And therefore as it seeketh to please them, if that be for their good; so it careth not to displease them, if that also be for their good. *S. Paul* was ad utramque paratus; he could use both, as occasion required, either the rod, or the spirit of meekness; and he would make choyce ever of that, which he saw to be for the present the more expedient. He was a wise Master-builder; and knew how to lay his worke, to make the building rise both faire and strong. He took his model from the Arch-architect, the builder and maker of all things, which is God. Suaviter & fortiter, in the book of wisdom: all Gods works go on so. He doth whatsoever he doth fortiter; effectually, and without fail in respect of the end: that is to build strong: But yet suaviter; sweetly, and without violence in the use of the means: that's to build faire.

1 Cor. 4. 21.

1 Cor. 3. 10.

Heb. 3. 4.

Wild. 8. 1.

A 33. Can any Governour, any Minister, any private man, that desireth to do so much as falleth to his share in this Building, desire a better pattern to worke by? A Governour, that hath advisedly resolved upon a just course, (for that must still be supposed: if justice do not lie at the bottome, the frame cannot stand;) let him go through-stitch with it in Gods name; do it fortiter, (as is said of David, Psalm. 78. *He ruled them prudently with all his power:*)

Psalm. 78. 72.

so as his commands may be obeyed, his authority feared, his enemies quelled. But then he must do it suaviter too, (that must not be forgotten,) with such equity, lenity, and moderation; that they may be left without excuse in their undutifulness, that will not both acknowledge his justice and clemency. A Minister also of the Gospel, who hath a great part in the work, both for the pulling down of error and sin, and for the setting up of truth and godliness; he must do his part fortiter: instruct, exhort, reprove, correct, with full demonstration of the spirit and power, and with clear evidence of truth and reason; that he may build strong. Yet suaviter too, with all sweetness and meekness, with much beseeching and brotherly language, that he may build faire: approving himself both wayes a workman that needeth not be ashamed. But if he

Jer. 1. 10.

1 Cor. 2. 4.

2 Tim. 2. 15.

C either put in ill stuff, or lay it ill; that is, if either he prove with bad arguments, or reprove with bad words: he may then be ashamed of his work; he doth but blunder and bungle, and not build. Yea, every private man, that hath in his hand the managing of any good cause, wherein he meeteth with opposition, cannot give better proof both of his wisdom and charity, then by doing it fortiter and suaviter; to the uttermost of his power and skill, effectually; but fairely.

Printer Errata.

34. I have now done with all my three observations: and should draw to a conclusion, but that for the preventing of a foule mistake in this affair, it is needful I should first put in one caution of some importance; and it is this. That in weighing the decency, and expediency of things, we ought to make a difference between those lawful things, wherein superiour authority hath interposed, and determined our liberty either way; and those things wherein we are left wholly to our selves. What hath bin said concerning the yielding to the weaknesses of our brethren for the avoiding of their offence; and the forbearing of lawful things sometimes, when they grow inexpedient: is to be understood of such things only, as are wholly in our own power; no superiour authority, either divine or humane, having limited us therein. But where lawful authority hath determined our choice, we must hold to their determination, any seeming inexpediency to the contrary notwithstanding.

E 35. Whiles things are in agitation; private men may, if any thing seem to them inexpedient, modestly tender their thoughts, together with the reasons thereof, to the consideration of those that

a Remissio
imperanti, me-
liori pareatur,
Senec. 1. de
Clem. 24.

that are in *authority*: to whose care and wisdom it belongeth, in A
prescribing any thing concerning *indifferent things*, to proceed with
all just advisedness and moderation: that so the *subject* may be en-
couraged to perform that a *obedience* with cheerfulness, which of
necessity he must perform howsoever. It concerneth *superiours*
therefore to look well to the *expediency*, and *inexpediency* of what
they enjoyn in *indifferent things*. Wherein if there be a fault, it
must lie upon their account: the *necessity of obedience* is to us a suf-
ficient discharge in that behalf. Onely it were good we did re-
member, that they are to give up that account to *God onely*, and
not to us. But after that things are once concluded and *established* B
by publick authority, *acts* passed and *constitutions* made concerning
the same, and the will and pleasure of the *higher powers* sufficiently
made known therein: then for *private men* to put in their vye,
and with unseasonable diligence to call in question the *decency* or
expediency of the things so established, yea with intolerable pride
to refuse *obedience* thereunto meerly upon this pretension, that they
are *undecent* or *inexpedient*; is it self indeed the most *indecent* and
inexpedient thing that can be imagined.

36. For that the fear of *offending a private brother*, is a thing
not considerable in comparison of the duty of *obedience to a publick* C
governour; might be shewen so apparently by sundry arguments,
if we had time to enlarge and illustrate them, as must sufficiently
convince the judgement of any man not wilfully obstinate, in that
point. I shall onely crave leave briefly to touch at some of them.
First then, when *Governours* shall have appointed what seemed to
them *expedient*; and *private men* shall refuse to observe the same,
pretending it to be *inexpedient*: who shall *judge* thereof? Either
they *themselves* that take the exceptions must be *judges*; which is
both unreasonable and preposterous: or else *every man* must be his
own judge, which were to overthrow all *government*, and to bring D
in a confusion, every man to do what is *good in his own eyes*: or else
the *known governours* must judge; and then you know what will
follow, even to *submit* and *obey*.

37. *Secondly*, to allow men under the pretence of *inexpediency*,
and because of *some offence* that may be taken thereat, to dis-
obey *laws* and *constitutions* made by those that are in *authori-*
ty; were the next way to cut the sinews of all *authority*, and
to bring both *Magistrates* and *Laws* into contempt. For what
law ever was made, or can be made, so just and reasonable,
but some man or other either did, or might take *offence* there- E
at? And what man that is disposed to *disobey*, but may pretend
some *inexpediency* or other, wherewith to countenance out such
his *disobedience*?

38. *Thirdly*, It is agreed by consent of all that handle the mat-
ter of *Scandal*, that we may not commit *any sin* whatsoever, be it
never

Judg. 21. 25.

A never to *small*, for the avoiding of *any scandal*, be it never so *great*. But to *disobey* lawful authority in lawful things, is a *sin* against the fifth Commandment. Therefore we may not redeem a *scandal* by such our *disobedience*; nor refuse to do the thing commanded by such *authority*, whosoever should take *offence* thereat.

39. Fourthly, though *lawfulness* and *unlawfulness* be not, yet *expediency* and *inexpediency* are (as we heard) capable of the degrees of *more* and *lesse*; and then in all reason, of *two inexpedient things*, we are to do that which is a *lesse inexpedient*, for the avoiding of that which is *more inexpedient*. Say then there be an *inexpediency* in doing the thing commanded by authority, when a *brother* is thereby *offended*: is there not a *greater inexpediency* in *not doing* it, when the *Magistrate* is thereby *disobeyed*? Is it not *more expedient*, and conducing to the common good, that a *publick magistrate* should be obeyed in a *just command*, then that a *private person* should be gratified in a *causeless scruple*?

40. Fifthly, when by refusing *obedience* to the lawful commands of our *Superiours*, we think to shun the *offending* of one or two weak brethren; we do in truth incur thereby a far *more grievous scandal*, by giving *offence* to *hundreds* of others: whose consciences by our *disobedience* will be emboldned to that, whereto corrupt nature is but too too prone, to affront the *Magistrate*, and *despise authority*.

41. Lastly, where we are not able to discharge both; *c debts* of justice are to be payed, before *debts* of charity. Now the duty of *obedience* is *debitum justitiae*, and a matter of *right*: my *superiour* may challenge it at my hands as *his due*; and I do him *wrong*, if I withhold it from him. But the care of *not giving offence* is but *debitum charitatis*, and a matter but of *courtesie*. I am to perform it to my *brother* in *love*, when I see cause: but he cannot challenge it from me as *his right*; nor can justly say I do him *wrong*, if I neglect it. It is therefore no more lawful for me, to *disobey* the lawful command of a *Superiour*, to prevent thereby the *offence* of one or a few *brethren*: then it is lawful for me to do one man *d wrong*, to do another man a *courtesie* withhold; or then it is lawful for me to rob the *Exchequer*, to relieve an *Hospital*.

42. I see not yet how any of these *six reasons* can be fairly avoided: and yet, (which would be considered,) if but *any one* of them hold good, it is enough to *carry the cause*: And therefore I hope there need be no more said in this matter. To conclude then, for the point of *practise*, (which is the main thing I aimed at in the choice of *this Text*, and my whole meditations thereon,) we may take our direction in these *three Rules*; easie to be understood and remembred, and not hard to be observed in our *practise*, if we will but put our good wils thereunto. First, if God com-

K k

mand,

a Δουλεί ἐν τῷ
μεινόντων
ἀγαθόν πρὸς
τῷ Ἀριστοτ. 5.
Ethic. 1.
ὡς πρὸς τὴν ἀγα-
θὴν τὴν μετὰ
τὴν πλεονεξίαν
ἐστὶν τῶν
κακῶν αἰσθη-
σὶν τὰ ἐλάττω-
τα ἐν κακότη-
τι. Nazian.
Orat. 40.
b Advertat,
scandalum
scandalo non
bene emenda-
ri. Bernard.
de princ. &
disp.
c Justitia of-
ficia sunt pri-
ora, ἢ stricti-
oris obligatio-
nis, quam illa
quae sunt cha-
ritatis. Ames. 2
Medul. The-
ol. 16. 62.

d Quis est, qui
dicat, ut habe-
amus quod do-
mus pauperi-
bus, faciamus
furta diviti-
bus? August.
cont mendac.
cap. 7.

a Audaciam
existimo de bo-
no p. accipi di-
vini disputare.
Tertul. de
pennit. cap. 4.
Gen. 22.
b Quid revol-
vis? Deus pra-
cepit. Tertul.
Ibid.
c Ubi suspicio,
ibi discussio ne-
cessaria. Bern.
Epist. 7.

1 Pet. 2. 17.

d -ille vice
Dei tibi dicit,
quid expedit, et
quid deceat.
Gerf. de relig.
perl. pr. 3.

mand, we must ^a submit without any more adoe; and not trouble our selves about the *expediency*, or so much as about the *lawfulness* of the thing commanded. His very ^b command is warrant enough for both. *Abraham* never disputed whether it were *expedient* for him, nor yet whether it were *lawful* for him to sacrifice his son or no, when once it appeared to him, that God would have it so.

43. Secondly, if our *Superiours*, endued with lawful authority thereunto, command us any thing; we may, and (where we have ^c just cause of doubt) we ought, to enquire into the *lawfulness* thereof. Yet not with such *anxious curiosity*, as if we desired to finde out some loope-hole whereby to evade; but with such *modest ingenuity*, as may witness to God and the world the unfeigned sincerity of our desires, both to *fear God*, and to *honour those* that he hath set over us. And if having used ordinary *moral diligence bona fide* to informe our selves the best we can, there appear no *unlawfulness* in it; we are then also to ^d submit and obey without any more adoe, never troubling our selves farther to enquire whether it be *expedient* yea or no. Let them that command us look to that: for it is they must answer for it, and not we.

44. But then *thirdly*, where authority hath left us free; no command, either of God, or of those that are set over us under God, having prescribed any thing to us in that behalf: there it is at our own *liberty* and choyce, to do as we shall think good. Yet are we not left so loose, as that we may do what we list, so as the thing be but *lawful*; (for that were *licentiousness*, and not *liberty*:) but we must ever do that, which according to the exigence of present *circumstances*, (so far as all the *wisdom* and *charity* we have will serve us to judge,) shall seem to us *most expedient*, and profitable to mutual *Edification*. This is the way: God give us all grace to walke in it. So shall we bring *glory* to him, and to our selves *comfort*: so shall we further his *worke* onward, and our own *account* at the last.

A

B

C

D

AD E



A D
A U L A M.

Sermon XIII.

WHITEHALL July 1641.

Rom. 15. 6.

—That ye may with one minde, and with one mouth
glorifie God, even the Father of our Lord Iesus
Christ.

I. **T**He fence hangeth unperfect, unless we take in
the former verse too. Both together contain a
Votive Prayer or Benediction; wherewith the
Apostle, for the better speeding of all the
pains he had taken in the whole former Chapter,
and in the beginning of this, (to make the
Romans more charitably affected one to-

wards another, without despising the weakness, or judging the li-
berty, one of another,) concludeth his whole discourse concerning
that argument. His Exhortations will do the better, he thinketh,
if he second them with his devotions; I have shewed you, saith he,

K k 2

what

Rom. 14. 3,
10.

what you are to do: *ὅ δὲ θεός*, Now God grant it may be done. A
 Now the God of patience and of consolation grant you to be like minded one
 towards another according to Christ Jesus; That ye may with one, &c.

2. In the matter or substance of which prayer, (besides the for-
 mality thereof in those first words, Now the God of patience and con-
 solation grant you :) S. Paul expresseth, both the thing he desired;
 even their unity, in the residue of the fifth verse [to be like minded
 one towards another according to Christ Jesus:] and the end for which
 he desired it; even Gods glory, in this sixth verse [That ye may with
 one minde, and with one mouth, glorifie God, even the Father of our
 Lord Jesus Christ.] Of that I have heretofore spoken, now, some
 years past: of this I desire by Gods grace presently to speak. And
 like as in that former part we then considered three particulars:
 First, the thing it self, Unity or like-mindedness [to be like-minded;]
 and then two amplifications thereof; one in respect of the Persons,
 that it should be universal and mutual [one towards another;] the o-
 ther in the manner, that it should be [according to Christ Jesus:] So
 are we at this time, in this later part to consider of the like three
 particulars. First, the end it self, the glory of God [that ye may
 glorifie God.] And then two amplifications thereof: the one, respect-
 ing the person whom they were to glorifie; thus described [God,
 even the Father of our Lord Jesus Christ:] the other respecting the
 manner how, or the means whereby they were to glorifie him [with
 one minde and with one mouth.] Of which in their order: the End
 first, and then the amplifications. B

ἵνα δοξάζητε, That ye may glorifie God. We must a little search
 into the words, that we may the more fully understand them. The
 first word *ἵνα*, though but a particle, hath its use: it pointeth us out
 to some end or final cause. Would S. Paul have so bestirred him-
 self as he doth; spent so much breath, so much oratory, so many
 arguments; been so copious and so earnest as he is, by his best both
 persuasions and prayers, to draw all parts to unity: if he had not
 conceived it conducive to some good end? He that doth not pro-
 pose to himself some ^a main end in all his actions, especially those
 that are of moment, and such as he will make a business of; is not
 like either to go on with any good certainty, or to come off with any
 sound comfort. There would be ever some fixt end or other thought
 of, in all our undertakings and endeavours. C

4. And so there is most an end; (Nature it self prompting us
 thereunto :) but for the most part (our nature being so foully deprav-
 ed) a wrong one. *Omnes quasua*: he speaketh of it complaining-
 ly, as of an error that is common among men, and in a manner
 universal. All seek their own; seldom look beyond themselves: but
 make their own profit, their own pleasure, their own glory, their
 own safety, or other their own personal contentment, the utmost end of
 all their thoughts. Which upon the point is no better then ve-
 ry D

^a —καὶ ἀπὸ
 πλεονεξίας, οὐκ
 πρὸς ἕχοντες
 μᾶλλον ἀν
 πρὸς ἀλλήλους
 ὡς ἑαυτοῖς.
 Aristot. 1.
 Ethic. 1.

Phil. 2. 21.

E

A *fy a Atheisme, or at the best (and that but a very little better) Idolatry.* He that doth all for *himself*, and hath *no farther End*: maketh an *Idol of himself*, and hath *no other God*. [*The ungodly is so proud, that he careth not for God, neither is God in all his thoughts.* Psalm 10. He is so full of *himself*, his thoughts are so wholly taken up with *himself*, that there is no room there for God, or any thing else but *himself*. But this *self-seeking* S. Paul every where disclaimeth: *not seeking his own profit*, 1 Cor. 10. *Nor counting his life dear unto himself*; so as he might do God and his Church any acceptable service, either with it or without it, *Act. 20*. If he had looked but at *himself* and his own things; what needed the *dissentions of the Romanes* have troubled him any thing at all? If they be so minded, let them go to it hardly; *judge on, and despise on*; tugg it out among themselves as well as they can; *bite and devour* one another: till they had *wearied and worried* one another: what is that to him? It would be much more for his *ease*, and possibly he should have as much *thanks* from them too, (for to *part a fray* is most what a *thankless office*), to sit him down, let them alone, and say nothing. This is all true, and this he knew well enough too. But there was a farther matter in it:

a *Quis enim est bonus, qui facit nihil nisi sui causa?* Cic. 7. epist. 12. Psal. 10.4.

1 Cor. 10. 33. Act. 20. 24.

Rom. 14. 3. 10. Gal. 5. 15.

B he saw his Lord and Master had an *interest*; his *honour* suffered in their *dissentions*: and then he could not hold off. *Μητερι ελεων* (as his phrase is twise in one Chapter,) he could not for his life *forbear*, but he must put in: for the *love of Christ* constrained him. We by his example to make God our *chiefest good*, and the *utmost end* of all our actions and intentions. Not merely seeking our own *credit*, or *profit*, or *ease*, or *advancement*; nor determining our aims in our *selves*, or in any other creature: But raising our thoughts to an higher pitch, to look beyond all these at God, as the chief *delight* of our hearts, and *scope* of our desires; That we may be able to say with David Psalm 16. *I have set the Lord alway before me*. That is a *second Point*.

1 Thes. 3. 1. 5.

2 Cor. 5. 14.

should learn

Psal. 16. 8.

C 5. And if we do so, the *third* will fall in of it self, to wit, his *Glory*; for he, and it, are inseparable. The greatest *glory* on earth is that of a *mighty King*, when he appeareth in *state*: his robes *glorious*, his attendants *glorious*, every thing about him ordered to be as *glorious* as may be, (*Solomon in all his glory*. Mat. 6.) There is, I grant, no proportion here: (*finiti ad infinitum*.) But because we are acquainted with no higher; it is the best resemblance we have, whereby to take some scantling of the *infinite glory* of our *heavenly King*. And therefore the Scriptures fitted to our capacity, speak of it to us mostly in that key [*The Lord is King, and hath put on glorious apparel*. Psalm 93. *O Lord my God thou art become exceeding glorious: thou art clothed with Majesty and honour*. Psalm 104.) But as I said before, it holdeth no proportion. So that we may not unfitly take up our Apostles words elsewhere, (though spoken

Mat. 6. 29.

Psal. 98. 1. 104. 1.

D E

spoken to another purpose;) Even that which is most glorious here hath no glory in this respect, by reason of the glory that excelleth. 2 Cor. 3. 10. And the force of the argument he useth at the next verse there, holdeth full out as strongly here : For, saith he, if that which is done away be glorious, much more that which remaineth is glorious. The glory of the greatest Monarch in the world, when it is at the fullest is but δόξα, (the word fitteth the thing very well) a matter rather of shew and opinion than of substance; and hath in it more of fancy, then reality: (μετὰ πολλῆς φαντασίας, is S. Lukes expressi-
 on Act. 25.) Yet as empty a thing as it is : if it were of any permanency, it were worthy the better regard. But that that maketh it the *perier* vanity is; that it is a thing so transitory : it shall and must be done away. But the glory of the great King of heaven remaineth, and shall not (cannot) be done away for ever. The glorious Majesty of the Lord endureth for ever, Psal. 104. If then that be glorious, much more this : but how much more, is more then any tongue can utter, or heart conceive. So that if we look at God, we cannot leave out Glory.

6. Neither if we speak of Glory, may we leave out God : and that is a fourth Point. For as no other thing belongeth so properly to God, as Glory : so neither doth Glory belong so properly to any other person, as to God. The holy Martyr S. Stephen therefore calleth him The God of Glory. And the holy Apostles, when they speak of giving him glory, do it sometimes with the exclusive particle μονῶ σοφῶ θεῶ, to the onely wise God, or (as the words will equally bear it) onely to the wise God be glory : to him, and onely to him. Yea and the holy Angels in that Anthem they sang upon our Saviours birth, when they shared heaven and earth their severall portions, allotted us our part in peace, and the good will of God, but with reservation of the whole glory to him. [Glory be to God on high, and in earth peace, and towards men good-will.] It is a well and happy for us, if we may enjoy our own peace, and his good-will, (full little have we deserved either of both, but much rather the contrary,) but we were best take heed how we meddle with his glory. All other things he giveth us richly to enjoy ; many a good guift and perfect giving. He hath not withheld from us any thing that was his, and useful for us ; no not his only begotten Son excepted : the best guift that ever was given, and a pledge of all the rest. Ey and he will give us a kind of glory too ; (the Lord will give grace and glory, Psal. 84.) and that not a light one neither, nor fading away : but such as neither eye, nor ear, nor heart of man can comprehend ; so massie, and so durable (an eternall and exceeding weight of glory.) But that divine, infinite, incomprehensible glory, that belongeth to him as supreme King of Kings, as his peculiar Prerogative, and the choicest flower in his Crown : of that he is most jealous ; in that he will brook no sharer. And he hath made known

Act. 25. 23.

Psal. 104. 37.

Act. 7. 2.

Rom. 16. 7.

1 Tim. 1. 17.

Luke 2. 14.
 a Tibi Domine,
 tibi maneat
 gloria illibata :
 mecum bene
 agitur, si pacem
 habuero. Bern.
 in Cant. ser.
 13.

1 Tim. 6. 17.

Jam. 1. 17.

Psal. 84. 12.

2 Cor. 4. 17.

Esay 42. 8.

α — ἡ ἰνα ὁ-
 ξανθὴ θεὸς
 ἡ γὰρ ἐκείνη
 ἀντιστοιχεί
 τῷ πλήρει,
 τῷ χυ &c.
 Naz. crat. 34.
 b Macroh. 1.
 Saturn. 24.

c Dominum
magnificat, qui
domini magni-
ficentiam pra-
dicat. Euseb.
Emis. hcm. 6.
Psal. 66. 1.

-145. 12.

-96.8.

-138. 5.

WE

we poor *sinful worms* upon earth. Very true, they *in heaven* are fitter to do it, and it is best done *there*: but there is more need of it *upon earth*; and if it be done *here* (in truth & singleness of heart,) it is very well accepted. Poor things, God knoweth, our *best services* are, if God should value them but according to their weight and worth. But in his *mercy*, (and that through *Christ*,) he graciously accepteth our untained *desires*, and faithful *endeavours*, according to that *truth* we have, be it never so little: and not according to that *perfection* we want, be it never so much. Alas, what is the tinkling of *two little bells* in a Countrey-steeple, or the peoples running to the Towns-end; and crying *God save the King*; to adde any honour or greatness to the *majesty* of a potent Monarch? Yet will a gracious *Prince* take those mean expressions of his *subjects love*, as an honour done him: because he readeth therein their *heartly affections* towards him, and he knoweth, that if they knew how to express themselves better; they would. So it is here: It is not *the thing* done, that is looked at so much, as *the heart*. Set that right first: and then be the performance what it can be, God is both *pleased* and *honoured* therewithal. *Who so offereth praise glorifieth me*, Psal. 50. That is; so he intendeth it, and so I accept it.

Psal. 50. 23.

10. You have now all I would say by way of *explication*, from these words. The particulars are six. *First* we should propose to our selves some end: therein *Secondly*, look at God: *Thirdly*, that God may have glory: and that he alone may have it, *Fourthly*: *Fifthly*, that something be done for the advancement of his glory: and *Lastly*, that it be done by us. The result, from the whole fix taken together is; That *the glory of God ought to be the chiefest end, and main scope, of all our desires and endeavours*. In what ever we think, say, do, or suffer in the whole course of our lives and actions, we should refer all to this, look at this as the main. Whatsoever become of us and our affairs, that yet *God may be glorified*, whether ye eat or drink, saith S. Paul, or whatsoever else ye do, let all be done to the glory of God, 1 Cor. 10. He would have us, not onely in the performance of *good works* and of necessary duties, to intend the glory of God, (according to that of our Saviour, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven*:) but even in the use of the *Creatures*, and of all *indifferent things*; in eating, and drinking, in buying and selling, and in all the like actions of common life. In that most absolute form of prayer, taught us by Christ himself as the patern and Canon of all our prayers, the glory of God standeth at both ends. When we begin, the first petition we are to put up, is, that the Name of God may be *hallowed* and *glorified*: and when we have done, we are to wrap up all in the conclusion with this acknowledgement, that to him alone belongeth all the *kingdom, the power, and the glory for ever and ever*.

1 Cor. 10.

Matth. 5. 16.

A 11. *The glory of God*, you see, is to be the *Alpha* and the *Omega* of all our votes and desires. Infinitely therefore to be preferred, not onely before *riches, honours, pleasures, friends*, and all the comforts and contentments the World can afford us *in this life*, but even before *life* it self. The blessed *Son of God* so valued it; who laid down his life for his *Fathers glory*: and so did many holy *Martyrs* and faithful *servants of God* value it too; who laid down their lives for their *Masters glory*. Nay, let me go yet higher: infinitely to be preferred, even before the unspeakable joyes of the *life to come*, before the everlasting *salvation* of our own souls. It was not meerly a strain of his *Rhetorick*, to give his brethren (by that *hyperbolical expression*,) the better assurance of his exceeding great love towards them, that our Apostle said before at *Chap. 9.* of this epistle, that he could wish himself to be *accursed*, to be made an *Anathema*, to be separated and cut off from Christ, for their sakes. Neither yet was it a hasty *inconsiderate speech*, that fell suddenly from him as he was writing (*servente calamo*;) and as the abortive fruit of a precipitate *over-passionate zeal*, before he had sufficiently consulted his *reason*, whether he should suffer it to pass in that form or not, for then doubtless he would have corrected himself, and *retracted* it upon his *second thoughts*; as he did *Acts 23.* when he had *inconsiderately reviled the High-Priest* sitting then in the place of judicature. But he spake it *advisedly*, and upon good deliberation; yea and that upon his *conscience*, ey and upon his *Oath* too, and as in the presence of God: as you may see it ushered in there with a most solemn *asseveration*, as the true real and earnest desire of his heart; *I speak the truth in Christ, I lie not, my conscience bearing me witness in the holy Ghost*. Not that *S. Paul* wished their *salvation* more then *his own*; (understand it not so :) for such a *desire* neither was possible, nor could be regular. Not possible, by the law of *Nature*, which cannot but begin at home (*Omnes sibi melius esse malunt quam alteri* :) Nor regular, by the course of *Charity*; which is not *orderly*, if it do not so too. That is not it then, but this: That he preferred the *glory of God* before both *his own salvation*, and *theirs*. In so much that, if *Gods glory* should so require (*hoc impossibili supposito* :) he could be content with all his heart rather to lose his own part in the joyes of heaven, that God might be the more *glorified*; then that God should lose any part of *his glory*, for his salvation.

Rom. 9.3.

Acts 23.5.

Rom. 9.1.

a Terent Andr.
φιλει δ' εαυ-
του παλιον υ-
λεις υδνα.
Senar. Grac.

E 12. And great reason there is, that as his was, so every Christian mans heart should be disposed in like manner: that the bent of his whole *desires* and *endeavours*, (all other things set apart, otherwise then as they serve thereunto) should be the *glory of God*. For first, all men consent in this as an undoubted verity, That that which is the *chiefest good*, ought also to be the *uttermoſt end*. And that must needs be the *chiefest good*, which Almighty God (who

is goodness it self, and best knoweth what is good,) proposeth to himself as the *End* of all his actions : and that is meere *his own glory*. All those his high and unconceivable acts *ad intra*, being *immanent* in himself, must needs also be *terminated* in himself. And as for all those his powerful and *providential* acts *ad extra*, those I mean which are exercised upon and about the creatures, and (by reason of that their *efflux* and *emanation*) are made better known to us then the former : if we follow them to their *last period*, we shall finde that they all determine and *concenter* there. He made them, he *preserveth* them, he *forgiveth* them, he *destroyeth* them, he *punisheth* them, he *rewardeth* them, every other way he ordereth them, and disposeth of them according to the good pleasure of his will, for his own names sake, and for his own glories sake. That so his wisdom, and power, and truth, and justice, and mercy, and all those other his divine excellencies, which we are to believe and admire, (but may not seek to comprehend) might be acknowledged, revered, and magnified. Those two great acts of his most secret and *unsearchable* counsel ; then the one whereof there is not any one act more gracious, the *Destination* of those that persevere in Faith and *Godliness* to eternal happiness ; nor any one act more full of terrour and astonishment then the other, the *designation* of such as live and die in Sin and *Infidelity* without repentance, to eternal destruction : the scriptures in the last resolution referr them wholly to his *Glory*, as the last End. The glory of his rich *mercy* being most resplendent in the one : and the glory of his just severity in the other. Concerning the one ; the scripture saith, that he *predestinated us* to the praise of the glory of his grace, Eph. 1. Concerning the other ; The Lord made all things for himself, yea even the wicked for the day of evil. Prov. 16. He maketh it his End : we should make it ours too, if but by way of *Conformity*.

13. But he requireth it of us secondly, as our bounden Duty, and by way of *Thankfulness* ; in acknowledgement of those many favours we have received from him. What ever we have, nay, what ever we are ; as at first we had it all from him, so we still hold it all of him : and that *jure beneficiario*, as *secedataries* with reservation of services out of the same, to be performed for the honour of the donour. Our Apostle therefore in our Lords behalf presseth us with the nature of our tenure, and challengeth this duty from us by a claim of right. Ye have them of God, saith he, and ye are not your own : therefore glorifie God in your body and in your spirit, which are Gods. Glorifie him in both, because both are his. As the rivers return again to the place whence they came Eccl. 1. they all come from the Sea, and they all run into the Sea again : So all our store, as it issued at first from the fountain of his grace, so should it all fall at last into the Ocean of his glory. For of him, and through him, and to him are all things : to him be glory for ever and ever Amen.

14. But

Eph. 1. 5, 6.

Prov. 16. 4.

1 Cor. 6. 19, 20.

Eccles. 1. 7.

Rom. 11. 36.

A

B

X
C

D

E

A 14. But say there lay no such obligation upon us, yet *thirdly*, in point of *wisdom* it would concern us to seek our *Masters glory*: the benefit whereof would so abundantly redound upon our selves. For (as was touched before,) there accrueth no advantage to him thereby: the gain is solely ours. By seeking *his glory*, we promote *our own*: and so by *doing him service*, we do upon the point but *serve our selves*. Doth *Job*, doth any man, *serve God for nought*? I speak it not for this purpose, as if we should aime at *Gods glory*, with a farther aim therein at *our own benefit*. For that could be but a *mercenary service* at the best: neither worthy of him, nor becoming us. And besides, the reason should contradict it self: for how could *Gods glory* be our *farthest End*, if we should have another *End* beyond it, for *our selves*? I note it only, to let us see the exceeding *goodness* of our gracious Lord and Master, and for our better heartening, that we faint not in his *service*, who doth so infallibly *procure our glory*, whilest we unfainedly seek *his*. And hereof we have a faire and full assurance, and that from his own mouth, and that in as plain and exprels terms, as it is possible for a *promise* to be made, 1 Sam. 2. *Them that honour me, I will honour.*

Job. 1. 9.

1 Sam. 2. 30.

C 15. From the *Point* thus confirmed, will arise sundry profitable *Inferences*: some whereof I shall propose to you, and those all by way of *admonition*. Since our chief aim ought to be, that in every thing *God* may have the *glory* due to his name: beware we first, that we do not by base *flattery*, or other too much reverence or obsequiousness, give unto any *mortal man*, or other finite creature any part of that *Honour*, which is due to the infinite and immortal *God* alone. Not the glory of *Omnipotency*, unto any power upon earth, be it never so great, (*God spake once, twice have I heard the same, that power belongeth unto God.* Psal. 62.) Experience sheweth there is *impotency* in them all. Not the glory of *Infallibility*, to any judgment be it never so clear; nor to any *Judicatory*, be it never so solemn. (*Let God be true, and every man a liar,* Rom. 3.) Experience sheweth, there is *Error* and *Partiality* in them all. Not the glory of *Religion worship*, to any *Image*, *Saint*, *Angel*, or other *Creature*, though never so blessed and glorious: For *God* is extremely *jealous* in that particular above all other. (*My glory will I not give to another; neither my praise to graven Images:* Esay 42.) Experience and reason sheweth, there is some *deficiency* or other in them all.

Psal. 62. 11.

Rom. 3. 4.

Esay. 42. 8.
a - sacrilegi
invasor gloria
tua. Bern. in
Cant. ser. 12.
b - opor
Et dicitur quod
Dei honor.
Chrys. in
1 Tim. ser. 3.
Act. 5. 2.
c Et qui di
spensat frangit
sibi. Juvenal.
latyr. 7.

E 16. Beware we *secondly*, that we do not *sacrilegiously rob God of his honour*, *b* by deriving the least part of it upon our selves. As *Ananias* kept back for his proper use part of the price of his land, when he should have brought in all for the Churches use. Like *herafty Stewards*, that enrich themselves by lessening their *Lords* *finer*: or *untrufty Servants*, that turn some of their *Masters goods*

L 1 2

into

Psal. 115. 1.

d — fidelis fa-
mulus es, si de
multa gloria
domini tui
— transeunte
per te, nil tu-
is manibus
adherere con-
tingat. Ber-
nard. in Cant.
Serm. 13.
Heb. 1. 3.
Phil. 2. 6, 7.
Heb. 5. 5.
John 8. 50.
Prov. 25. 27.

a Fortè grave
non est, glori-
am et donorem
non petere;
sed valde gra-
ve est non eum
suscipere cum
effertur.
Gregor. hom.
7. in Evang.
b — non mihi
non ipse sibi
accipere glori-
am — sed nec
ab alio quidem
recipere obla-
tam. Bern. in
Qui habet,
Serm. 14.
Acts 12. 22.
— 23.

Rev. 22. 8. 9.

Acts 14. 11.
— 15.

into money, and then put the money into their own purses. *Non nobis Domine, non nobis*, saith David, Psal. 115. Not unto us, O Lord, not unto us, but to thy Name be the praise. He repeareth it twice, that he might disclaim it wholly; and wash his hands of it so clearly, that not any of it might stick to his fingers: as who say, By no means, to us. Our blessed Lord himself Christ Jesus, who was the very brightness and express image of his Fathers glory, and (without robbery) of equal and coeternal glory with him: yet, as he was man, he did not glorifie himself; nay, (let me say more) having taken upon him the form of a servant, he durst not seek his own glory, but the glory of his Father that sent him. We use to call it vain-glory, when a man seeketh his own glory unduly or inordinately; and rightly we so term it: for Vanity is next akin to nothing; and such glory is no better, if Solomon may be judge, For men to seek their own glory, is not glory, Prov. 25.

17. But, though we may not seek to pull any glory upon our selves: yet if others will needs put it upon us unsought for; may we not admit it? may we not take it, when it is given us? No, that you may not neither. Beware of that therefore thirdly. It is a strong temptation, I grant, to our proud mindes: but that maketh it nothing the lesse, it rendereth it rather the more dangerous. For what hath any man to do, to bestow what is none of his? And if we know they have no right to give it, sure we are greatly to blame, if we take it. — Καὶ ὁ ἀληθὺς μὲν καὶ ὁ ἀψύχος. He that receiveth stollen goods, is not much less guilty then he that stole them. It did not any thing at all either excuse Herod from guilt, or exempt him from punishment, that he did no more but admit those shouts and acclamations, wherewith the people so magnified his eloquence (It is the voice of God, and not of man.) Great ones had need take heed how they listen too much to those that magnifie them too much. Because he did not some way or other shew himself displeased with those flatterers, (not chastening them so much as with a frown,) nor transmit the glory they cast upon him higher, & where it was of right due: he standeth convicted and condemned upon record, for not giving God the glory, Acts 12. Marvel not that one of Gods holy Angels was so ready to do execution upon him there for that fault: when you finde another of those holy Angels so very shy in a case of that nature. Who, when John fell at his feet, with the intent to worship him, timely and severely forbad him, δεξ μὴ, see thou do it not at any hand; I am but thy fellow-servant: that honour belongeth to our Master onely, and not to me; worship God. And how did Paul and Barnabas bestir themselves at Lystra, when the people began to desire them, and were preparing Oxen and garlands to sacrifice to them? As soon as ever they heard of it, in token of grief and detestation, they rent their clothes, and in all haste ran in among the people, crying out, Sirs, what do you mean?

A mean? *why do you thus?* Mistake not your selves, nor us. Neither are we *Jupiter* and *Mercury*, as you suppose: neither, if we were, are *Jupiter* and *Mercury* Gods: But we *men*, *subject to like passions* (both of *sin* and *misery*) with you; and they but *Idols* and *Vanity*.

18. There is yet a *fourth* thing, whereof I cannot but intreat you to be exceeding wary, above all the rest. Not that it is *worse*, (nor perhaps simply *so ill*) as some of those afore-named: but that it is in some respects *more dangerous*; as being for the most part less suspected then they, and not altogether so easie to be discerned, as they. And that is this, That we beware by all means we do not indeed manage our *own quarrels*, whilst we pretend to stand for the *glory of God*. Is it not enough for us, to *doat upon* our own *wilde fancies*, as *Pigmalion* did upon the *image* himself had carved? Enough, when we have embraced some *fond conceipt* upon weak grounds through ignorance or prejudice; to *contend* with some acrimony for it? Enough, having perhaps over-shot our selves in some *speech* or *action* rashly, to let our selves to *maintain* it for our credits sake, when our hearts can tell us all was not right? but we must needs draw in *God*, and make him a *party* in the business: as if the *cause* were *his*, as if in all we had said or done, we had sought nothing more then *him* and *his glory*, nothing less then *our selves* and our own *interest*? Alas what a pity it is, nay what a shame, that *Conscience*, *Religion*, the *honour of God*, and the vindicating of *his glory*, should be made a *stale* to *disloyalty*, *sacrilege*, *sedition*, *faction*, or *private revenge*? Yet so it is daily: and so it ever was, and so it ever will be, more or less, whilst the World standeth. In *nomine domini*, you know the old saying: and what a world of *errors* and *mischiefs* men have been led into, under that *notion*. Those words are used *pro forma*, and set in the beginning of the *Instrument*: when all that followeth after in the whole writing, contain nothing but *our own wills*. Time was, when they that killed the Apostles, *thought they did God* a piece of *good service* in it: and when our Apostle before his conversion *made havoc of the Church*, it was the *zeal of Gods glory* that so *bemaddened* him: (*Concerning zeal persecuting the Church*.) And neither of these, I take it, a *pretended* zeal; but true and real: that is to say, not *counterfeit*, though *erroneous*.

John 16. 2.

Phil. 3. 6.

19. But as in all *Monopolies*, there is a pretension of some *common good* held forth, to make them passable: when as in most of them it may be there is no good at all intended to the *publick*, but *private lucre* onely; or at the best, together with some little good to the *publick*, such an apparance withal of *private interest* over-ballancing it, as that wise men justly fear, they will prove rather *mischievous*, then *beneficial*, taken in the whole lump. So doubtless many times *zeal of Gods glory* is unconscionably pretended: where either it is not at all, but in shew; or at leastwise mingled

Joh. 9. 24.

mingled with such a strong infusion of corrupt *partiality* and *self-seeking*, as sowreth it extremely, and rendreth it very inexcusable. How did the *Pharisees* and other *Jews* juggle with the poor "man that had been *born blind* *Joh. 9.* seeking to worke upon him "with fair words and pretences, (*Give God the praise &c.*) when at "the same instant they did most wickedly endeavour to obscure "the glory of that miraculous cure, which *Christ* had wrought upon "him, in giving him his sight.

20. It were no hard matter, if the time would suffer (or indeed if the times would suffer,) to set before you variety of instances, even unto satiety. But I shall only give you a taste in two; both concerning matters Ecclesiastical: the one in point of Government, the other of worship. For Church-Government, who knoweth not on the one side, how in some former ages one man, taking the advantage of every opportunity (whereof the ambitions and factions of Princes and Bishops in every age afforded good store) to lift up himself still higher and higher, hath perked himself up at length in the Temple of God, there bearing himself as God, or a vice-god at least: stretching his Diocess over the whole world, and challenging a Monarchical superintendency over the universal Church of Christ, as Oecumenical Pastour, or Christs Vicar-general upon earth? And who seeth not on the other side, how busie some spirits have been in this last age and a very little before, to draw all down to such a Democratical parity (for such indeed it is, and not Aristocratical, as they would fain have the world believe it to be) as was never practised, nor, (for any thing appeareth in the ancient histories and monuments of the Church) ever so much as heard of, in any settled Church in Asia, Europe, or Africa, for fifteen hundred years together? Both sides pretend from Scripture; and for the glory of God, both: and that with equal confidence, and (for ought I know) upon equal grounds; that is, to speak plain, no grounds at all for either. For no man yet on either side hath been able to make it sufficiently appear from clear evidence of Scripture or Reason, that it is the pleasure of God to be glorified by either of those new devises.

21. Likewise in point of publick worship. How just the blame is on either side, I dispute not: that is not now the business. But some have been blamed for bringing into the Church new forms "and Ceremonies; or (which is all one in the apprehensions of "men that consider not much, and so is liable to the same cens- "sure,) for reviving old ones, but long dis-used and forgotten: and other some have been blamed for seeking to strip her both of old and new, and to leave her starke naked of all her ornaments and outward formalities. In this case also, as in the former, the glory of God is pretended on both sides. Those thinking their way maketh most for the honour of God, as adding decency and solemnity to his service:

A service: and these theirs, as better suiting with the *simplicity of the Gospell*.

22. Methinks, *dust and ashes* that we are, we should tremble to make so bold with the *glory* of the great God of heaven and earth, which is the most sacred thing in the world, as to engage it in our quarrels, and to make it serve to our humours or ends, when and how we list. Were it not a lamentable case, if it should ever come to that, that Religion should lye at the top, where avarice, ambition, or sacriledge lye at the bottome; and perhaps malice, partiality, oppression, murder, some wicked lust or other in the midst? Yet is not any of this impossible to be: yea, rather scarce possible to be avoided, so long as we dare take upon us, out of the furiousness of our spirits, and the rashness of a distempered zeal, to be wiser and bolier then God would have us: I mean in the determining of his glory according to our fancies; where we have no clear texts of Scripture to assure us, that the glory of God is so much concerned in these or those particulars, that we so eagerly contend for. Nay, when there seem to be clear Texts of Scripture, to assure us rather of the contrary, and that the glory of God doth not consist therein, but in things of a higher nature. For the Kingdom of God is not meat and drink, saith the Apostle in the next former chapter. It consisteth not in this, whether such or such meats may be eaten or not: for neither if we eate, nor if we eate not, are we much either the better or the worse for that. But the kingdom of God is righteousness, and peace; and joy in the holy Ghost. It consisteth in the exercise of holy graces, and the conscionable performance of unquestioned duties. Sincere confession of sin proceeding from an humble and contrite heart; constancy in professing the true faith of Christ; patience in suffering adversity, exemplary obedience to the holy laws of God, fruitfulness in good works: these, these are things wherein God expecteth to be glorified by us. But as for meats and drinks and all other indifferent things, in as much as they have no intrinsecal moral, either good or evil in them, but are good or evil only according as they are used well or ill; the glory of God is not at all concerned in the using or not using of them, otherwise then as our Faith, or Temperance, or Obedience, or Charity, or other like Christian grace or vertue is exercised, or evidenced thereby.

Rom. 14. 17.

1 Cor. 8. 8.

23. I have now done with the first thing, and of the most important consideration, proposed from the Text: to wit, the End it self, the Glory of God. The amplifications follow: the former whereof containeth a description of the party to be glorified. That ye may glorifie God. If it be demanded, which God? For there be Gods many, and Lords many. It is answered in the Text, (God even the Father of our Lord Jesus Christ.) Of which title there may be sundry reasons given: some more general, why it is used at all:

1 Cor. 8. 5.

Ephes. 3. 14.
2 Cor. 11. 31.
1 Pet. 1.

Exod. 3. 15.

1 Cor. 8. 6.

all : some more *special*, why it should be used *here*. First, this is *Stylo novo*: never found in the Old Testament; but very often in the New. (For this cause I bow my knees to the Father of our Lord Jesus Christ, Ephes. 3. The God and Father of our Lord Jesus Christ knoweth that I lie not, 2 Cor. 11. Blessed be God, even the Father of our Lord Jesus Christ, 1 Pet. 1.) As the old Covenant ceased upon the bringing in of a new and better Covenant: so there was a cessation of the old *Style*, upon the bringing in of this new and better *style*. The old ran thus, The God of Abraham, the God of Isaac, and the God of Jacob: proclaimed by God himself, when he was about to deliver the posterity of those three godly Patriarchs from the bondage of Egypt. But having now vouchsafed unto his people a far more glorious deliverance then that, from a far more grievous bondage then that, (from under Sin, Satan, Death, Hell, and the Law,) whereof that of Egypt was but a shadow and type: he hath quitted that *style*, and now expecteth to be glorified by this most sweet and blessed Name, The Father of our Lord Jesus Christ. Exchanging the Name of God, a name of greater distance and terror; into the Name of Father, a name of more nearness and indulgence. And taking the additional title or denomination, not from the parties delivered, (as before,) who were his faithful servants indeed, yet but servants: but from the person delivering, his only begotten and only beloved Son. It is first the Evangelical *style*.

24. Secondly, this *style* putteth a difference between the true God of Heaven and Earth, whom only we are to glorify: and all other false and imaginary titular gods, to whom we owe nothing but scorn and detestation. The Pagans had scores, hundreds, (some have reckoned thousands) of gods; all of their own making. Every Nation, every City, yea almost every House had their several gods or godlings; Deos topicos; gods many, and lords many. But to us, saith our Apostle, (to us Christians,) there is but one God the Father, and one Lord Jesus Christ, his Son. This is Deus Christianorum. If either you hope as Christians to receive grace from that God, that alone can give it; or mean as Christians to give glory to that God, that alone ought to have it: this, this is he, and none other; God even the Father of our Lord Jesus Christ. It is a *style* of distinction.

25. These two Reasons are general. There are two other more special; for the use of it here: in respect of some congruity it hath with the matter or method of the Apostles present discourse. For first, it might be done with reference to that Argument, which he had so lately pressed, and whereof also he had given a touch immediately before in the next former Verse, and which he also resumed again in the next following Verse; drawn from the example of Christ. That since Christ, in receiving us, and condescending to our weaknesses, did aim at his Fathers glory: so we also should aim

A aim at the same end, by treading in the same steps. We cannot better glorifie God the Father of our Lord Jesus Christ, then by receiving one another into our charity, care, and mutual support, as Jesus Christ also received us to the glory of his heavenly Father.

26. Secondly, since we cannot rightly glorifie God, unless we so conceive him as our Father (--If I be a Father where is mine honour? Mal. 1. --That they may see your good works, and glorifie your Father which is in heaven, Mat. 5.) it may be the Apostle would have us take knowledge how we came to have a right to our son-ship; and for that end might use the title here given, to intimate to us upon what

Mal. 1. 6.
Matth. 5. 16.

B ground it is, that we have leave to make so bold with our great Lord and Master, as to call him our Father: even no other but this, because he is the Father of our Lord Jesus Christ. Jesus Christ is the onely Son of God by nature and generation: and through him onely it is, that we are made the sons of God by grace and adoption. (As many as received him, to them he gave power to be made the sons of God, John 1.) If we be the sons of God, we are made so: but

John 1. 12.

he is the Son of God, not made, nor created, but begotten. I go to my Father, and to your Father, saith he himself John 20. Mine first: and then, and therefore, yours also. He is medium unionis: like the

Athanas. in
Symbolo.
John 20. 17.

C corner stone, wherein both sides of the building unite; or like the ladder, whereon Jacob saw Angels ascending and descending. All intercourse, 'twixt Heaven and Earth, God and Man; is in and through him. If any grace come from God to us, it is by Christ: If any glory come from us to God, it is by Christ too. (Unto him be glory in the Church by Christ Jesus, Ephes. 3.) And this shall suffice to have spoken concerning the former amplification: briefly, because it seemeth not to conduce so much, nor so nearly to the Apostles main scope here, as doth that other, which now followeth; respecting the manner. [With one minde and with one mouth.]

Gen 28. 12.

Ephes. 3. 21.

D 27. Wherein, omitting (for brevities sake) such advantages, as from the words ἐμὸν μὺς and ἐν ἐνὶ στόματι, might be raised, for farther enlargement: observe first, that whereas he nameth two instruments wherewith we are to glorifie God, the one inward (the Minde) the other outward the Mouth: he nameth the inward first. The minde must be first, and before the mouth, in this service. Else we shall incur that reproof in the Prophet Esay, as well as the Pharisees did, to whom our Saviour applyeth it in the Gospel (This people draweth near me with their mouth, and honoureth me with their lips: but their hearts have they removed far from me. Or that

Esay 29. 12.
Matth. 15. 8.

E other in Jeremy 12. in words not much unlike, Thou art near in their mouth, but far from their reins. David calleth his tongue his glory, Psalm 108. for this reason (as I conceive) among others, because the chiefeft employment he had for it, was to glorifie God with it. But if when his tongue was so employed, his minde had not gone with it; if he had not roused up himself, that is, his heart

M m

and

2 πνεῦμα
9: πνεῦμα. Plato.
Psal. 108. 2.

Heb. 4. 12.

Mat. 7. 21.
Luke 18. 11.

Matth. 27. 29,
30.

Rom. 10. 10.

Psal. 51. 15.
—63. 5.

Psal. 39. 4.

—45. 1.

and his minde, (for ^a the minde, that's the man) as well as his tongue (*Awake my glory, awake Lute and Harpe, I myself will awake right early:*) the best musick of his tongue, with Lute and Harpe to boot, had been no better, then *sounding brass*, or a *tinckling Cymbal*. God is *κεκριμένος ἐνθυμήσεων*, an *exact critick* in spelling and examining the thoughts of our hearts most accurately. He *mindeth us*, how we *minde him* in all our services: And will no more take himself to be *honoured* by us, when we cry *Lord, Lord*, or (as the Pharisee) *God I thank thee*; if our *minde* the while be aloof off, hankering after the world, or our own *base lusts*: then Christ took himself to be *honoured* by the souldiers, that put a *reed* into his hand instead of a *Scepter*; and bowed the knee before him, saying, *Haile King of the Jews*, and then presently spat upon him, and *smote* him on the head. Let us be iure then, if we mean God should have *any glory* from us, in all our addressees and services to take our *minds* along with us.

28. But then observe *secondly*, that though the *minde* is to go first, yet the *mouth* must bear a part too. We may not think we *glorifie* God sufficiently, if *with the heart* we *beleeve* in him, unlessse *with the mouth* also we be ready to *confesse* him. David therefore professeth very often in the *Psalms*, that he would performe his services to God with his *mouth* and *lips*. (*Open thou my lips, and my mouth shall shew thy praise. My soul shall be satisfied as it were with marrow and fatnesse, whilest my tongue praiseth thee with joyfull lips,*) and in many other places. Nor indeed can it be otherwise: for if the *inward* parts be right set, the *outward* will follow of themselves. A *full heart* cannot but *overflow*, when time serveth, out of its own abundance: and if there be much *heat* there, it will break out at the *lips*. *My heart was hot within*, saith David, *and whiles I was musing, the fire kindled, and at last I spake with my tongue*, Psal. 39. And in another Psalm, as his heart was busie *ending* of a good matter, his tongue was as the *pen* of a ready writer, to take it as fast as his heart could dictate it. *Heart* and *Tongue*, *Minde* and *Mouth*, both must joyn together, and if there be any thing else in us besides, that can contribute any furtherance to the worke, it must in too: and all little enough, to *glorifie* our Maker.

29. Observe *thirdly* and principally, (for the weight of the *Amplification* lieth most there,) that God is much *glorified* by *unity*, peace and concord. This observation ariseth clearly from the main scope of the words. He had *exhorted* them at large, to study to be *like-minded*: and he *prayeth* in the verse next before, that God would grant them so to be. Why so, might one say, or to what end all this? Even for this end, saith he, *that ye may with one minde and with one mouth glorifie God*. Which argument were of very little force, if unanimity and *like-mindedness* were not a thing very subservient to *Gods glory*. What an honour is it to the

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A God of Israel, when *all Israel* commeth in *as one man* to do him worship! God hath bestowed gifts upon his Church, and disposed the persons therein into several ranks, administrations, and offices, with admirable variety. Not that they should jarr and clasp one against another, and pull every one from other what they can for themselves: for that would soon bring all to confusion first, and then to destruction. But that each should sustain other, and mutually supply out of their several stores the wants each of other, for the better preservation of the whole, and the more comfort of the several parts. As the variety of instruments and voyces, is so far from hindering the musick, that it maketh it up: (for what else is musical harmony, but *concordia discors*, variety in consort?) the musick could not be either so full, or delightful without some variety. But then care must be had of two things, first, that the instruments be well in tune, (not only each within it self, but well timed also one to another:) and then that the minstrels agree to play the same lesson.

1 Cor. 12. 4-6

30. If either of these be wanting, all the musick is marred. For the tuning; if any one single string, of any one single instrument in the whole consort should be out of tune, though but a little (say it be no more difference then a flat and a sharp) *aures erudite ferre non possent*. Any thing that is tolerable will passe among country-people: but the least discord in the world will offend a choise and delicate eare. But if it should be very much out of tune; it would be harsh, and grate even a thick and vulgar eare. But say all the instruments should be perfectly well tuned; yet if the men should not agree what to play, but one would have a grave Pavane, another a nimble Galliard, a third some frisking toy or Jigg, and then all of them should be wilful, none yield to his fellow, but every one scrape on his own tune as loud as he could: what a hideous hateful noise may you imagine would such a mess of Musick be? No less odious to God, and equally grievous to every godly man it is, when such voices as these are heard in the Church; *I am of Paul, and I of Cephas, and I of Apollo*. When (as it is now grown with us) one Pamphleter must have the Church governed after this fashion, another after that. Twenty several models and platforms of government: just as one of our own ^a Poets (of good note in his time) hath long since described *Errours Children*; a numerous brood, but never a one like other; saving only in this, that they were all ill-favoured alike. And these Models printed, and published to the world, and dispersed through all parts of the kingdom, and echoed in the pulpits: to the manifest dishonour of God, the deep scandal of the reformed Religion, and eternal infamy both of our Church and State, and God knoweth what other sad and desperate consequences in future; if some speedy and effectuell course be not taken to repress the unsufferable licentiousness both of our Presses and Pulpits.

tuned

1 Cor. 1. 12.

^a Spencer in Fairy Queen.

M m 2

31. But

Psal. 150. 5.

31. But I will repress *my* self howsoever. *Indignation*, though just, may carry a man into a *digression*, ere he be aware : though I do not perceive, that I have yet *digressed* very much. To return therefore ; As I have heard those words of the last Psalm read monethly in our Churches, (*Praise him upon the well tuned Cymbals, praise him upon the loud Cymbals*;) it hath often come into my thoughts, that when we intend to *glorifie God* with our *Cymbals*, it should not be our only care to have them *loud* enough ; but our first care should be to have them *well-tuned* : els, the lower, the worse. Zeal doth very well : there is great, yea necessary use of it, in every part of Gods service. The *Cymbal* will be *flat* ; it will have no life, nor spirit in it ; it will not be *loud* enough without it. But if meekness, peaceableness, and moderation, do not first put the *Cymbal* into good *tune* : the *loudness* will but make it the more *ungraceful* in the player, the more *ungrateful* to the hearer.

1 Cor. 14. 26.

1 Cor. 10. 31.

32. But I will pursue this *Metaphor* no further. There is another *Metaphor* also much used by our Apostle : that of *Edification*. He would have all things in the Church *done to Edifying*. And if you will take the pains to examine it, you shall finde that most times where he speaketh of *glorifying God*, he doth it with reference to *Edification* ; and most times where he speaketh of *Edifying*, he doth it with reference to those mutual respects and *charitable offices*, whereby we apply our selves to our brethren for the maintenance of *peace* and *unity*. That passage (for example) before mentioned, and of all other the most obvious in this argument (*Whether ye eat or drink, or whatsoever else ye do, let all be done to the glory of God*) is meant especially in the case of *brotherly condescension*, in yielding somewhat to the *infirmities* of our brethren for charities sake, where in godly wisdom we shall see it expedient so to do, for *theirs*, our *own*, or the *common good* : as is evident from the whole frame of his discourse there. And so it is here also : He speaketh of *bearing the infirmities* of our weaker brethren, *vers. 1. of not pleasing our selves*, but each man *pleasing his brother for his good unto edification*, *vers. 2. of receiving one another by Christs example*, *vers. 7.* and he cometh in among with this *votive prayer*, that God would grant them to be *likeminded one unto another* ; that so by their unanimity they might *glorifie God*. That is, that their *like-mindedness* might serve to *Gods glory*, in the *edification* of their brethren.

1 Cor. 8. 1.

-1. 10.

33. Now if that which best *edifieth the Church*, do also most *glorifie God*, (as these and the like passages seem to import ;) then certainly not by many things is God more *glorified*, then by *Peace*, *Love*, and *Concord* : fith few things *edifie* more then these do. As to the use of *Edification*, *Knowledge* (that seemeth to be all in all with some,) is very little or nothing in comparison ; or but a puffe to *Charity*. It may *swell*, look big, and make a shew : but *Charity* doth the deed. *S. Paul* was a wise *Master-builder*, and knew what

A what belonged to the worke as well as another : and he when he speaketh of *compassing the Church into a building*, mentioneth *the edifying of it selfe in love* Eph. 4. It hath been my hap heretofore more then once, yet both times led thereunto by *the Texts*, to insist somewhat upon this *Metaphor*: which maketh me the unwilling-er to dwell upon it *the third time*. Yet sith it appeareth to have been of so frequent and familiar use with *our Apostle*, and is with-
all so pertinent both to the processe of his discourse in this place, and to the business now in hand: I cannot but desire to press it a little farther, and that in *two respects* especially, and both of them very considerable in *building*: to wit, *Dispatch* and *Strength*.

Eph. 4. 16.

B 34. For *Dispatch* first. No man that goeth about a *building*, but would willingly get it up as fast as he can, without any *delay* or *let*, more then needs must. Now where the workmen, and labourers (*layers, fillers, servers, and the rest*) agree fairely, first to do *every man* what belongeth to him in his *own office*, and then to further every *one another* in theirs: the work goeth on, and getteth up apace. But if they once begin to *fall out* one with another: then are they ready to *hinder* and to *cross* one another; and then the work standeth. When one of them hath *laied a course* in the wall, up steppeth another, and *pulleth the stones* all atunder, and *throweth them down*: One saith, *it shall be thus*; another starteth up and sweareth *it shall not be so*, but *thus*; and then they grow to *hot words*, and from words to *blowes*, and so instead of pointing the wall, fall a thrusting their trowels in one anothers faces: How should the work go an end now, think you, with any good expedition? *when one buildeth and another pulleth down, what profit have they then but labour?* saith the wise son of *Sirac*, Eccl. 34. A great deal of *noise*, and a great deal of *bustle*: but little *worke* done. It is even so in all other things: *distraction* ever hindereth *business*. The vessel must needs *move slowly*, when some of them that sweare at the Oare, ply with all the strength they have to thrust her *Eastward*, and other some of them, ply as hard to drive her *Westward*.

Sirac. 34. 23.

C 35. Nor is it otherwise in the Church and *Common-wealth*, when
D a *Superiours rule* with moderation, *Inferiours obey* with chearfulness, all men (keeping themselves within their own *ranks and stations*) bend themselves with their utmost diligence to advance *the publick welfare*: the worke commonly riseth apace, and prospereth in their hands. But if they that *worke above*, shall strive only how to extend *their Power*; and they that *worke below* shall strive as much, how to enlarge their *Liberty*; the one to *impose*, the other to *refuse*, what they list: If those shall hold them stiffly at this point, *we may do it, and therefore we will do it*; and these as stiffly at this; *we may chuse, and therefore we will not do it*; when shall they meet? where is that *συγκατάβασις*? that *yielding and condescension* the Apostle so often requireth? It were a blessed thing, (and till it be so in some

a — humiliter subesse, & utiliter preesse: obedire sponte, & imperare discretè Bern. Par. ser. 56.

some measure, the building will never rise to purpose, if men would look, not so much at their power, what they may do; or at their liberty, what they may not do, so to serve their own turns, humours, or ends: as how to use both power, and liberty, with all due sobriety and charity, to the glory of God in the good of others. If we could once grow to that, not to look every one on his own things, but every man also on the things of others, as S. Paul elsewhere exhorteth: then should we also agree with one minde and heart to follow the work close, till we had got it up. That for dispatch.

36. But haste maketh waste, we say. It doth so: and in building as much as in any thing. It were good wisdom therefore to bring on the work so, as to make it strong withal: lest if we make false work for quicker dispatch, we repent our over-hasty building by leisure. To rid us of that fear; know secondly, that unity and concord serveth for strength too, as well as dispatch. Evermore *virtus unita fortior*: but division weakneth. A house divided against it self cannot stand: and the wall must needs be hollow and loose, where the stones stand off one from another, and couch not close. Now brotherly love and unity is it, that bindeth all fast; so making of loose heaps one entire piece. I beseech you, brethren (saith the Apostle) that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgement, 1 Cor. 1. Like-mindedness, you see; is the thing that joyneth all together: and in the well joyning consisteth the strength of any structure. In Ephes. 4. therefore he speaketh of the bond of peace: and in Colos. 3. he calleth love the bond of perfectness.

37. In Phil. 1. he hath another expression, which also notably confirmeth the same truth. That I may hear, saith he, of your affairs; that ye stand fast in one spirit with one minde. They never stand so fast, as when they are of one minde. There is a Greek word sometimes used in the New Testament (*ἀκαταστασία* is the word) which is commonly translated confusion, and sometimes tumult. Not unfitly for the sense, either: but in the literal notation it importeth a kinde of unstableness rather, or unsettledness; when a thing doth not stand fast, but shaketh and tottereth, and is in danger of falling. And this S. Paul opposeth to peace, 1 Cor. 14. God is not the author (*ἀκαταστασίας*) of confusion, or unstableness, but of peace: By that very opposition intimating, that it is mostly for want of peace, that things do not stand fast, but are ready to fall into disorder and confusion. S. James speaketh out, what S. Paul but intimateth, and telleth us plainly, that this *ἀκαταστασία* is the effect of discord, and that contention is the Mother of confusion. For where envying and strife is, saith he, there is *ἀκαταστασία*, inconstancy, unsettledness, confusion and every evil work. The builders make very ill work, where the building is not like to stand, but threatneth ruine, and is ready to drop down again, by that it be well up. And yet

Phil. 2. 4.

Matth. 17. 25.

1 Cor. 1. 10.

Ephes. 4. 3.
Col. 3. 14.

Phil. 1. 27.

James 3. 16.

A yet such *ill work* doth *envying* and *strife* ever make: it is *concord* only and *unity* that maketh *good work*, and buildeth *strong*. Let *Jerusalem* be built, as a city at *unity* in it self: and *Jerusalem* will be like to *stand* the faster, and to *stand* up the longer.

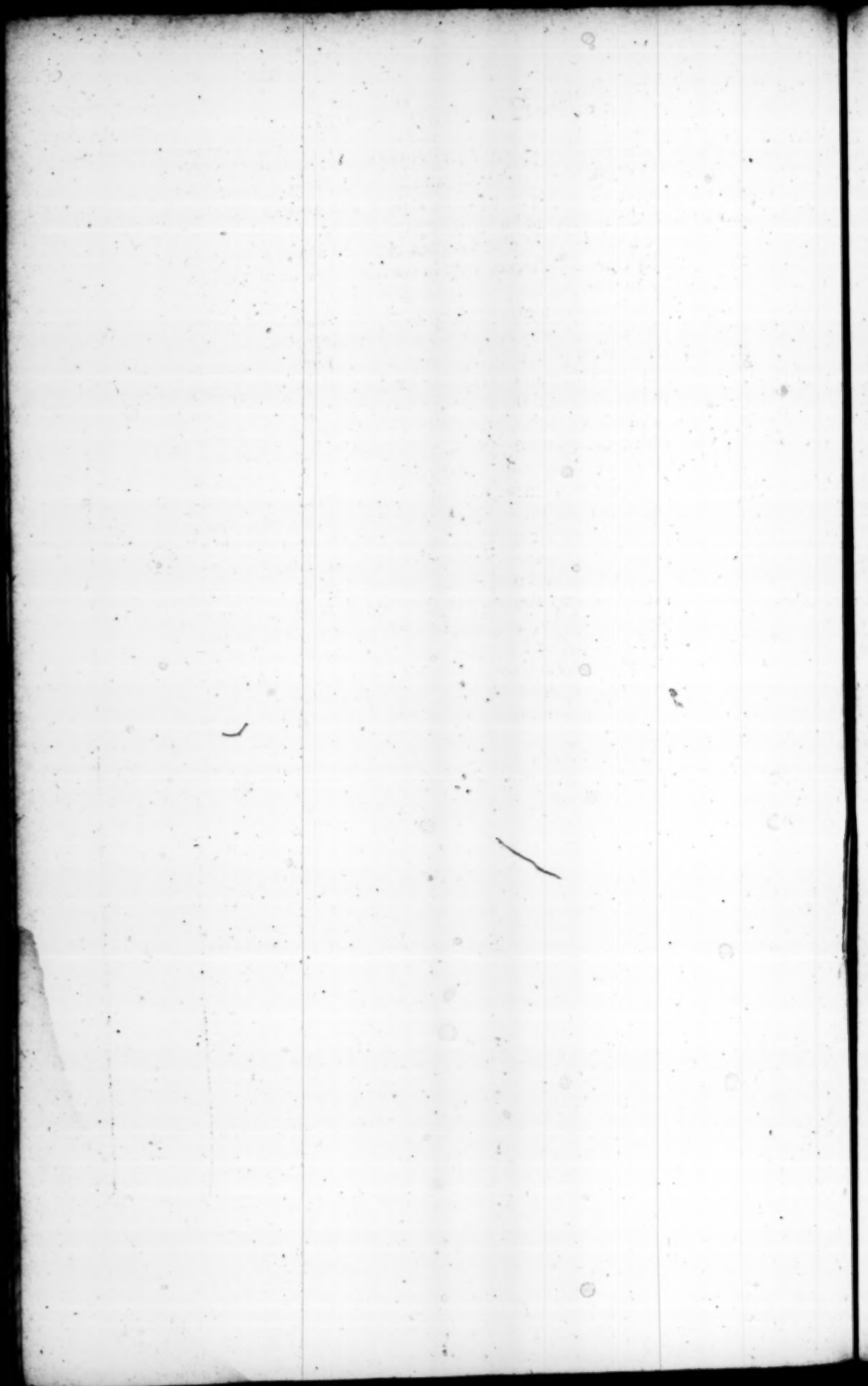
Psal, 122. 3.

38. For a *conclusion* of all, I cannot but once again admonish; and earnestly entreat all those, that in contending with much earnestness for matters of no great consequence, have the *glory of God* ever and anon in their mouthes: that they would take heed of *embarking* God and his *glory* so deep in every trifling business, and such as wherein there is not *dignus vindice nodus*. But since it clearly appeareth from this and sundry other Texts of holy Scripture; that *peace* and *love* are of those things, whereby our gracious Lord God taketh himself to be chiefly *glorified*: that they would rather faithfully endeavour by their *peaceable*, *charitable*, and *amiable* carriage towards others, especially in such things, as they cannot but know to be (in the judgement of sundry men both *learned* and *godly*) accounted but of *inferiour* and *indifferent* nature, to approve to God, the World, and their own consciences, that they do sincerely desire to *glorifie* God, by pleasing their brethren for their good unto *edification*. Which that we all unfeignedly may do, I commend us and what we have heard, to the *grace* and *bleſſing* of Almighty God: dismissing you once again, as I did heretofore, with the Apostles *benediction* in the Text; (for I know not where to fit my self better,)

Now the God of *patience* and *consolation* grant you, to be like-minded one towards another, according unto *Christ Jesus*; That ye may with one minde, and with one mouth, glorifie God even the Father of our Lord *Jesus Christ*.

To which God the Father, and his Son *Jesus Christ* our Lord, and the blessed *spirit* of them both; three persons, &c.

Serm.





A D

A U L A M.

Sermon XIV.

WOBBURNE. 1647. August.

Psalm 27. 10.

*When my Father and my Mother forsake me, the Lord
taketh me up.*

1. **T**Hings that have a *natural weakness* in them to
bear up themselves, do by a *natural instinct*
lean towards, and (if they can finde it) clasp
about, something that may sufficiently *support*
them: but in default of such, will catch and
twine about whatsoever is next them, that may
be *any little stay* to them for any little time. So
a *Hop*, for want of a *strong pole*, will winde it self about a *Thistle* or
Nettle, or any sorry *weed*. The *heart of man*, whilest it seeketh a-
broad for somewhat without it self, to rest it self upon; doth even
thereby sufficiently bewray a secret conscioufness in it self of its
own *insufficiency* to stand without something to *support* it. If it
finde not that which is the onely *true support* indeed; it will stay it
self

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self as long as it can upon a *weak staff*, rather than none. *Chariots*, *Horses*, and *Riches*, and *Friends*, &c. any thing will serve to *trust in*; whilst no better appeareth.

2. But that our hearts (*deceitful as they are*,) delude us not with *vain confidences*; we may learn from the Text, where it is, and where alone, that we may *repose our selves* with full assurance of hope not to fail. *David* affirmeth positively; what he had found true by much *experience*: that when all others, from whom we expect help, either will not, or cannot; God both can and will help us, so far as he seeth it good for us, if we put our trust in him. *When my Father and Mother forsake me, the Lord will take me up.* The words import, First, a possibility of failing in all inferior helps, It is supposed *Fathers and Mothers*, (and proportionably all other friends and helps,) may forsake us, and leave us succourless: [*when my Father and my Mother forsake me.*] Secondly, a never-failing sufficiency of help and relief from God, though all other helps should fail us: [*Then the Lord will take me up.*] The two points we are to speak to.

3. *Father and Mother.* First, who are they? Properly and chiefly, our *natural Parents*, of whom we were begotten and born; to whom (under God) we owe our *being and breeding*. Yet here, not they only; but by *Synecdoche* all other kinsfolks, neighbours, friends, acquaintance: or indeed more generally yet, all worldly comforts, stays, and helps whatsoever. 2. But then, why these named the rather; and the rest to be included in these? Because we promise to our selves more help from them, then from any of the other. We have a nearer relation to, and a greater interest in, them then any other: and they, of all other, are the unlikelyest to forsake us. The very *bruit Creatures* forsake not their young ones. A *Hen* will not desert her *chickens*: nor a *Bear* endure to be robbed of her *whelps*. 3. But then Thirdly, why both named? *Father*, and *Mother* too? Partly, because it can hardly be imagined, that both of them should forsake their child, though one should hap to be unkinde. Partly, because the *Fathers* love being commonly with more providence, the *Mothers* with more tenderness; both together do better express, then either alone would do, the abundant love of God towards us: who is infinitely dear over us, beyond the care of the most provident Father, beyond the affection of the tenderest Mother: 4. But then Fourthly, when may they be said to forsake us? When at any time they leave us destitute of such help, as we stand in need of. Whether it be out of *choise*; when they list not help us, though they might if they would: or out of necessity, when they cannot help us, though they would, if they could.

4. The meaning of the words in the former part of the verse thus opened: the result thereof is, that There is a possibility of failing in all inferior helps. *Fathers and Mothers*; our nearest and dearest friends;

Mat. 23. 37.
Prov. 17.

α π πατερις
γυνωσκουσιν
α π μητρος
συμπληρω-
ρον. Naz.
Orai. 16.

A friends; all earthly visible helps and comforts: alwayes may faile us, sometimes will fail us, and at last must fail us; leaving us destitute and succourless. The truth whereof will the better appear; if, instancing especially in our natural Parents (as the Text leadeth us) we take a view of sundry particular causes of their so failing us, under the two general heads but now mentioned: to wit, *Choyse*, and *Necessity*. Under either kinde, three. Sometimes they forsake us voluntarily and of their own accord, and through their own default; when it is in their power to help us, if they were so pleased: which kinde of forsaking may arise from three several Causes.

B 5. First, Natural Parents may prove unnatural, meerly out of the naughtiness of their own hard and incompassionate hearts. For although God hath imprinted this natural affection towards their own offspring in the hearts of men, in as deep and indeleble characters, as almost any other branch of the Law of Nature, (*O nimium potens, Quanto parentes sanguinis vinculo tenes, Natura!*) yet so desperately wicked is the heart of man, that if it should be left to the wildness of its own corruption, without any other bridle then the light of natural principles only, it would ere-soons shake off that also: and quite raze out all impressions of the Law of Nature; at least so blur and confound the characters, that the Conscience should be able to spell very little (or nothing at all) of Duty out of them. Els what needed the Apostle, among other sins, to have listed this *ἀσέπεια*, this want of natural affection, in two several Catalogues *Rom. 1.* and *2 Tim. 3?* Or to have charged Titus, that young women should be taught among other things, to be φιλότεκνοι, to love their Children: if he had not observed some to have neglected their duty in that particular; hereof Histories and experience afford us many examples. Can a woman forget her sucking childe, that she should not have compassion of the son of her wombe? saith the Lord by the Prophet. He speaketh of it, as of a monstrous thing, and a scarce credible of any; Can she forget? (she in the singular number:) But withall in the same words impliedly confessing it possible in more then one: Yea, they may forget: (They, in the plural number.) *Esay 49. 15.*

D 6. Secondly, Parents not altogether void of natural affection, may yet have their affections so alienated from their children upon some personal dislike, as to forsake them. Of which dislike I do not deny but there may be just cause. As among the Hebrews in the case of Blasphemy, the fathers hand was to be first in the execution of his son *Deut. 13.* And both Civilians and Casuists allow the Father *jus abdicationis* a right of Abdication in some cases. But such cases are not much pertinent here, or considerable as to our purpose. For they that give their earthly Parents just cause to forsake them, can have little confidence that God as their heavenly Father should take them up. But when Parents shall withdraw their love

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Rom. 1. 31.
2 Tim. 3. 3.
Tit. 2. 4.

α φιλότεκνον
πως πάν
γυναικῶν
γένος. Eurip.
in Phœniss.
Act. 2.
δενδν το
πικτειν, εβ-
ρει φιλοπον
μίζα. Id in
Iphig. in Aul.
Act. 4.
Deut. 13. 7.

1 Sam. 20. 30.
33.
— 22. 8.

Euripid. in
Iphig. & alii.

Psal. 106. 37.
Jer. 32. 35.

a Virg. eclog. 8

John 9. 21.
— 23.

Josephus.

4 Kings 6.
28. 29.
Deut. 28. 53.

2 Cor. 12. 14.

and help from *their children* upon some small overlooks, or venial miscarriages; or take distaste at them either *without cause*, or more then there is cause; upon some wrong either *surmise* of their own, or *suggestion* of others; (as *Saul* reviled *Jonathan*, and threw a *Javelin* at him to smite him; interpreting his friendship with *David*, as it had been a plotted conspiracy between his son and his servant, to take his *crown* and his *life* from him:) Or when they shall *disinherit* their children for some *deformity* of body, or *defect* of parts, or the like: As *reason* sheweth it to be a *great sin*, and not to be excused by any pretence: for it is an observation grounded upon manifold *experience*, that where the *right heirs* have been *disinherited* upon almost whatsoever pretence; the blessing of God hath not usually followed upon the *persons*, and seldom hath the *estate* prospered in the hands of those that have succeeded in their rooms.

7. Thirdly, parents whose *affection* towards their children hath not been sowed by any *personal dislike*; may yet have their *affection* so over-powred by some *stronger lust*, as to become cruel to *their children*, and forsake them. "For as in the World, *Might* oftentimes *over-beareth Right*: so in the soul of man, the violence of "a *stronger passion* or *affection* (which in the case in hand may "happen sundry wayes,) beareth down the *weaker*. It may happen, as sometimes it hath done, out of *superstition*. So *Agamemnon* sacrificed his daughter *Iphigenia*. The *Heathens*, generally, deceived by their cheating *Oracles*, and some of the *Jews* led by their example, sacrificed their *sons and daughters* unto devils, and caused their children to pass through the fire to *Molech*. Sometimes out of *revenge*. As *Medea* to be revenged of *Jason* for leaving her and placing his affection elsewhere, slew her own *two sons* begotten by him in his sight. (*a Servus amor docuit natorum sanguine matres Commaculasse manus.*) Sometimes out of *fear*. So the parents of the blinde man owned their son indeed, *John 9.* but for fear of being cast out of the *Synagogue*, durst not speak a word in his just defence; but left him to shift as well as he could for himself. And *Herod the great*, for no other cause then his own causeless fears and jealousies, destroyed many of his own sons. Sometimes out of the extremity and impatience of *hunger*. As in the sad story of the *two mothers*, who in the great famine at the siege of *Samaria* had covenanted to dress their children by turns, and to eat them: so fulfilling even to the letter, that heaveie curse which God had long before threatned against *Israel* in case of their disobedience. Sometimes out of *voluptuousness* and *sensuality*. As do thousands of prodigal *ding-thrifts* every where in the World; who by *gaming*, *drinking*, *luxury*, and other riot and intemperance vainly wasting their estates, (out of which, by *S. Pauls* rule, they ought to provide and lay up for their children,) bring themselves to *penury*, and leave their children to *beggary*.

8. And

A 8. And if by all these, and sundry other wayes besides, it may happen *fathers and mothers* so often to forsake their children: the lets are we to marvell, if our *brethren, kinsfolkes and neighbours*; if our familiar acquaintance, companions, and friends, prove unfaithfull, & shrink from us when we stand in need to them: *dealing deceitfully as a brook*. It is *Jobs* comparison, *Job 6*. The Brooks in Winter, when the Springs below are open, and the bottles of heaven powre down water from above, overflow the banks and the meadows all about, and look like a little Sea: but when the heat of Summer is come, and the season dry, vanish; so as the weary traveller can finde no refreshing, nor the cattel quench their thirst thereat. Such is the common friendship of the World. Whilest we are full and stand in no need of them; they are also full of kindness, and overflow with protestations of love and service. *Amici divitis multi*; every friend will say, *I am his friend also*. Yet they talk but vanity all this while, every one with his neighbour: they do but flatter with their lips, and dissemble with their double heart. When we seek to them in our need, they look upon us slightly, and at a distance; at the most, let fall some overly expressions that they wish us well, and pity our case, (*Good words are good cheap*;) but do little or nothing for us. It may be, while we are up and aloft, they will crouch under us, apply themselves to us, lend a shoulder, ey and sweat, to lift us up yet higher. But if we be going down; then at the best, (as the Priest and Levite in the parable) they will see and not see, but pass by, without so much as offering a hand to help us up: nay, it is well, if they lift not up the heel against us, and help to tread us yet lower.

Job 6. 15, &c.

Prov. 14. 20.
Sirac. 37. 1.
Psal. 12. 2,
a & c. *we say*,
τὸ πῶλον δ'
ἰδὲν, καὶ τὴν
δυσωμίαν. Eurip.
in Phœniss.
act. 2.
ἀπολαύον τὸν
συζῆς. Id. in
Herc. fur. act. 2.
—Diffugiunt
cœdis cum face
ficcatis amici.
Horat. 1 Od. 3
Luke 10. 32.
Psal. 41. 9.

C 9. As then first, natural parents many times want natural affection: so common friends many times want common honesty, and fail those that trust to them. And as they secondly sometimes withdraw their love from their children upon slender dislikes: so these many times take toy at a trifle, (*actum est de amicitia*!) and pick quarrels to desert us, when we have not done any thing that may justly deserve it at their hands. And as they lastly too much forget their children, whilest they too eagerly pursue their own lusts: so these to serve their own ends, lay aside all relations, and break through all obligations of friendship: and if our occasions require something should be done for us, that may chance put them to some little trouble, hazard, or charge, or otherwise standeth not with their liking; put us off, as they did their fellow-virgins, *Ne non sufficiat*,
E Provide for your selves; we cannot help you. This is the first kinde, a voluntary forsaking; wherein the fault is theirs: when our fathers and mothers and friends might help us, but do not.

Mat. 25. 9.

10. The other kinde is an enforced forsaking, and without their fault: when they cannot help us, if they would. Which also ariseth from three other causes; Ignorance, Impotency, Mortality:

First,

First, there is in the understandings of men a great deal of darkness, for the discerning of *Truth and Falsehood*, even in *speculativis*, matters which stand at a certain stay, and alter not: but much more for the discerning of *Good and Evil in Practicis*; matters, which by reason of the multiplicity of uncertain and mutable *Circumstances* are infinitely various. Whereby it becometh a matter of greater difficulty, to avoid folly in *practise* then *Error in judgement*. No wonder then, if the carefullest *Parents*, and faithfullest *Friends* be many times wanting in their *help* to those they wish well to: when either they can finde no way at all, whereby to do them good; or else pitch upon a wrong one, whereby unawares they do them harme.

a Hor. 2. Ep. 1.

a *Sedulitas autem stultè quem diligit, urget.*
— *Nil moror officium, quod me gravat.*

The body of a *Patient* may be in such a condition of *distemper*, that the learned'st *Doctor* may be at a stand, not knowing perfectly what to make of it: and so must either let it alone, and do nothing; or else adventure upon such probabilities, as may lead him to mistake the *Cause*, and so the *disease*, and so the *cure*; and so in fine to destroy the *Patient* by those very means, whereby he intended his recovery. So *Parents* and others that love their children or friends well, and desire nothing more then to do them good; may be so puzzled sometimes by the unhappy conjuncture of some *cross circumstances*, as that they cannot resolve upon any certain course how to dispose of them, deal with them, or undertake for them with any assurance, or but likely hope, of a good effect: but they must either leave them to wrestle with their own burdens, as well as they can; or else fall upon some course at all adventure, (intending their good thereby,) which may perhaps in the event turn to their undoing.

11. And as we may fail of needful help from our best friend for lack of skill: so may we also secondly, for want of Power. Verily all-sufficiency is not to be found but in the Almighty Creator alone. No Creature can yield out of his own sufficiency, a *salve* for every sore, a *supply* for every want, a *help* for every defect: but there is some *impotency*, some *vacuity*, some *deficiency* in the best. Agar loved her infant well enough, and knew too well enough what would save his life for that time, if she could tell how to get it. But all the water in the bottle being spent, and no more to be had in that dry wilderness, no help but she must forsake him, and (for ought she knew, and relating but to ordinary means,) he must perish. All she could do was, to cast the poor childe under a shrub, and get her a good way off, that she might not see him die; and to lift up her own voice, that she might not hear his.

Gen. 21, 15,
16.

Gen. 21.
And

- A And *Moses his parents*, when they had hid him as long as they could or durst, at last *forsook him*, and left him *in the jags by the brink of the River Nilus* *Exod. 2.* The *widow of Sarepta* also *3 King. 17.* in the long drought and famine, being stored of provision but for one single repast for her self and her son, saw no possibility of farther relief for her self and him; nor knew how to shew her love to him otherwise; then by *dying with him* for company. By *fire, water, long sickness, suits, plunderings*, and a thousand casualties, our distresses may be such; as that our dearest and greatest friends may not be able to relieve us.
- B 12. Nor only are all men subject to *Ignorance*, and *Impotency*; whereby they may forsake us whilest they are: but *there* also *thirdly* under a state of mortality; and to *must* needs forsake us, when they shall be no more. Put not your trust in *Princes*, nor in any *childe of man*: for there is no help in them. *Psal. 146.* No is? Sure some help there is, some little help in them, whilest they *live*, and are *in power*? But the meaning is, there is *no certain help* in them; none for a man to *trust to*: because there is no certainty how long they shall enjoy that *life and Power*. For so the reason there followeth; *For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.* The Prophet accordingly *Esay 2.* Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? The *Soul and Body* (in whose conjunction life consisteth) are tied together by no stronger a *thred*, then the breath that passeth in and out by the *Nostrils*. Cut that *thred*, stop that *breath*: down falleth the tallest, and the stoutest, and the proudest of the sons of men; and when he falleth, all his *wealth*, and all his *pompe*, and all his *thoughts* and *devices*, and *projects* and *contrivances* fall with him. And this the end of every man; the utmost period of the race, the last act upon the stage: *neither* hath he any more a portion for ever in any thing that is done under the *Sun*. And how should they then help others, that can no longer sustain themselves? Needs must they forsake us, when breath and life forsaketh them. So it is with all other *earthly comforts* whatsoever; *pleasures*, *riches*, *honours*, and the rest. When their time is come, they vanish; make themselves *wings*, and away they hie: and when they are upon the wing; look after them we may a little while, and to little purpose; but *reclaim* them we cannot. They soon get out of sight, leaving us behinde to grieve for the loss (as *Rachel for her children*) mourning, and refusing to be comforted, because we are, and they are not.
- E 13. The more unwise we, to raise to our selves such *vast hopes*, as sometimes we do, upon so *narrow*, so *frail a bottome*. Would any wise man when he might have a *staff*, lean the weight of his body upon a *crutch of reed*? or trust to a *gutter-spout* to quench his thirst, when he might go to a *spring*? Yet so is he, that put-
teth

Jer. 2. 13.

1 Sam. 17. 45.

Psal. 33. 17.

Exod. 15. 1.

Esay 31. 1.
-3.

Jon. 4. 6, 8.

Horat. 1.
Epiſt. 10.

teth his trust in any earthly Father or Friend, or in any child of man, or in any other creature or thing, besides God: That forsaking the fountain of living waters, which runneth clear and can never be drawn dry; diggeih to himself broken pits, that can hold but a little water, and that but muddy at the best, and yet cannot hold that long neither. You shall finde set down in Psal. 20. the different confidences of the worldling and the true believer; and their different successes. Their confidences ver. 7. *Some put their trust in chariots, and some in horses; (and so in other things:) but we will remember the name of the Lord our God.* Their Successes ver. 8. *They are cast down and fallen: but we are risen and stand upright.* David and Goliath met upon these very terms. He came out against David, trusting in the arme of flesh: David went out against him in the name of the Lord of hosts. And they prospered accordingly. Behold Goliath is brought down; David riseth: Goliath falleth; David standeth upright. *Fallax equus; A horse is counted but a vain thing, (and a vain thing it is to count otherwise of him; for he is truly but a vain thing) to save a man.* So are Chariots, and Forts, and Armies, and Navies, and all earthly reliances. He that resteth upon them; down come they, and then down cometh he too. *The horse and the rider both, thrust into the sea together* Exod. 15. *Woe unto them then that stay on horses, or trust in chariots; when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall all faile together.* Esay 31.

14. It were good wisdom for us therefore to deal safely; (*μὴ μνησθὲν ἀνίστην* hath ever been held a whollome politick aphorism by the wise ones of the world:) never to rely on those that may deceive us; to esteem all outward helps but as they are; and to use them, and to trust to them accordingly. That is to say; as blessed means of our good and comfort, so long as God is pleased to lend them us, and to sanctifie them to us: but such as we can have no hold of, neither any assurance that they shall not faile us. To honour our Fathers and Mothers; to love our friends and allies; to pray for the lives and prosperity of Kings and Princes: Again, to gather wealth by faire and just means; to raise our selves to honours by faithful services and vertuous endeavours; to take our portion of lawful and regular pleasures: These we may do; those we must doe. But take we heed we place not our felicity in the enjoyment, or please our selves too much in the confidence, or allow our selves overmuch freedom in the use of any creature. Lest as *Joras* was overjoyed when the gourd sprang up, and over-vexed when it withered: so the loss of what we over-valued whiles we had it, overwhelm us with grief and impatience, when we must part from it. *Quem res plus nimio delectavere secunda, Mutata quatient.*

15. If we would seriously consider, what defects the things of this world are subject unto, and what casualties, and frailties: we

A

B

C

D

E

A we should reap (at least) this *threefold* benefit thereby. It would make us *first*, receive these outward things with more *thankfulness*; *secondly*, use them with more *moderation*; *thirdly*, forgoe them with more *patience* then usually we do. ^a *Laudo manentem: si celeres quatit Pennas, resigno quæ dedit*; as he said of *Fortune*. Whilest we have them, it will become us to *bleſs* God for them, and to make our *best* of them: But if they will be gone; *farewell* they: let them goe; but let us *bear up* notwithstanding, since we are neither *hopeless*, nor *helpless*. When all faileth, we have yet *one string* left, which we are sure will hold: even the *Name of the Lord our God*; who standeth ever by us, ready to *take us up*, when all others have *forsaken* us. Which is the *other point* in those later words of the verie. *The Lord taketh me up.*

a Horat. 3. od.
29.

B 16. The primary signification of the *Hebrew Verb* here used is, to *gather*: and so it might allude to that, whereunto our Saviour in the Gospel, resembleth his compassion towards the Jews, of a *hen gathering her chickens* under her wings. But it is here rather translated by *taking up*, as the word very usually signifieth. 1. And it seemeth to resemble the state of *young infants*, by the unnaturall parents exposed to the wide world, (as we read *Cyrus*, and *Romulus*, and some others, both in *Fables* and *Histories*, to have been:) where they must have perished, if some good body had not taken pity of them, and *taken them up*. 2. Or the state of some *impotent neglected Cripple*, like him that lay before the *pool of Bethesda*, and had neither *limbs* to put himself into the water, nor any *friend* to help him in: 3. Or the *travailer* in the Parable *Luke 10.* that lay in the high-way wounded by theeves *half dead*; where he must have died outright, if the *Samaritan* passenger had not *taken him up*, and taken order for his tending and recovery.

תקח
Math. 23. 37.

C 17. The plain meaning is, that though our *Fathers and Mothers forsake us*, though all other *friends and comforts* fail us; because they either *can not*, or *will not* help us; yet our *heavenly Father* never doth, nor will *fail or forsake* those that put their trust in him. Yea rather, then is his *providence* neereſt, and his *help* readiest, when we are most *forsaken* of others, and left most destitute of all *worldly succour*. Whence it is, that so often in the *Psalms*, to procure readier help from God, *David* alledgeth it as a forcible argument, that he was a *desolate and forsaken man*. (*The poore committeth himself to thee, for thou art a helper of the friendless. O go not far from me; for trouble is nigh at hand, and there is none to help me. O be thou our help in trouble, for vain is the help of man, and many the like.* And how often doth the Lord himself, (whose general providence watcheth over all men, yea even all creatures,) profess himself yet in a more special manner to be the *Father of the fatherless*; and to have a special care of the *widow, the poor, and the stranger* above others: as being more destitute of *worldly succour*

Joh. 5. 5-7.

Luk. 10. 30.
-35.

Psal. 10. 14.
-22. 11.
-108. 12.

Psal. 68. 5.
146. 9.

-145. 14.
-146. 8. 9.
-147. 9.

a So Iob 38.
41. Mat. 6. 26.
Luk. 12. 24.
b ἐκβάλει
τὸν νεκρὸν
ἐκ τοῦ ζῆ.
6. h. animal.
6. See Aelian.
2. 49. Plin. 10.
12.

Gen. 21. 19.

Exod. 2. 6.
-9-

Psal. 140. 12.

and friends, then others are. In three Psalms together you have passages to this purpose: In the 145th. *The Lord upholdeth all those that fall, and lifteih up all those that be down.* In the 146. *The Lord helpeth them that are fallen; the Lord careth for the stranger, He defendeth the fatherlesse and widow.* In the 147. *He feedeth the young ravens that call upon him.* The observation is common, that he instanceth in ^a *the raven*, rather then in any other bird: because of all other birds *the ravens* are observed ^b *loonest* to forsake *their yong ones*. Whether the observation hold or no, it serveth to my purpose howloever: for if God so sufficiently provide for the *yong ravens*, when the dams forsake them: will he not much more take care of us, when our *Fathers and Mothers* forsake us? Are not we (stampd with his own image,) much more valuable with him, then many *ravens*.

18. But *dictum factum*: These are but words: are there producible any deeds to make it good? Verily there are: and that to the very letter. When *Ismaels Mother* despairing of his life had forsaken him, and laid him down gasping (*his last*, for ought she knew, or could do to help it,) in the wilderness; the Lord took him up: He opened a *new spring* of water, and opened *her eyes* to see it: and for the child was preserved Gen. 21. When *Moses his Parents* also had forsaken him (for they durst not stand by him any longer) and laied him down among the rushy flags; the Lord took him up too. He provided him of a *Saviour*, the Kings own daughter; and of a *nurse*, the childs own mother: and so he was preserved too. Take but two Examples more, out of either Testament one; *David* and *S. Paul*: both forsaken of men, both taken up of God. How was *David* forsaken in Psal. 142. 5. when he had looked upon his right hand, and saw no man that would know him, *he had no place to fly unto, and no man cared for his soule*. But all the while *Dominus à dextris*: there was one at his right hand (though at first he was not aware of him,) ready to take him up: As it there followeth ver. 6. *I cried unto thee O Lord: thou art my hope and my portion in the land of the living.* And how *S. Paul* was forsaken, take it from himself 2 Tim. 4. 16. *At my first answer no man stood with me, but all forsook me.* A heavy case: and had been heavier, had there not been one ready to take his part, at the next verse, *Nevertheless the Lord stood by me and strengthened me &c.* What need we any more witnesses? In ore duorum, In the mouth of two such witnesses, the point is sufficiently established.

19. But you will yet say, *These two* might testifie what they had already found *post-factum*. But *David* in the Text pronounceth *de futuro* before hand, and that somewhat confidently. *The Lord will take me up.* As he doth also elsewhere; *Sure I am that the Lord will avenge the poore, and maintain the cause of the helpeless.* Psal. 140. But is there any ground for that? Doubtless there

is:

A is: a double ground; one in the nature, another in the promise of
 "God. In his Nature foure Qualities there are, (we take leave
 "so to speak, sutable to our own low apprehensions; for in the God-
 "head there are properly no Qualities:) but call them Qualities,
 "or Attributes, or what else you will; there are foure perfections
 in God, oppolite to those defects, which in our earthly Parents we
 have found to be the chief causes why they do so oft forsake us:
 which give us full assurance that he will not faile to take us
 up, when all other succours faile us. Those are his Love, his
 wisdom, his Power, his Eternity: all in his Nature. To which foure
 B adde his Promise; and you have the fulness of all the assurance that
 can be desired.

20. First, the Love of our heavenly Father towards all man-
 kinde in general, but especially towards those that are his chil-
 dren by adoption and grace, is infinitely beyond the Love of
 earthly Parents towards their children. They may prove unnatural,
 ἀσὸργοι: their bowels may be cruised up against the fruit of their
 own body. But the Lord cannot but love his people. He can as
 well ceate to be, as to love: for he is love. If he should deny that,
 he should deny himself: and that he will not do, because he can-
 not; and that he cannot do, because he will not. Potenter non
 C potest. It is impossible for him, to whom all things are possible,
 to deny himself. The Church indeed, out of the sense of her pres-
 sures, letteth fall complaints sometimes as if she were forsaken:
 (But Syon said, the Lord hath forsaken me, and my God hath forgotten
 me, Esay 49. 14.) But she complaineth without cause; it is a
 weaknes in her, to which during her warfare she is subject by fits:
 but she is checkt for it immediately, in the very next verse there,
 Can a woman forget her sucking childe &c. Tea they may forget: yet will
 not I forget thee.

D 21. Again, their Love may be alienated by needles jealousies,
 or false suggestions, and so lost. But his Love is durable; he lo-
 veth his own unto the End. He knoweth the singleness of their
 Hearts, and will receive no accusation against them. Quis accusa-
 bit? Who dare lay any thing to the charge of his Elect, when he
 standeth up for their Justification? They alas are negligent e-
 nough; unthankful, undutiful children: nay (confest it must be)
 other while stubborn and rebellious. But as Davids heart longed
 after Absolon, because he was his son, though a very ungracious
 one: so his bowels yearn after those that are no wayes worthy (but
 by his dignation only) to be called his sons. Forgiving all their
 E by-past miscarriages upon their true repentance; receiving them
 with gladnes, though they have squandered away all their portion
 X with riotous living, if they return to him in any time with humble,
 obedient, and perfect hearts, and in the mean time using very
 many admonitions, entreaties, and other artifices to win them to
 repentance;

a - iam pater
 nemo: iam
 prius nemo.
 Tertul de
 penit. cap. 9.

1 Joh. 4. 16.

2 Tim. 2. 13.

Joh. 13. 1.

Rom. 8. 33.

2 Sam. 14. 1.

Luk. 15. 21.

-13.

Apoc. 2. 21.

repentance; and *forbearing* them with much patience; that they may have *space* enough to repent in. And if upon such indulgencies and insinuations they shall *come in*; he will not onely welcome them with kinde embraces, but do his *part* also to *hold them in*, when they are even ready to *flie out* again, and were it not for that hold, would in all likelyhood so do. So as, *unless* by a *total wilful* renouncing him they break from him, and cut themselves off, nothing in the world shall be able to *separate them from the love of God, which is in Christ Jesus our Lord.*

Rom. 8. 39.

22. Yet again, *Parents affections* may be so strongly byassed another way, (as we heard) that in the pursuit of *other delights*, they may either quite *forget* or very much *dis-regard* their children. But no such thing can betal our *heavenly Father*; who *taketh pleasure in his people*, and in their *prosperity*: whose chieftest *delight is in shewing mercy* to his children, and doing them good. [*The Lord had a delight in thy fathers to love them, Deut. 10.*] And whereas the Church (as we also heard) is apt to *complain*, that she is *forsaken and desolate*: the Lord by the Prophet giveth her a most comfortable assurance to the contrary, *Esay 62. Thou shalt no more be called forsaken, &c. But thou shalt be called Hephzibah.*—(It is a compound word, and signifieth as much as *My delight is in her*: and so the reason of that appellation is there given,) *For the Lord delighteth in thee.* That for his *Love*; the first Attribute.

Psal. 149. 4.

—35. 27.

Mic. 7. 18.

Deut. 10. 15.

Esay 49. 14.

—62. 4.

1 Tim. 6. 16.

1 John 1. 5.

23. His *Wisdom* is the next. *Fathers and mothers* (through humane ignorance) cannot perfectly understand the griefs of their children; nor infallibly know how to *remedy* them, if they did. But God, who *delleth in light*, nay, who *is light*, knoweth the inmost *recesses*, the darkest *thoughts* and *secrets* of all mens *hearts*, better then themselves do. He perfectly understandeth all their *wants*, and what *supplies* are fittest in their *respective conditions*, with all the least circumstances thereunto belonging. When all the wits and devices of men are *at a loss*, and know not which way in the world to turn them, to avoid this *danger*, to prevent that *mischiefe*, to effectuate any *designe*: the Lord by his infinite *wisdom* can manage the business with all advantage for the good of his children if he see it behoveful for them; bringing it about *suaviter & fortiter*, sweetly and without *violence* in ordering the *means*, but effectually and *without fail* in accomplishing the *end*.

Heb. 12. 9.

—10.

24. Which *wisdom* of his, observable in all the dispensations of his gracious *providence* towards his children; we may behold (as by way of instance) in his *fatherly corrections*: As the Apostle *Heb. 12.* maketh the comparison between the different proceedings of the *fathers of our flesh*, and the *Father of spirits*, in their chastisements. They do it *after their own pleasure*, saith he: that is, not alwayes with *judgement*, and according to the merit of the fault; but after the *present disposition* of their own passions, either through
a *sond*

A a fond indulgence sparing the rod too much, or in a frantick rage laying it on without mercy or measure. But it is not so with him: who in all his chastisements hath an eye, as to our former faults, (such is his justice;) so also and especially to our future profit, (such is his mercy:) and ordereth all accordingly. His blessings are our daily food: his corrections our physick. Our frequent surfeiting on that food bringeth on such distempers, that we must be often and sometimes soundly physickt, or we are but lost men. As therefore a skilful Physician attempereth and applieth his remedies with such due regard to the present state of the Patient, as may be likeliest to restore him to a good habit of body and consistency of health: so dealeth our heavenly Father with us. But with this remarkable difference. The other may erre in judging of the state of the body, or the nature of the ingredients, in his proportions of mixture; in the dose, and many other wayes: But the Lord perfectly knoweth how it is with us, and what will do us good, and how much, and when, and how long to continue, &c. and proceedeth in every respect thereafter.

25. Thirdly, whereas our earthly parents have a limited, and that a very narrow power, and cannot therefore do their children the good they would: our heavenly Fathers power is, (as his wisdom,) infinite. Not limited by any thing, but his own blessed will: (*quicquid voluit fecit*; as for our God he is in heaven, he hath done whatsoever pleased him.) Not hindred by any resistance, or retarded by any impediments: (*quis resistit? who hath resisted his will? Rom.9.*) Not disabled by any casualties, occurrences, or straitness of time: (*adjutor in opportunitatibus, Psal.9.*) Even a refuge in due time of trouble. That is his due time commonly, (*dominus in monte*) when it seemeth too late to us, and when things are grown in the eye of reason almost desperate and remediless. The most proper time for him to lay to his hand, is, when (to our apprehensions) his law is even quite destroyed, when men have fallen upon most cursed designs, trampled all lawes of God and men under their feet, and prospered. And here indeed is the right tryal of our faith, and whether we be the true children of faithful Abraham: if we can hope beyond and against hope: That is, if we can rest our faith intirely upon the power and providence of God; not staggering (through unbelief) at any promise, seem it never so unlikely: and continue steadfast in our holy obedience to the will of God, not staggering (through disobedience) at any command, seem it never so unreasonable. Abraham did both: and out of this reason, as the Apostle rendereth it, Rom.4. because he was firmly grounded in this perswasion of the power of God, that what he had promised he was able also to perform.

26. The last attribute proposed is Gods Eternity. Our Fathers and Mothers, where are they? and do Prophets, or Princes, or any fort

Psal.147.5.

Psal.135.6.
—115.3.

Rom.9.19.

Psal.9.9.

Gen.22.14.

Psal.119.116

Rom.4.18.
—20.

—21.

Zach.1.5.

Esay 57. 15.
Deut. 32. 40.
Psal. 102. 12.
—27.

1 Tim. 4. 8.

Deut. 31. 8.
Jof. 1. 5.
Heb. 13. 5.

sort of men live for ever? They all pass like a shadow, wither as grass, and are driven away as the Grasshopper. When they must go, they cannot help themselves: and when they are gone, they cannot help us. They are mortal men; he the immortal God: they are dying men; he the living God. Life is one of his prerogatives Royall. All other things that partake of life in any degree, have but a derived life, and such as either shall have an end, or at least had a beginning. God alone hath life in and of himself: and his life alone is measured, not by Time, but Eternity. He is therefore said to inhabit Eternity. He listeth up his hand, (when he sweareth by himself having no greater to swear by,) and saith, Behold I live for ever. His remembrance endureth throughout all generations; and his years fail not.

27. And therefore, when our Fathers and Mothers and friends forsake us, because either their Love faileth, or their skil faileth, or their power faileth, or their life faileth: our heavenly Father, who wanteth neither love, nor wisdom, nor power, nor life, but is infinite in all; we may rest assured, is every way accomplished to succour us at all assaies, and to take us up. And that he will engage all these for our relief, if we will but cast our selves wholly upon him; we have his gracious promise in the last place, to fill up the measure of our assurance. Whereby he hath obliged himself, not only to give us all spiritual graces and comforts, necessary for the everlasting salvation of our souls: but also to provide and furnish us with all the good things, and to preserve & deliver us from all the evils of this life; so far as in his excellent wisdom he shall see it conducing to his glory, the weal of his Church, and the salvation of his chosen.

28. "The particular promises are many, and lie scattered everywhere in the holy Scriptures: whence every man may gather them for his own use, as his occasions require. I shall mention but that one general Promise, which though delivered first to Josua in particular, yet was afterwards applied to other persons also, and alledged Heb. 13. as a ground of such general duties as are common to all Christians; and fitteth as properly as any other to the present argument: namely this, I will not fail thee, nor forsake thee. He promiseth, that whosoever else faileth us, yet he will not: all one with what is here presumed in the Text by David. And having promised it, we were very Infidels, if we should doubt whether he will perform it or no. It were to question his wisdom; as if he had not considered what he promised when he passed his word: to question his Love; as if he would not be as good as his word: to question his Power, as if he could not be as big as his word.

29. Having therefore such Promises, dearly beloved, it becometh us to be very wary, when troubles lie long and heavy upon us, that we complain not too distrustfully, as if God had quite forsaken us. And the rather, because it is an infirmity incident to very

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A very good men: but yet *an infirmity*, and so confest by them. *Hath God forgotten to be gracious? &c.* Davids complaint in Psalm 77. But presently acknowledging it *an Error*, he correcteth himself for it, in the immediate following words, *And I said, it is mine infirmity.* We ^{by his example}, early to silence all tumultuous thoughts and secret murmurings of our evil hearts, which are ready to charge God foolishly, and to break out into unreasonable complaints against his most wise and holy dispensations: and that by meditating effectually upon the *Attributes* and *Promises* aforesaid. Who so confidently professeth himself to *trust in God*, (as almost all do;) and yet repiningly complaineth as if God had *forsaken* him, (as very many do:) either maketh God a *liar*, or bewrayeth himself (in some degree) an *Hypocrite*. He maketh God a *liar*, if he say God hath *forsaken* him, when he *hath not*; and he bewrayeth some *Hypocrisy* in himself, if he say he puteth his *trust in God*, when he *doth not*.

Psalm 77. 7-9.

-10.
should have

Job 1. 22.

30. And as it becometh us not, to be too *querulous* for the present; so neither secondly, to be too *solicitous* for the future. I forbid not to any, but require rather in every man, a moderate *provident care*, for the getting, keeping, and disposing of the things of this life, in an indutrious and conscionable use of *lawful means*; still leaving the *success* intirely to the good pleasure of our *heavenly father*. But sure, did we firmly beleve that *his care over us* is no whit less, but rather infinitely greater then that of our *earthly Parents*; we would not suffer our selves to be disquieted with *perplexed thoughts*, nor our spirits to be vexed with *distrustfull anxieties* about the *future success* of our affairs. *Children*, whilst they are in their *fathers house*, and at their finding, use not to trouble themselves with such thoughts as these, *what shall we eat? or what shall we drink? or wherewith shall we be clothed?* but leave that wholly to *their father*, to whose care it properly belongeth. We are very meanly perswaded of our *heavenly fathers affection* towards us, and of *his care over us*, if we dare not trust him as securely for our daily provisions; who *knoweth that we stand in need of all these things*, about which we so needlessly trouble our selves. Enough it is for us, in all things by *supplications and prayers* for what we want, and *thanksgivings* for what we have, to let our requests be made known unto him; and then to be careful for nothing any farther, but to cast all our care and our burden upon him: and doubtles he will not suffer us to lie and perish; but will take us up, take care of us, and nourish us.

Matth. 6. 31.

-32.

Phil. 4. 6.

1 Pet. 5. 7.
Psalm 55. 22.

E 31. Neither *thirdly* let us droop, or be swallowed up with overmuch sorrow, as if *some strange thing* had befallen us; upon the *faile* of any earthly helps or hopes whatsoever. If our *Fathers and Mothers affection* be not towards us, as we think it should; if they have entertained *worse thoughts* of us, then we deserve; if they have

have not *discretion* and *foresight* to give us meet and orderly education, and to provide us means *fortable* thereunto; if they be fallen into *want*, or otherwise disabled from doing for us what formerly they *intended*, or we *expected*; if they be *taken from us*, before we be grown up: If our *friends* whom we trusted have proved *unfaithful*, and thrunk from us when we had use of them; if those proportions of *wealth, honour, reputation, liberty*, or whatsoever other worldly conveniencies and contentments we have formerly enjoyed, be pared away to very little, or even to nothing: we have yet *one reserve*, that we dare rest surely upon; *one anchor of hope* that will hold in delpight of all the World; even the *goodness* and *faithfulness* of our gracious Lord God. To him have we been left ever since we were born: and he hath not hitherto failed nor forsaken us, but hath preserved us *in being*; in such a *being*, as he who best knoweth what is fit, hath thought fit for us. "It is our fault, if this experience of the time past do not breed in us hope for the time to come, and that a *lively hope*, a hope that will never shame either him or us: even this, That he *will also be our guide unto death*; that he will *not fail us or forsake us* henceforth for ever; but will preserve us still in such a condition as he shall see good for us. Persecuted we may be and afflicted; but forsaken we shall not be.

Heb. 6. 19.

Psal. 22. 10.

Rom. 5. 4. 5.

Psal. 48. 14.

2 Cor. 4. 9.

Luke 21. 19.

Psal. 141. 4.

Jonah 2. 8.

Psal. 91. 4.

37. 5.

Rom. 1. 7.

32. We ought therefore to *possesse our souls in patience*, whatsoever shall betide us in the World: and not to consult with *flesh and blood*, in seeking to relieve our selves in our distresses, by engaging in any unworthy or unwarrantable practise; or by *siding, partaking*, or but basely *complying* with the workers of wickedness, that we may eat of their dainties. Is it possible we should be so ill advised, as to think to escape the storm when it approacheth towards us, by making *shipwrack* of a good conscience. If we go after *lying vanities*, (and such are all creatures: all men *lyers*, all things *vanity*;) do we not *ipso facto* forsake our own mercy, and wilfully bring ruine upon us? The short and sure way is; when any danger, any distress, is upon us, or maketh towards us; to run to our heavenly Father, as young birds do to their dam, for succour. He will gather us under his wings, and we shall be safe under his feathers: his faithfulness and truth shall be our shield and buckler. If we commit our wayes to him; cast our selves upon him by a through relyance; resigne all our desires, wills, and interests into his hands: he will certainly bring to pass, *aut quod volumus, aut quod malumus*, either what we like best, or what he knoweth is best.

33 Only let us resolve to perform *our part*; do faithfully what he *commandeth*, shun carefully what he *forbiddeth*, suffer patiently what he *infieth*: and we may then be confident, he will perform *his part* to the uttermost. That when all the World *forsaketh us*, he will take us up: take us into his care and protection here; and, if by *patient continuance in well-doing* we seek it, take us up at the last into

A into the fellowship of that glory, and honour, and immortality, and eternal life, which his onely beloved Son hath purchased, and his ever-blessed Spirit consigned to all them that love him, and put their trust in his mercy. To that onely beloved Son, and ever-blessed Spirit, together with the eternal Father, three persons and one undivided Trinity; be rendered by us and the whole Church, all the kingdome, the power, and the glory, for ever and ever. Amen.

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Sermon XV:
At Stokes-Peggs, Anno 1647.

Luk. 16. 8.

—For the children of this world are in their generation wiser then the children of Light.

i. **T**He fore-going veries contain a *Parable*: this, the *Application* of it. The *Parable* that of the *unjust Steward*: a *faithless*, and a *thrifless* man. He had wronged *his master*, without any benefit to *himself*: as *prodigals* are wont, to do other men *harme*, and themselves *no good*. The *master*, coming (at length, and ^a with the last) to have some knowledge of his *false-dealing*; dischargeth him *his office*, and calleth on him to give in *his accounts*. The *Steward*, awakened with that short and unexpected warning, began now to think in good earnest, what before he never thought of to purpose, what should become of *him* and *his* for the future: he knew not which way in the world to turne himself to *get a living*; when

P p 2

he

Verf. 1.

^a —Dedecus
ille domus sciet
ulimus. Joven.
Saryr. 10.
Verf. 2.

Verf. 3.

he should be turned out of service. He had not been so provident A
 a husband, as to have any thing *before hand*, to live upon: He
 could not frame to handle a *spade*, he had not been brought up
 with *pains-taking*: And for him that had so long *born sway* in such
 a house, (and like enough with *insolence enough*), now to run cra-
 ving a *small piece of money* of every traveller by the high-way, or
 stand at another mans door begging a *morsel of bread*; *thame*, and
 a *stout heart* would not suffer him to think of that. Well, some-
 thing he *must* do, and that *speedily* too, or *starve*. He there-
 fore casteth about this way, and that way, and every way: and at last
bethinketh himself of a course, and *resolveth* upon it; to shew his B
 Master a trick at the loose, that should make amends for all, and
 do his whole business. He therefore sendeth for his *Masters debtors*
 forthwith; abateth them of their several *sums*, and makes the
books agree in hope, that having gratified so *many persons* by such
 large *payments*; some of them would remember it sure, (though
 others should prove *ungrateful*), and make him some part of *requi-*
tal for the same. The Master vexed to see himself so palpably
 cheated, and knew not how to help it (for he could require no
 more of the debtors, then was upon the foot of their *Bills*;) could
 not yet but commend the *mans wit* howsoever. And the Lord com-
 mended the *unjust steward*, because he had done wisely, in the former C
 part of this verse.

2. Having thus framed the *body* of the parable; our Saviour
 now giveth it a *soul*, in this latter part of the verse: breatheth in-
 to it the breath of life, by applying it. Application is the life of a
Parable. The commending of the stewards wisdom, was with the
 purpose to recommend the example to us: that we might from it
 learn, to provide against the time to come, as he did; and that al-
 so by *such like means*, as he did. So that the Application hath two
 parts. The one more general, respecting the *End*: that as he was D
 careful to provide maintenance, for the preservation of his *natural*
life; so we should be careful to make provision for our *souls*, that
 we may attain to *everlasting life*. The other, more *special*, respect-
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goods, by disposing the same into other hands, and upon se-
 veral persons: so we should lay up for our selves a good foundation to-
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Mammon wherewith God hath intrusted us; by being *rich in good*
works, communicating and distributing some of that in our hands
 towards the necessities of others. Of the *temporals* we here enjoy,
 we are not to account our selves *proprietaries*, but *stewards*, and such E
 as must be *accountable*. It should be our wisdom therefore, (as it
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erals, (which we cannot properly call *our own*) to our own *spiritual*
 and

Verf. 4.

Verf. 5-7:

1 Tim. 6. 18,
19

A and eternal advantage. That later and more special application is in the next verse, [*Make you friends of the unrighteous Mammon, &c.*] The words proposed contain the more general application, (our business at this time,) delivered here by way of comparison; a way more effectual (ordinarily) to provoke endeavour, then bare exhortations are. For the children of this world are in their generation wiser, then the children of light.

B 3. In which comparison, there are observable; first and secondly, as the terms of the comparison, two sorts of persons distinguished either from other by their several appellations, and compared the one with the other in the point of wisdom: The children of this world, on the one part; and the children of light, on the other: between these the question is, whether sort is wiser. Thirdly, the sentence or judgement given upon the question; clearly on behalf of the former sort: they are pronounced the wiser (*--The children of this world wiser then the children of light.*) Lastly, the limitation of the sentence, how far forth it is to be understood. They wiser; true: but then you must take it right; wiser in their generation, not simply and absolutely wiser. Of which in order.

C 4. The persons are, children of this world, and children of light: viz both, sons or children. That is terminus convenientia: as opposites have alwaies something wherein they agree. Men of some special countrey, profession, quality, or condition, are by an usual Hebraism in the Scriptures expressed by this word children with some addition thereunto: as children of Edom, children of the Prophets, children of death. From the Hebrews, other languages have by derivation entertained the same Pleonasm: as υἱὸς Ἀγαίου so frequent in Homer, filii medicorum, and the like. In the Scriptures it is very usual, both in the good part, and in the bad. In the good part, you have children of Abraham, children of wisdom, children of God: in the evil part children of Belial, children of disobedience, children of bell. Here are both: Children of the World, and Children of Light.

D 5. For the World first; the Greeks have two words for it, Κόσμος and Αἶων: the one, importing more properly the frame of the creatures; the other, some space or duration of time rather. That propriety is not alwaies observed by writers; yet here it is: for the word is αἶων, and hath respect unto Time. Next whereas it is said [*this world,*] that implyeth there is another; set oppositely against this: distinguished Luke 20. by ἔτερος and ἕτερος, this world, and that world: otherwhere by ἕτερος, and ὁ μέλλων, or by ὁ νῦν and ὁ ἐρχόμενος, the world that now is, and the world to come. Again, this world so taken, (to wit, as it standeth distinguished from that world, or the world to come,) is yet capable to be understood in a double notion. For it may be taken either in a more general sense, with respect to the common affairs of this life, with-
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Mat. 11.19.
Rom. 9.26.
1 Sam. 10.27.
Ephes. 5.6.
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Matth. 23. 15.

Luke 10. 34.
35.
Ephes. 1. 20.
March. 12. 32.

out difference of good or bad: as it is taken in that place of Luke now mentioned (*The children of this world marry, and are given in marriage: but they that shall be counted worthy of that world &c.*) The children of this world, that is, men that live here on earth, whilst here they live: and the children of that world, they that hereafter shall live for ever in heaven. Or it may be taken in a narrower and more restrained sense, as the world is opposed and contradistinguished to the Church. And the opposition of the children of this world, to the children of light sheweth it must be so taken here: in effect as if he said, the children of darkness. Those then are the children of this world here meant, who as subjects serve under the Prince of darkness, the God of this world; live in the works of darkness, the employment of this world; and when they dye, (unless God in special mercy deal otherwise with them, and that will not be done but upon the condition supposed, that of their repentance,) shall be cast into outer darkness at the end of the world.

1 Thess. 5. 5.

2 Cor. 4. 4.
Rom. 13. 12.

Math. 25. 30.

1 Pet. 2. 11.

Joh. 15. 19.

Phil. 3. 20.

Mat. 6. 20, 21.

Mark 9. 6.

6. And this title we may conceive to belong unto them in a threefold respect: in as much as 1. their affections are bent upon this world; 2. their conversations are conformed to this world; and 3. their portion is allotted them in this world. First, children of this world, for that their affections are wholly set upon the world. The godly are in this world *tanquam in alieno*, as strangers and pilgrims in a forraign, (yea in the enemies) country: and they look upon the world, and are looked upon by it, as strangers; and are used by it accordingly. If they were of the world, the world would own them, and love them, as her own party: and they would also love the world again, as their own home. But because they are not of the world, (though they be in it;) but are denizens of heaven; (*πολίτευμα ἐν οὐρανό* Phil. 3.) therefore the world hateth them: and they on the other side are weary of the world, and long after heaven, (their own country) where their treasure is laid up, and where their hearts and affections also are. Like an English factor in Turkey, that hath some dealings there; if not rather like an English captive, that is held prisoner there: but still professeth himself a subject of England, and his heart and desires are there. But the Children spoken of here in the Text are in the world *tanquam in proprio*, as in their own country, at their own homes, where (if they might) they would willingly set up their rest for ever. As Socrates being asked what Country-man he was, answered that he was *κοσμοπολίτης*, that is, a Citizen of the world: so (but in another, and a worse sense) are they. No marvel then if they doate so much upon the world, as bad as it is, and settle their hearts and affections so intirely thereupon: saying as S. Peter did, when he said he knew not what, *bonum est esse hic*, It is good being here. Their soules cleave to the world: and it is death to them to part from it.

7. And

A 7. And as for their *Affections*: so *secondly* children of this world in respect of their *Conversation*. Μὴ συζητεῖτε, saith the Apostle: *fashion not your self*, after this present world. The godly being *changed in the renewing of their minds*, do not *fashion themselves* according to this present evil world: But as at their *baptism* they renounced *the world*, with all the pomps, lusts and vanities of it: so they take themselves bound in the whole course of their lives to be as unlike *the evil world* as they can, by walking in all holiness and purity of conversation. So long as they continue in this *vale of misery*, and live here in *the world*, they must have to doe in *the world*, (and *the world* will have to doe with them;) and daily occasions they shall have for the necessities of this life, to *use* the things of *this world*. But then they are careful so to *use* them, as neither to *abuse* themselves, nor them. *Going through the vale of misery*, they *use* it for a well; drawing out thence a little *water* (as occasions require) for their needful refreshing: but they will take care withall, to drain it well from *the mud*; to keep themselves (so far as is possible) *unspotted with the world*, and to escape the manifold *pollutions* and defilements that are in *the world* through lust. But *the children* here spoken of, immerse and ingulfe themselves in the affairs of *this world* with all greediness: walking (as the Apostle expresseth it Eph. 2.) *after the course of this world*, according to the *prince of the power of the aire*, in the *lusts of the flesh*, doing the will of the *flesh* and of the *minde*. There is a combination (you see) of our three great Spiritual Enemies, *The Devil*, the *Flesh*, and *the world*, against us; and these three agree in one; to undoe us, and to destroy us. Now he that yieldeth to the temptations of *the Devil*, or maketh provision for *the Flesh* to fulfil it in the *lusts thereof*, or suffereth himself to be carried with the sway of *the world* to shape his course thereafter; preferring his own will before the known will of God: is a *childe of this world* in respect of his conversation.

Rom. 12. 2.

Psal. 84. 6.

Jam. 1. 27.

Eph. 2. 2, 3.

Rom. 13. 14.

D 8. Thirdly, *the children of this world* are so called in regard their *Portion* is in *this world*. *The children of light* content themselves with any *small pittance* which it pleaseth their heavenly father to allow them here: being assured they shall be provided for with so much as shall be *sufficient* for them to maintain them during this their *minority* with a kinde of subsistence. But the main of their *portion*, their full *childs-part*, their rich and precious *inheritance*, they expect not in *this world*. They well know it is *laid up* for them (ἀποκειται, there is laid up for me the crown of righteousness:) and that in a safe place (*reserved in the heavens*) and that in safe hands (*kept by the power of God*,) till they be grown up to it. As *Joseph* gave his brethren *provision* for their journey; but the full *sacks* were tied up, not to be opened till they were gotten home. Indeed rather, God himself is *their portion*: both here in *part*, and

1 Tim. 4. 8.

1 Pet. 1. 4, 5.

Gen. 42. 25.

Psal. 16. 5.

119. 57.

Mat. 6. 2. & c.

Psal. 17. 14.

Ezek. 29. 18.
16.

Gal. 3. 25.

Gen. 25. 5. 6.

1 John 1. 5.
James 1. 17.

Psal. 119. 105.

—130.

—198.

Prov. 6. 23.

2 Pet. 1. 19.

2 Cor. 4. 4.

and hereafter in full. But the children we now speak of, if there be any natural or moral goodnesse, or usefulness in them, by the superabundant bountifullness of a gracious God in any respect or degree rewardable: *habent mercedem*. They have all they are like to have, *in hand*: there is nothing for them, neither (for the most part) do they expect any thing, *in reversion*. Which have *their portion in this life*, saith David, Psalm 17. If they have done him any small piece of service, though unwittingly; they shall have their wages for it paid them to the uttermost: as *Nebuchadnezzar* had Egypt assigned him, as his wages for the service he did against Tyre. If they be but *bastard-sons*, they shall yet have their portions set out for them; far beyond what they can either challenge as of right, or pretend to as by desert. But yet in this world onely: The heavenly inheritance in the world to come, which is to descend unto the right heir when he cometh to age, is preserved for the legitimate children only, such as are become the sons of God by faith in Christ Jesus. As Abraham gave gifts to the sons of his Concubines, and sent them away; and so we hear no more of them, nor of any thing their father did for them afterwards: but Isaac in fine carried the inheritance, though he had not so much, as the other had in present.

9. Those are the children of this world: but the children of light, who are they? I should enter in a very spacious field, if I should undertake to declare the sundry significations of the word *Light*, as it is metaphorically used in the Scriptures; or pursue the resemblances between the metaphorical and spiritual light, and the natural. To our purpose briefly; *Light* is either spoken of God; or of the things of God. First, God himself is light: a most pure, clear, and simple light; without the least alloy or mixture of darkness. God is light, and in him is no darkness, saith S. John. The Father of lights, without so much as the least shadow of turning, saith S. James. And if God be rightly styled *πατήρ φωτός*, the father of lights: it cannot be unproper, that his children be styled *υιοί φωτός*, the children of light.

10. Next, the word of God, that is a light too. Thy word is a light unto my feet, Psal. 119. So called from the effect: because when it goeth forth, it giveth light and understanding to the simple. The Law, which is but a darker part of that word, enlighteneth yet the eyes, Psal. 19. *Lex lux*. The Prophecies, the darkest part of all, yet are not without some degree of lustre: they shine, saith S. Peter, though but as a candle in a dark place. But then the light of the Gospel, that is a most glorious light, shining forth as the Sun when he is in his greatest strength at noon day in Summer.

11. Hence also ariseth (as one light commonly begetteth another,) a third light: the light of grace and saving knowledge, wrought in the hearts of men by the holy word of God, (set on

A

B

C

D

E

A by his holy Spirit withal, accompanying it.) God, who bringeth light out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
2 Cor. 4.

2 Cor. 4, 6.

12. And where the light of grace is, there is another light also fourthly, that alwayes attendeth thereupon, the light of comfort. For Grace and Comfort are Twins: the blessed inseparable effects of one and the same blessed Spirit. *Lux orta est iusto: there is sprung up,* (or as some translate it; there is sown) a light for the righteous, and joyfull gladness for such as be true hearted; Psal. 97. The true heart, that is the light heart indeed. Light in both significations: light, without darkness; and light without sadness or heaviness.

Psal. 97, 11.

B 13. There is yet remaining a fifth light; the light of Glory. Darkness is an embleme of horreur. We have not a fitter similitude, whereby to expresse the miseries of the hell within us, (that of an evil conscience,) or of the hell without us (that of eternal torments) then by inner and outer darkness. But light is a most glorious creature: then which, none fitter to expresse to our capacities, either the infinite incomprehensible glory and majesty of God, (He clotheth himself with light as with a garment; and dwelleth in the light that no man can approach unto;) or that endless glory and happiness which the holy Angels do now, and all the Saints in their due time shall enjoy, in heaven, (-who hath made us meet to be partakers of the inheritance of the Saints in light. Col. 1.

Psal. 104, 3.
1 Tim. 6, 16.

Col. 1, 12.

D 14. In these respects, he that hath the honour to be styled a Christian in any degree, hath also a title so far forth to be styled a childe of light. Whether it be by the outward profession of the Christian faith only: or by the inward sanctification of the Spirit also. Those are *nomine tenus Christiani*, Christians but in name and shew; equivocal Christians: these only are Christians indeed and in truth. Of these is made up the Church of Gods elect, otherwise called the invisible Church of Christ, and not unfitly; because the persons appertaining to that Church as members thereof, are not distinguishable from others by any outward infallible character visible to us, but by such secret & inward impresses as come not within the cognisance of any creature, nor can be known by any creature otherwise then conjecturally only; without special revelation from God. The foundation of God standeth firm, having this seal, (Dominus novit.) The Lord knoweth who are his. Should we take these here meant; the opposition between the children of this world, and the children of light, would be most perfect. Those who remain in the state of depraved nature, and so under the dominion of Sin and Satan, being the children of this world in the strictest notion; and those whom God hath called out of darkness into his marvellous light; that is, brought out of the state of nature into the state of

2 Tim. 2, 19.

grace, and translated into the kingdom of his Son Jesus Christ, being *A*
the children of light in the stricter notion also.

15. But forasmuch as *we*, who cannot look beyond the outside,
 are no competent judges of such matters: it will best become us
 to make use of that judgment, which alone God hath allowed us;
 I mean, that of *Charity*. And then it will be no hard business for

us to pronounce determinately, (applying the sentence even to
 particular persons) who are to be esteemed *the children of light*.

Even all those, that by outwardly professing the name and faith of
 Christ, are within the pale of the visible Church of Christ. The

1 Thess. 5. 5.
 Eph. 5. 8.

holy Apostle so pronounceth of them all, 1 Thess. 5. *Ye are all* *B*
the children of the light, and of the day, And Eph. 5. *Ye were sometimes*

darkness, but now are light in the Lord, our very baptism entitleth
 us hereto, which is the sacrament of our initiation: whereby we

Gal. 3. 27.

put on Christ, and are made members of Christ and children of God.
 Whence it is, that in the Greek Fathers Baptism is usually called

παιτισμός, that is an enlightning; and persons newly baptised
προβαπτιστοι; and *ὁ ἐν τῷ ποταμῷ* (an office in the Greek Church) to

whom it belonged to hear the confessions of the *Catechumeni*, and
 after they were approved to present them to baptism: with many

other phrases and expressions borrowed from the same metaphor of
 light, and applied in like manner to Baptism. *C*

16. Now to bring all this long, (and, as I fear, tedious) *D*
 discourse home to the Text: the question here resolved seemeth, in

the right stating thereof, to come to this issue: whether natural
 and worldly men, in the managery of their worldly affairs to the best

temporal advantage; or they that profess themselves *Christians*,
 in the business of their souls, and pursuit of everlasting salvation;

do proceed the more rationally and prudentially in their several ways,
 towards the attainment of their several ends? How the question

is resolved, we shall consider by and by. In the mean time, from
 this very consideration alone, that the children of light, and the *D*
 children of this world stand in mutual opposition one to the other, we

may learn something that may be of use to us. We would all be
 thought, (what I hope most of us are,) not *nomine tenens* only, by

outward profession, and at large, but in very deed and truth *viol*
ποιοῦς, good Christians, and children of light in the stricter and no-

bler notion. Yet were it but the other only; our very baptism and
 profession of Christianity would oblige us to a holy walking, suitable

to our holy calling and profession, and to the solemn vow we took up-
 on us at our baptism. It were a base, yea a very absurd thing for

us, to jumble and confound, what we finde here not only distin- *E*
 guished from, but even opposed against the one the other. Child-

ren of God and of the Church by profession: and yet children of
 Satan and of the world in our conversation? Children of light, and

yet hold fellowship with, and take delight in, the unfruitful works
 of

Eph. 5. 11.
 2 Cor. 6. 14.

A of darkness? *Quæ communicatio*? saith S. Paul. It astonisht him, that any man could think to bring things so contrary, as *Light* and *Darkness*, to any good accord, or but tolerable compliance. When we were the children of this world (and such we were as soon as we were born into the world:) by taking *Christendome* upon us at our *Baptism*, we did *ipso facto* renounce the world, with all the sinfull pomps and vanities thereof, and profess our selves children of the God of light. If now being made the children of God and of the light, we shall again cast back a longing eye after the world, as *Lots* wife did after *Sodom*; or *Demas*-like embrace this present world,

B clasping our hearts and affections about it: how do we not *ipso facto* renounce our very *Christendome*, with all the blessed comforts and benefits thereof; return with the dog to lick up our old vomit, and reduce our selves to that our former wretched condition of darkness, from which we had so happily escaped. Can any of us be so silly as to think the father of lights will own him for his child, and reserve for him an inheritance in light; who flyeth out from under his wing, and quite forsaketh him to run after the Prince of darkness? The Apostles motion seemeth very reasonable *Eph. 5.* that, whereas whilst we were darkness, we walked as children of darkness, now we are become light in the Lord, we should walk as children of the light. The children of the world perfectly hate the light: why should not the children of light as perfectly scorn the world? we have not so much spirit in us, as we should have, if we do not; nor so much wisdom neither, as we should have, if we do not; no, nor so much wisdom, as they have neither, if we do not; and even hereby justifie our Saviours doom in the comparifon, and yield, *The children of this world wiser in their generations then we are.* Which is the next Point.

Gen. 9. 26.
2 Tim. 4. 10.

2 Pct. 2. 22.

Eph. 5. 8.

17. The justice of the sentence cannot be questioned, where the Judge that giveth it is beyond exception. Here he is so: so wise that he cannot be deceived; so good, that he will not deceive. Mistaken he cannot be, (through ignorance, or misinformation) in whom are hidden all the treasures of wisdom and knowledg. If Solomon were able in a very intricate case to judge between the two mothers: shall not a greater then Solomon be able in a case of less difficulty, to give a clear judgment between these two sorts of children? Nor was there any such correspondence between our blessed Saviour (the judge that pronounceth sentence in the Text) and the world; that we should suspect him at all inclinable to favour that side. The world hated him; and a great part of the businels he came about, was to condemn the world. If it could have stood with the integrity of so righteous a Judge, to have favoured either side: he that pronounced of himself *Ego sum lux, I am the light*; would sure have leaned rather towards his own side, then towards the contrary party, and so have pronounced sentence for the children of

Col. 2. 3.

Joh. 8. 12.

John 16.33.

1 John 5.4.

light; and not against them. And that he should be awed with fear (as Judges too often are) to transgress in judgement; there is of all other the least fear of that: since he hath not only *vanquished the world* in his own person (*Ego vici mundum*, John 16.) but hath also enabled the meanest person that belongeth to him and believeth in him, to do so too, [*This is the victory that overcometh the world, even your faith*, 1 John 5.]

18. It was not then either *ignorance*, or *favour*, or *fear*, or any thing else imaginable, other then the truth and evidence of the thing it self, that could induce him to give sentence on that side. Of the truth whereof, every dayes experience ministreth proof enough. For do we not see daily, how *worldly men* in temporal matters, shew their *wisdom*, infinitely beyond what *Christians* usually do in spiritual things, very many wayes: handling their *affairs*, such as they are, for the compassing of their *own ends*, such as they are, (to omit other particulars) with greater *sagacity*, greater *industry*, greater *cunning*, greater *utility* (ordinarily) then these do. Which particulars when we shall have a little considered for the *ἔτι*, to shew the truth of the observation, and that so it is: we shall for the *διότι*, enquire into the reasons, thereof, and how it cometh to be so.

19. First, they are very *sagacious* and provident, to forethink what they have to do, and to forecast how it may be done: very wary and circumspect in their projects and contrivances, to weigh all *probable*, and (as far as is possible) all *possible inconveniencies*, or whatsoever might *impede* or *obstruct* their designs, and to provide remedies there-against. All Histories afford us strange examples in their several kindes, of *voluptuous* beasts, who for the satisfying of their raging lusts; of *ambitious* spirits, who for the grasping of a vast and unjust power; of *malicious* and cruel men, who to glut themselves with blood and revenge, have adventured upon very desperate and almost impossible attempts: and yet by the strength of their wits have so laid the scene beforehand, and so carried on the designe all along; that they have very many times either wholly accomplished what they intended, or brought their conceptions so near to the birth, that nothing but a visible hand of an over-ruling providence from above, could render them abortive. But omitting these (because I have yet much to go through) I chuse rather to instance in the *worldling*, of the lowest sphere indeed, but best known by the name of a *worldling*; I mean the *covetous* wretch. It were almost a wonder to consider, but that by common experience we finde it so, that a man otherwise of very mean parts and breeding, of so "thick a nostril that he can hardly be brought by any discourse to "be sensible of any thing that favoureth of religion, reason, or ingenuity, should yet be so quick-sented where there is a likelihood "of gain towards, to smell it as speedily, and at as great a distance,

" as

A "as a *Vulture* doth a piece of *carrion*. Strange to see, what strange fetches and devices he can have (the eagerness of his desires after the world sharpening his wits, and quickning his invention) to hook in a good bargain: to enveigle and entangle his necessitous neighbour, by some seeming kindness towards him in supplying his present needs, till he have got a hanck over his estate: to watch the opportunities for the taking up and putting off commodities: to the most advantage, to trench so neer upon the laws, by engrossings, enhauusings, extortions, depopulations, and I know not how many other frauds and oppressions, and yet to keep himself so out of reach, that the law cannot take hold of him.

B 20. Secondly, the children of this world, as they are very provident and subtile in forecasting; so are they very industrious and diligent in pursuing what they have designed. Wicked men are therefore in the Scriptures usually called *Operarii iniquitatis*, *Workers of iniquity*: because they do *hoc agere*, make it their work, and their business, and follow it as their trade,

a *Ujugulent homines, surgunt de nocte—*

a Horat. 1.
Epist. 2.

C Whilest honest men lay them down in peace, and take their rest, suspecting no harm because they mean none: thieves and robbers are up and abroad, spreading their nets for the prey, and watching to do mischiefously. They that were against Christ were stirring in the dead time of the night, and marched with swords and staves to apprehend him: when they that were about him, though bidden and chidden too, could not hold from sleeping two or three hours before. b *Martyres Diaboli*: How slack we are to do God any service, how backward to suffer any thing for him! and how they on the other side can bestir them to serve the Devil, and be content to suffer a kinde of martyrdom in his service. The way sure is broad enough; and easie enough that leadeth to destruction: yet so much pains is there taken to finde it, that I verily believe half the pains many a man taketh to go to Hell; if it had been well bestowed, would have brought him to Heaven.

John 18.3.
Matth. 26.47.
—38.&c.

b *Alacrius
currunt ad
mortem, quam
nos ad vitam*
Bernard.
Matth. 7.13.

E 21. Thirdly, the children of this world are marvellous cunning and close, to carry things fair in outward shew, so far as to hold up their credit with the abused multitude, and to give a colour to the cause they manage, be it never so bad. Partly, by aspersing those that are otherwise minded then themselves are, and dare not partake with them in their sins, in what reproachful manner they please: wresting their most innocent speeches and actions to an evil construction; and taking up any slanders or accusations against them, whether true or false they matter not, so they can but thereby render them odious to the world. Partly by their hypocrisie, stealing away the hearts of well-meaning people from those to whom they owe bo-

nour

Rom. 16. 18.

Mark 12. 40.

Gal. 6. 12.

Matth. 23. 25.

2 Sam. 15. 3.
—9.

Psal. 56. 6.

Job. 41. 15.
—17.

Luk. 11. 18.

a Conciliant
inter se inimi-
cissimas amici-
tias. Bern.
serm. 24.

Luk. 23. 12.

Mat. 16. 1.

A&S. 17. 18.

Psal. 83. 5—8.

nour or subjection, and gaining reputation to themselves and their own party *εὐλογίας* and *χρησολογίας* (as it is Rom. 16.) with faire speeches and specious pretences; the glory of God, the asserting of liberty, the propagation of the Gospel, the reformation of abuses, and the like. Right Pharisees: by their long-winded prayers, winding themselves into the opinions of some, and estates of others. The main of their care is *εὐπερισσῶσαι*, to set the fairest side forward; to enoile a rotten post with a glistening varnish; and to make bright the outside of the vessel, whatsoever nastiness there remaineth within. Thus the grand rebel Absolon, by discrediting his fathers government, pretending to a great zeal of justice, and making shews and promises of great matters to be done by way of reformation therein, if the supreme power were settled upon him: did by little and little ingratiate himself with the people (ever easily cheated into rebellion by such smooth pretences;) insensibly loosen them from the conscience of their bounden allegiance, and having gotten together a strong party engaged them in a most unjust and unnatural war, against his own father, and their undoubted Sovereign.

22. Lastly, the children of this world, the better to effectuate what they have resolved upon, are at a marvelous great unity among themselves. They hold all together, and keep themselves close. Psal. 56. They stick together like burs: close as the scales of Leviathan. And although they be not alwayes all of one piece, but have their several aims, and act upon different particular principles: yet Satan well knowing that if his kingdom should be too much divided it could not stand, maketh a shift to patch them up so, as to make them a hang together to serve his turn, and to do mischief. Herod and Pilate, at some odds before, must now be made friends: Pharisees and Sadduces, sectaries of contrary opinions, and notoriously factious either against other, will yet conspire to tempt Christ. The Epicurians and the Stoicks, two sects of Philosophers of all other the most extremely distant and opposite in their Tenents and Doctrines; came with their joynt forces at Athens to encounter Paul, and discountenance Christianity. And to molest and make havock of the people of God; the tabernacles of the Edomites and Ismaelites, the Moabites and the Agarenes, Gebal, and Ammon and Amalek; with the rest of them (a Cento, & a rhapsody, of uncircumcised nations) could lay their heads together with one consent, and combine themselves in confederacies and associations Psal. 83. *Faciunt unitatem contra unitatem*, To destroy the happy unity that should be among brethren, they that were strangers and enemies to one another before, grow to an unhappy cursed unity among themselves.

23. Thus, whilest Christian men, who profess themselves children of light, by their improvidence, sloth, simplicity, and dis-union, too often suffer themselves to be surprised by every weak assault, and

A and so to become a prey both to their spiritual and temporal enemies: the children of this world the while, by their subtilty, industry, hypocrisie, and unity, do shew themselves so much beyond the other in all points of wisdom and prudence in their way: that we cannot but subscribe to the $\delta\tau\iota$, the truth of the sentence here pronounced by our Saviour; that certainly the children of this world are wiser (in their generations) than the children of light.

24. But then for the $\delta\iota\sigma\tau\iota$; if we be not satisfied how it should come to pass, that they are judged the wiser. For that, First, they have a very able Tutor to direct them; the Old Serpent. Wisdom belongeth to the Serpent by kinde; he hath it by nature. (Be ye wise as Serpents.) And that wisdom, improved by the experience of some thousands of years, must needs increase, and rise to a great proportion. Now this Old subtil serpent infuseth into the children of this world, (who are in very deed his own children also, semen serpentis, the seed of the serpent) some of his own spirit. (is not that it think you, which in 1 Cor. 2. is called Spiritus mundi, the spirit of the world, and is there opposed to the spirit of God?) I mean, some of his own serpentine wisdom. Not that wisdom which is from above; (that is from another alloy, and is the only true wisdom indeed;) but that which is from beneath, which S. James affirmeth to
 C "be earthly, sensual, devilish. From this infusion it is, that they
 "do patrifare so right: having his example withall to instruct them
 "in all the Premises. Their providence in forecasting to doe mischief, they learn from him: he hath his $\rho\omicron\mu\upsilon\alpha\lambda\alpha$, and his $\mu\epsilon\theta\omicron\delta\epsilon\lambda\alpha\varsigma$ and his $\pi\alpha\nu\sigma\tau\gamma\iota\lambda\alpha$, his devises and his methods, his sundry
 "subtil artifices, in ordering his temptations with the most advantage to ensnare us. Their unwearied diligence from him: who
 "never resteth compassing the earth, and going to and fro in it, as a
 "hungry Lyon hunting after prey. Their double cunning, both in
 "slandering others, and disguising themselves; from him: who
 D "is such a malicious accuser of others, to make them seem worse
 "then they are, that he hath his very name from it, $\delta\delta\iota\alpha\beta\omicron\lambda\omicron\varsigma$
 "(which in the primary signification of the word is no more then
 "an accuser;) and withall such a perfect dissembler, that to make
 "himself seem better then he is, he can (if need be) transforme
 "himself into an Angel of light. Their unanimous accord, from
 "him: who though he have so many legions of cursed Angels under him, yet keepeth them together all at such unity among themselves, that they never divide into factions and parties. By this infusion (to give you one instance) he taught Judas to be so much
 E wiser (as the world accounteth wisdom, and according to the notion wherein we now speak of it,) then his fellow-Apostles: that whereas they rather lost by their master then gained, having left all to follow him, who had not so much as a house of his own wherein to harbour them; he plaid his game so well, that he made benefit of him.

"He

Rev. 12. 9.

Gen. 3. 1.

Mat. 10. 16.

Gen. 3. 15.

1 Cor. 2. 12.

Jam. 3. 15.

2 Cor. 2. 11.

Eph. 6. 11.

2 Cor. 11. 3.

Job 1. 7.

1 Pet. 5. 8.

Rev. 12. 10.

2 Cor. 11. 14.

Mark 10. 28.

John 12. 6.

John 13. 2.

John 6. 70.

"He first got the keeping of *the bag*, and out of that he got what he could by pilfering and playing *the thief*: but because his gettings there could not amount to much, his Masters store being not great, he thought he were as good make a handfom *bargain* once for all, to bring him in a *pretty lump* together, and so sold *his Master* outright for present money. Silly fellows, *the eleven*: this Puny, you see, out-witted them all. But let him not impute it wholly to himself, or his own *Mother-wit*: that it may appear to whom he was beholding for it, the story saith, *the Devil put it into the heart of Judas* to betray his Master. And the infusion of that *spirit of Satan* was so strong in him, that it did after a sort transform him into the same image: in so much as he called by his name, (*Have not I chosen you twelve, and one of you is a Devil?*) Let all *Judas-like* traitors know (lest they be too proud, and sacrifice to their *own-wits*) to whom they owe their *wisdom*.

25. But perhaps you will say, this consideration can weigh but little. For as *Satan* by his spirit infuseth *wisdom* into the children of this world; so *God* by his spirit infuseth *wisdom* into the children of light: and then, since the spirit of *God* is stronger then the spirit of *Satan*, it should rather follow on the contrary, that the wisdom of the children of light should exceed the wisdom of the children of this world. The fullest answer hereunto would depend upon the prosecution of the next point, (*the limitation*) which I shall have occasion to speak something unto anon: to wit, that the wisdom of the children of this world, being but of a very base metal in comparision, though it be more in bulk, is yet far lesse in value; as a little *Diamond* may be more worth then a whole quarry of *ragge*.

26. But I answer rather, which is sufficient for the present, because it leadeth us also to a second reason of the difference: That the spirit of *God* in the children of light doth not act *ad ultimum sui posse*, according to the utmost of his *Almighty power*; but according to the condition of the subject in whom he worketh (leaving him, as a rational creature, to the freedom of his will; and as a childe of *Adam*, obnoxious to the carnal motions of original concupiscence) and after the good pleasure of his own will withall. When *Satan* therefore infuseth of his spirit into a man, he hath this advantage, that he hath all the wisdom of the flesh to joyn with him readily, and to assist him, without any thing within to make opposition there-against, and to counter-work the working of that spirit, that it should not take effect: and so the work, meeting with some help and no resistance, is soon done. *Facilis descensus*: as a stone, when it is set a going, tumbleth down the hill apace; or as a Boat that (having winde and tide with it) runneth glib and merrily down the stream. But when *God* infuseth his spirit into a man, though that spirit (once entred) maketh him partly willing: yet is there in every childe

A

B

C

D

E

A childe of Adam, so long as he liveth here, another inward principle still, which the Scriptures use to call by the name of *flesh*, which lusteth against the good spirit of God, and opposeth it, and much weakneth the working of it. From whence it cometh to pass that the spirit of God worketh so slowly, and so imperfectly in us: like a ship *adverso flumine*; much ado to tug it along against the current; or the stone which made *Sisyphus*.^a sweat to roll up the hill, although it tumbled down again always of it self.

Gal 5. 17.

a Saxum su-
dat versando,
nec proficit
hilum.

27. *Thiraly*, since it is natural to most men (out of self-love) to make their^b own dispositions and thoughts, the measure whereby to judge of other mens: hence it cometh to passe, that honest plain-dealing men, are not very apt, unless they see apparant reason for it, to^c suspect ill of others. Because they mean well themselves, they are inclinable to believe that all other men do so too. But men that have little truth or honesty themselves, think all men to have as little: and so are full of fears and jealousies, and suspicious of every body. ^d (*Mala mens, malus animus.*) Now this maketh them stir up their own wits the more, and bestir themselves with the greater endeavours; because they dare trust no body else: and so they become the more cautelous and circumspect, the more vigilant, industrious and active, in all their interprises, and worldly concernments: and consequently do the seldomer miscarry. Whereas on the contrary, those that^e out of the simplicity of their own hearts suspect no double-dealing by others, are the more secure and credulous; by so much less solicitous to prevent dangers and injuries, by how much less they fear them: and consequently are often deceived by those they did not mistrust. Which very thing (the world being apt withal to judge well or ill of mens counsels by their events) hath brought simplicity it self, though a most commendable vertue, under the reproach of folly, (we call those simple fellows whom we count fools:) and hath won to craft and dissimulation the reputation of wisdom.

b Κείνους οἱ
πᾶσι τοῖς
ἀλλοῦν τοῖς ἰ-
δίοις κρίνει.
Nazianz.
Orat. 3.
c Τὸ εἰς ἑαυ-
τὸν ἔχει
μὲν, ὡς εἰς
ἑαυτοὺς ὁ-
χεῖται. Id.
Orat. 21.
d Terent.
Andr.
e ἀπὸ λα-
βῆς ἢ ἀπλότητος
Nazianz. O-
rat. 3. πρὸς δὲ
λαβὴν, ἐκ τῆς τῆς
ψυχῆς ἀδολείας,
ὡς ἀπλότητος.
Id. Orat.
19.

28. Lastly, the consciousness of an ill cause, unable to support it self by the strength of its own goodness, driveth the worldling to seek to hold it up by his wit, industry, and such like other assistances: like a ruinous house, ready to drop down, if it be not shored up with props, or stayed with buttresses. You may observe it in *Law-suits*: the worser cause ever the better solicited. An honest man, that desireth but to keep his own, trusteth to the equity of his cause, hopeth that will carry when it cometh to hearing: and so he retaineth counsel, giveth them information and instructions in the case, getteth his witnesses ready, and then thinketh he needeth trouble himself no farther. But a crafty companion, that thinketh to put another beside his right, will not rest so content: but he will be dealing with the Jury, (perhaps get one packt for his turne)

R r

tam-

tampering with the witnesses, tempting the Judge himself, (it may be) with a Letter, or a Bribe; he will leave no stone unmoved, no likely means (how indirect soever) unattempted, to get the better of the day, and to cast his adversary. You may observe it likewise in Church-affairs. A regular Minister sitteth quietly at home, followeth his study, doth his duty in his own Cure, and teacheth his people truly and faithfully to do theirs; keepeth himself within his own station, and medleth no further: But schismaticall spirits are more pragmaticall: they will not be contained within their own circle, but must be flying out; ἀλλοτρεῖς ἐπισκοποῦσι, they must have an Oar in every Boat; offering (yea thrusting) themselves into every Pulpit, before they be sent for; running from town to town, from house to house, that they may scatter the seeds of sedition, and superstition, at every table, and in every corner. And all this (so wile are they in their generation) to serve their own belly, and to make a prey of their poor seduced profelytes: for by this means the people fall unto them, and thereout suck they no small advantage. You may observe it also in most other things: but these instances may suffice.

1 Pet. 4 15.

Rom. 16. 18.

29. The point thus proved and cleared, that the children of this world are wiser then the children of light: that we may make some use of it briefly, First, let me say with St Peter, ἀγαπῶντες μὴ ἐνέζητε. Marvel not my brethren, when you see an evil cause prosper (it may be for a long time together,) and the better side go down, as if some strange thing had happened unto you, and such as never had been heard in the word before: neither be troubled or scandalized at it. Fret not thy self (saith David) at him whose way doth prosper, against the man, that doth after evil counsels. If you would but well consider how solicitous, how industrious, how smooth and cunning, how unanimous they are on the one side; how far short they on the other side are in all these and all other like advantageous respects: you would soon finde, that in the saddest events that ever your eyes beheld, there is no matter of wonderment at all. Yea, did not the powerful hand of Gods over-ruling providence sometimes interpolate, giving the enemy now and then a sudden stop, when they are in their full carriere, in the height of their pride and jollity; and making good his promises to his poor distressed Church, by sending unexpected help and deliverance, when they are brought very low both in their estates and hopes: we might rather wonder, that it is not even much worse with the people of God then it is; and how they should be able at all to subsist, their enemies having all the advantages in the world against them.

1 Pet. 4. 12.

Psal. 37. 7.

30. Let not their successes therefore trouble us. Rather (in the second place) let their wisdom quicken us to a holy emulation. Not to imitate their wayes, nor to joyne with them in their wicked enterprises:

A terprifes : God forbid ! no nor so much as to encourage them there-
 " in by any unworthy compliances. It was not the *stewards injustice*,
 " but his *wisdom*, that his master commended him for, in the para-
 " ble : and that our master in the application of the parable intend-
 " ed to commend to us for our imitation. His example should kin-
 dle a *holy zeal* in us, and an *endeavour*, to be as wise for *spirituals*,
 and in the businets of our *souls* ; as he was, and as the children of
 this world usually are, for *temporals*, and in the affairs of the world.
 It is no shame at all for us, to learn *wisdom* of any whomsoever.

1. Of a poor irrational contemptible Creature. [*Vade ad formicam.*

Prov. 6. 6.

B Goe to the pismire, O sluggard, and learn her wayes ; learn wisdom of
 her. 2. Of an Enemy : Books have been written by Moralists, a de
 " *utilitate ab inimicis capienda.* We curse our Enemies many times
 " unchristianly : whereas did we seriously consider, how much we
 " are beholding to them, for the greatest part of that *wisdom* and
 " *circumspection* we shew in the managery of our affairs ; we would
 " not only *bless* them (as we are in Christian charity bound) but
 " heartily *bless* God for them also by way of *gratitude* for the great
 " benefit we reap by them. 3. Yea, of the Devil himself. *Watch*,
 saith St Peter ; for your adversary the Devil goeth about &c. as if he
 should say, *He watcheth* for your destruction ; *watch* you therefore,
 C for your own security and preservation. Thus may we from the world-
 lings wisdom learn something that may be of use to us ; and that in
 each of the fore-mentioned particulars.

a Plutarch.
 Ipsa nos exci-
 tet hostium
 malicia perui-
 gi. Bernard.
 serm. 108.

1 Pet. 5. 8.

31. 1. From their *Sagacity* ; learn, to *forecast* how to please
 God ; ~~to~~ to *fore-arme* our selves against all assaults and wiles of
 Satan ; to *fore-think*, and to be in some measure *provided before*
 hand of needful and proper *expedients*, for any exigent or cross ac-
 cident, that may probably befall us. 2. From their *Industry* ; learn,
 not to be *slothful in doing service*, nor to slack the time of our re-
 pentance and turning to God ; to *run* with constancy and courage
 D to the race that is set before us ; to think no pains, no travail too
 much, that may bring us to heaven ; to *work out our salvation* to
 the uttermost with *fear and trembling*. 3. From their *Hypocrisie* and
 outward seeming *Holiness* : learn, to have our *conversations honest* to-
 wards them that are without, not giving the least scandal in any
 thing that may bring reproach upon the Gospel ; to shun the very
 appearances of evil ; and having first cleansed the inside well, to keep
 the outside handsome too : that by our *piety, devotion, meekness, pa-*
 tience, obedience, justice, charity, humility, and all holy graces, we
 may not only *stop up the mouth* of the adversary from speaking evil
 E of us, but may also win *glory* to God, and *honour and reputation* to
 our Christian profession thereby. 4. From their *Unity* ; learn, to
 follow the truth in love : to lay aside vain janglings, and opposition of
 science falsely so called ; to make up the breaches that are in the Church
 of Christ, by moderating and reconciling differences, rather then to

Rem. 12. 11.

Heb. 12. 1.

Phil. 2. 12.

1 Pet. 2. 12.

1 Thess. 5. 22.

Eph. 4. 15.

1 Tim. 6. 20.

Rom. 14. 19.

αδωατω
φεισιν εν
ουδενι
αλλω. Arist.
6. Ethic. 13.
Neminem ma-
lum esse, nisi
stultum eun-
dem, non modo
a sapientibus
dicitur, sed
vulgo quoque
semper est cre-
ditum, Quint.
121.
b eis put for
er.
c eis taken
properly.

1 Cor. 1. 20.

Prov. 28. 11.
—26. 16.

widen them by multiplying controversies, and maintaining but di-
sputes; to follow the things that make for peace, and whereby we may edify
one another. Thus doing, we may gather grapes of thorns; make oyl of
Scorpions; extract all the medicinal vertue out of the Serpent, and yet leave all the poisonous and malignant quality
behinde.

32. Emulate them then we may: may we ought. It is the very
main scope of the parable, to provoke us to that. But sure envie
them we must not; indeed we need not: if we will but take the Li-
mitation along with us, which now only remaineth to be conside-
red: and that (the time so requiring) very briefly. How much
wiser so ever these worldly-wise men seem to be, or indeed are (as
we have now heard) it is but *quodammodo*, and in some few re-
spects: Take them *super totam materiam*, and they are ^a *stultie*
fools for all that. Very *Naturals*, if they have no *Grace*. The Li-
mitation here in the Text, is *την γενειαν αυτων* ^b *terminus dimi-*
nuens: and must be understood accordingly. The Children of this
world are said to be wiser then the Children of light. But how wiser?
Not in genere; simply, and absolutely, and in every respect wiser:
but ^b *in genere suo*: wiser in some respect, wiser in their kinde of
wisdom, such as it is, (in worldly things, and for ^c *worldly ends*;) ^c
a very mean kinde of wisdom in compariton. For such kinde of
limiting and diminuent terms, are for the most part destructive of
that whereunto they are annexed; and contain in them (as we use
to say) *oppositum in appposito*. He that saith, a dead man, or a pain-
ted Lion, by saying more, saith less, then if he had said but a man,
or a lion only, without those additions: it is all one upon the point,
as if he said *no man, no lion*. For a dead man is not a man, nei-
ther is a painted lion a lion. So that our Saviour here pronouncing
of the Children of this world that they are wiser, but thus limited, wiser
in their generation; implieth that otherwise, and save in that respect
only, they are not wiser.

33. The truth is; simply and absolutely considered, the child
of light, if he be truly and really such, and not titular and by a na-
ked profession only, whatsoever he is taken for, is clearly the wiser
man. And he that is no more then worldly or carnally wise, is in very
deed and in Gods estimation no better then a very fool. [where is
the wise? where is the Scribe? where is the disputer of this world? hath
not God made foolish the wisdom of the world? saith the Apostle. That
interrogative form of speech is more emphaticall, then the bare Cate-
goricall had been: it signifieth as if it were so clear a truth, that no
man could reasonably deny it. What Solomon saith in one place
of the covetous rich man, and in another place of the sluggard, that
he is wise in his own conceit; is true also of every vicious person in eve-
ry other kinde. Their wisdom is a wisdom; but in conceit, not in
truth: and that but in their own conceit neither, and of some few
others

A others perhaps, that have their judgments corrupted with the same lusts, wherewith theirs also are.

Chrysippus non dicet idem—

Solomon sure had not that concept of their wisdom, (and Solomon knew what belonged to wisdom, as well as another man :) who putteth the fool upon the sinner, I need not tell you, (indeed I cannot tell you,) how oft in his writings.

B 34. "His judgment then is clear in the point: though it be
"a Paradox to the most, and therefore would have a little farther
"proof: for it is not enough barely to affirm paradoxes, but we
"must prove them too. First then, true saving wisdom is not to be
learned but from the word of God. (*A lege tua intellexi, By thy commandments have I gotten understanding, Psal. 119.*) it is that word, and that alone, that is able to make us wise unto salvation. How then can they be truly wise, who regard not that word, but cast it behinde their backs, and despise it? They have rejected the word of the Lord, and what wisdom is in them? saith Jeremy. Again, The fear of the Lord is the beginning of wisdom; and a good understanding have they that do thereafter, Psal. 111. How then can we allow them to passe for wise men, and good understanding men, that have no fear of God before their eyes, that have no minde nor heart to do thereafter, that will not be learned nor understand, but are resolutely bent to walk on still in darkness, and wilfully shut their eyes that they may not see the light?

Psal. 119. 104.

2 Tim. 3. 15.

Jer. 8. 9.

Psal. 111. 10.

—36. 1.

—82. 5.

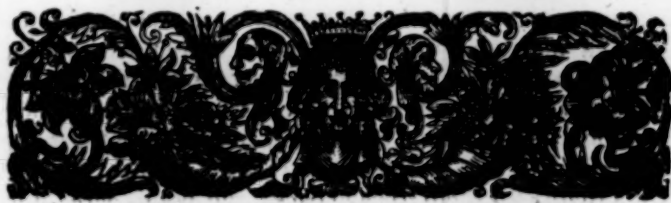
C 35. Since every man is desirous to have some reputation of wisdom, and accounteth it the greatest scorn and reproach in the world to be called, or made, a fool: it would be very well worth the labour (but that it would require, as it well deserveth, a great deal more labour and time, then we dare now take) to illustrate and enlarge this point: which, though it seem a very paradox (as was now said) to the most, is yet a most certain and demonstrable truth; That godliness is the best wisdom, and that there is no fool to the sinner. I shall but barely give you some of the heads of proof; and referre the enlargement to each mans private meditation. He that first is all for the present; and never considereth what mischiefs or inconveniences will follow thereupon afterwards; that secondly, when both are permitted to his choise, hath not the wit to prefer that which is eminently better, but chuseth that which is extremely worse; that thirdly proposeth to himself base and unworthy ends; that fourthly, for the attaining even of those poor ends, maketh choise of such means, as are neither proper nor probable thereunto; that fifthly, goeth on in bold enterprises with great confidence of success, upon very slender grounds of assurance; and that lastly, where his own wit will not serve him, refuseth to be advised by those that are wiser.

1 Cor. 3. 18.

wiser then himself, what he wanteth *in wis* making it upon *in will*: A
 no wise man I think can take a person of this character for any other
 then a fool. And every worldly or *ungodly man* is all this, and
 more: and every *godly man*, the contrary. Let not the *worldly-wise*
 man therefore glory in his *wisdom*: that it turn not to his greater
 shame, when his *folly* shall be discovered to all the world. Let no
 man deceive himself, saith S. Paul: but if any man among you seem to
 be wise in this world, let him become a fool, that he may be wise. That
 is; let him lay aside all vain conceit of his own *wisdom*, and
 learn to account that *seeming wisdom* of the world, to be (as indeed
 it is,) no better then *folly*: that so he may finde that *true wisdom* B
 which is of God. The God of *light* and of *wisdom* to enlighten our
 understandings with the saving knowledge of his truth, and so en-
 flame our hearts with a holy love and fear of his Name, that we may
 be wise unto salvation: and so assist us with the grace of his holy spi-
 rit, that the *light* of our good works and holy conversation may so
 shine forth both before God and men in the mean time, that in the
 end by his mercy who is the Father of lights, we may be made par-
 takers of the inheritance of the Saints in the light of everlasting life and
 glory: and that for the merits sake of Jesus Christ his only Son our
 Lord. To whom, &c. C

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A D

A U L A M.

Sermon XVI.

Newport, in the Isle of Wight. Decemb. 1647.

Heb. 12. 3.

— Consider him that endured such contradiction of sinners against himself: that ye be not wearied and faint in your mindes.

I. **H**ere is scarce any other *provocation* to the performance of any duty so *prevalent* with men, as are ^a the *examples* of such as have performed the same before them with *glory* and *success*. Because, besides that the same stirreth up in them an *emulation* of their *glory*, and cheereth them on with *hopes* of like *success*: it also clean taketh off that, which is the common excuse of *sloth* and neglect of duty, the *pretension* of *Impossibility*. The Apostle there-

^a — aculeos
subdant exem-
pla nobilia.
Senec. de
tranquil. cap. i

therefore, being to confirm the mindes of these *Hebrews* with constancy and patience in their *Christian course*, against all discouragements whatsoever; setteth before them (in the whole former Chapter) a multitude of *examples* of the famous worthies of former times: who by the strength of their *faith* had both done and suffered great things with admirable patience and constancy, to their immortal honour upon earth, and eternal happiness in heaven. To the end, that compassed with such a cloud of witnesses, they might think it a shame for them to hang back, and not to dare (especially having withal so rich a crown, laid ready at the goal for them, to invite them thereunto,) to run with all possible cheerfulness that race, which they had seen so many so happily to have run before them, *vers.* 1. of this Chapter.

2. Yet this great cloud of examples they were but to look through (as the *Medium*) at another and higher example; that of the bright Sun of righteousness himself, *Jesus Christ*: whom they are to look upon, as the proper object, to terminate their thoughts; and whereon finally to fix their meditations. Looking unto *Jesus, &c.* *vers.* 2. Which example, recommended to them first from the compleatness of the person, (who is at both ends of the race, the *Alpha* and the *Omega*; the ἀρχὴ and the τέλος too; he that giveth the law at the start, and he that giveth the prize at the goal; the author and the finisher of our faith,) is there also further amplified. First, from the things he suffered. Such, as then which none more grievous to flesh and blood; Torture, and Ignominy: the Crosse, and the Shame. Secondly, from the manner of his suffering. Not patiently only, enduring; but stoutly too, Despising them: He endured the crosse and despised the shame. Thirdly, from the issue and consequents of his sufferings, which were in lieu of the pain, Joy; of the shame, Glory. To intimate to these *Hebrews*, that as it behovea Christ, first to suffer, and then after to enter into his glory: So, if they desire to come to the same end he did, and to reign with him; they must resolve to take the same way he did, and to suffer with him.

3. Having used so strong a motive, and pressed it so high; you would think the *Apostle* needed not (as to this particular,) to say any more. But for all this he cannot yet *manum de tabulâ*: he insisteth still, and in this verse urgeth the due and frequent consideration of it, as a matter not only of great benefit, but of some kinde of necessity also. "Considering the strong oppositions and contradictions, that a Christian man after he hath entred the lists is like to meet withal before he come to the goal; all which he must encounter with and overcome, or else he loseth his labour and the prize: it is but needful he should muster up all his strength, summon and recollect all the arguments he can think of, that may put courage into him, and a resolution to go on undauntedly not
"with-

Luke 24. 26.
2 Tim. 2. 13.

A "and not to faint. Against which fainting under the crosse, there being no other cordial of so powerful and present operation, towards the relieving of the drooping spirits of a weak Christian; as is the meditation of Christ and his sufferings: ἀναλογισαθε ὑν; Therefore consider him, saith the Apostle, that endured such contradiction of sinners against himself; that ye be not wearied and faint in your mindes.

4. In which words, the Apostle, out of his great care of their souls health, dealeth with the Hebrews, as a faithful and skilful Physician should do. He sheweth them the danger they are in, and the means how to prevent it. The danger, a spiritual λειποθυμία, fainting and weariness of soul under the crosse. The means of prevention, frequent and effectual meditation of the crosse of Christ. The parts then of the Text are two: (answerable to those two main parts, wherunto the whole method of Physick are after a sort reducible;) παθολογική, and θεραπευτική, the one whereof treateth of the disease, the other of the remedy. We begin with the former, the disease: the former I mean, in the nature of the things, (though not so in the placing of the words;) and so first to be handled, in these words ἵνα μὴ κἀμνητε, &c. That ye be not wearied and faint in your mindes. The full importance whereof we shall the better understand, by the explication of these four things. 1. The Malady; 2. The inward Cause thereof; 3. The Part affected; and 4. The Subject, Person, or Patient.

5. For the Malady, πᾶθος: that's weariness, as we translate it. There is no burden, but a man would be willing to be eased of it, if he might: and all afflictions are burdens. But such a degree of weariness, as implyeth no more then the bare desire of rest and ease, falleth short of the notion of the word κἀμνειν. It importeth such an extream lassitude, as bereaveth a man of all his strength, putteth him beyond his patience, and taketh him quite off his work. When he is so overcome with the pressure of the burden that lieth sad upon him, that he doth succumbere oneri, is not able to bear it any longer, but would be rid of it, if he could, at any rate: that's κἀμνειν. Or when he is so enfeebled by sickness, that he cannot in any wise brook to do the offices of his vocation as formerly he hath done, nor is able to stir out of his bed at all, nor well able to stir himself in it: that is κἀμνειν too. The word is by S. James applyed to the state of a sick person, brought very low, and in some extremity of sickness, under small hope of recovery. The prayer of Faith, when other remedies fail, σῶσθαι τὸ κἀμνοντα, shall save the sick, saith he there.

6. So that the danger here feared by the Apostle was, lest these Hebrews meeting with such terrible difficulties, as Lions in the way, (not such Lions, as Solomons sluggard only fancieth to himself without cause, or perhaps but pretendeth to excuse his sloth

James 5.13.

Prov. 26.13.

S f

thereby;

“ thereby ; *Bug-bears* indeed rather than *Lions* ; but very *Lions* indeed, strong temptations, and lasting afflictions and persecutions :) lest I lay meeting with such affronts and encounters in their *Christian* race, they should be quite *beaten out* of the field, ere they came to the end of their *course*. Lest being terrified by their *adversaries*, they should not be able to hold out in their holy profession to the end ; nor to maintain *faith* and a *good conscience* with that courage, constancy, and perseverance they ought : but lose the goal and the crown, for want of finishing the *course*, they had so happily begun.

7. But then *Secondly* it may be demanded ; Of this *malady* what might be the true *Cause* ? (*The inward Cause* I mean : for what is the *outward Cause*, is apparent enough ; to wit, the *Cross*.) or whence should this *πλεμνσις*, this *spiritual weariness* proceed ? That is answered in the Text too, in the word *ἐκλυόμενοι*. (The translations express it most what by *faintness* of minde :) The same word being again used a little after at *ver. 5.* and there also translated after the same manner ; *μὴ δὲ ἐκλύς*, *My son, despise not thou the chastening of the Lord : neither faint, when thou art corrected of him.* The word properly importeth the *loosening, slackening, or dissolving* of something that before was well knit together, fast and strong. *The strength* and firmness of a body, whether natural or artificial, consisteth much in the *union of the parts*, well a compacted and knit together, and all the *joynts* strung fast one to another. By the *slackning, loosening, or disjoynting* whereof, the body on the other side, commeth to be as much *weakened*. A house, ship, wagon, plough, or other artificial body, be the materials never so strong : yet if it be *loose in the joynts*, when it is put to any stress (as we call it) to any use where the strength of it is like to be tried, it will not endure it, but be ready to fall one piece from another.

8. Much of a mans *strength*, whereby he is enabled to travel and to work, lieth in his *loynes* and *knees*, and in his *armes* and *hands*. Whence it is that by an usual trope in most languages, and so in the *Scriptures* too, those parts are very often used (*Genua*, and *Lacerti* &c.) to signify strength : and *weakness* on the contrary usually described by the *luxation* of those parts. The phrase is very frequent in *Homer* ; when one of the *Grecian* or *Trojan* Chieftains had given his adversary some deadly or desperate wound, that he was not able to stand but fell on the ground ; to express it thus,

— γούνατ' ἔλυσε,

So Ezek. 7.
17.
Nahum, 2. 10.

as much as to say, *He loosened his knees*. Even as it is said of *Bellhazzar Dan. 5.* when he was sore affrighted with the hand-writing upon the wall ; that the *joynts* (bindings or ligatures) of his *loines* were loosed,

α συμβιβάζο-
μενοι διὰ πλε-
μνσις ἀφ' ἡς.
Eph. 4. 16.

A loosed, and his knees smote one against another. So for the hands and arms; we meet in the Scriptures often with such like phrases as these: that by such or such means (as the occasion required,) such or such mens hands were either strengthened, or weakned. So it is said of *Ishobeth* 2 Sam. 4. when he heard of the death of *Abner*, general of his army, his hands were weakned. The like we finde in many other places, as namely in *Ier.* 38. 4. where, in the Greek translation, the word *ἐκλύεσθαι* the same with this in the Text, is used. Not to seek farr, a little after in this very chapter, we have both the metaphors together in one verse [wherefore lift up the hands that hang down, and strengthen the feeble knees,] γούνατα παραλυσμένα, *vers.* 12. which is another compound word from the same Theme. As if he should say, Support the hands that hang loose, and have not strength enough to lift up themselves: and binde up the palsy knees, that are not well knit up in the joynts, and so are unable to bear up the body.

See Ezek. 21.
7.

9. There is another Metaphor likewise, often used by *David*, and sometimes elsewhere: which, as it very well fitteth with the word *ἐκλύεσθαι*, so it serveth very well to expresse that feebleness or faintness of spirit, (arising from fear and consternation of minde, when great troubles come upon us,) whereof we now speak: namely, the melting of the heart, or soule.

C 10. In *Psal.* 107. They that go down to the sea in ships, when the stormy wind ariseth and lifteth up the waves, so as the vessel is tossed up and down, and the men reel to and fro, and stagger like drunkards, and are at their wits end: he saith of them, that their very soul melteth away because of the trouble. My soul melteth away for very heaviness: in another Psalm, speaking of himself, and his own troubles. In the 22. Psalm, he joyneth this and the other Metaphor both together; I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax. And so doth the Prophet *Esay* also: describing the great miseries and terrours that should be at the destruction of *Babylon* by the *Medes* and *Persians*, he saith, that by reason thereof all hands shall be weakned, (*ἐκλύεσθαι* again in the Greek,) and all hearts shall melt.

Psal. 107. 26.

Psal. 119. 28.

Psal. 22. 14.

Esay 13. 6. So
also *Nahum*
2. 10.

E 11. For even as wax, which while it is hard will abide hard pressing, and not yield or take impression,) when it is chased or melted hath no strength at all to make resistance: And as the Ice, when the waters are congealed in a hard frost, is of that firmness, that it will bear a loaden cart uncrakt; but as soon as a warme thaw hath fretted and loosened it, dissolveth into water, and becometh one of the weakest things in the world, (it is a common proverbe among us, As weak as water:) so is the spirit of a man. So long as it standeth firmly knit to God by a steadfast faith, (as *David* saith, O knit my heart unto thee, that I may fear thy name!) and true

Psal. 86. 11.

Horat. 2.
Sat. 7.

Horat. 3.
Car. 3.

Prov. 18. 14.

to it self, (*in seipso tortus teres atque rotundus*;) by adhering to honest, vertuous, and religious principles: it is of impregnable strength against all outward attempts whatsoever. *Si fractus illabatur orbis*: if the weight of all the calamities in the world should come rushing upon him at once, it would be able to *bear up* under them all, and stand *unruined* amidst all those *ruines*. *The spirit of a man* is of strength enough to *sustain all his infirmities*.

12. But if the strength that is in us be *weakness*; oh how great is that weakness? If our *spirits* within us, which should be as our *life-guard* to secure us against all attempts from without, be shattered and *dis-joynted*, through distrust in God; or by entertaining fears and irresolutions *so enfeebled*, that it is not able to stand out when it is fiercely assaulted, but yieldeth the fort to Satan and his temptations: that is to say in plain terms, if when any *persecution* or *tribulation* ariseth, we be *scandalized* and fall away either from our *Christian faith* or *duty*, forsake our standing, and shrink from the rules of *true Religion* or a *good conscience*: this is the *ἔλθοις* and the *ῥιζανός*, the *weariness* and *faintness* of minde spoken of in the Text.

13. We now see the *Malady*, both in the *Nature*, and in the *Cause*: both *what* it is, and *whence* it groweth. We are in the next place to consider the *Part* affected. That the word *ψυχῆς* discovereth: the *Minde*, or the *Soul*; (*That ye be not wearied and faint in your mindes*; or *souls*.) And this occasioneth another doubt: how it should be possible that worldly tribulations, which cannot reach beyond the *outer-man*, (in his *possessions*, in his *liberty*, in his *good name*, in his *bodily health* or *life*;) should have such an operation upon his nobler part the *soul*, as to cause a *faintness* there. Our Apostle speaketh of *resisting unto blood* in the next verse, as the highest suffering that can befall a man in this world. And our Saviour telleth his friends Luke 12. that when their enemies have killed their *bodies*, (and from suffering so much his very best friends, it seemeth, are not exempted;) they have then done their worst: they can proceed no farther; they have no power at all over their *souls*.

14. It is most true: they have not. And happy it is for us, and one singular comfort to us, that they have not. Yet our own *reason*, and every dayes *experience* can teach us, that outward *lody afflictions*, and tribulations, do (by *consequent*, and by way of *sympathy* and *consent*, and by reason of *union*; though not immediately and directly,) work even upon the *soul* also. "As we see the *fancy* quick and roaving, when the blood is enflamed with *choler*; "the *memory* and apprehension dull in a *Lethargy*: and other notable changes and effects in the faculties of the *soul* very easily discernable, upon any sudden change or distemper in the *body*. David often confesseth, that the *troubles* he met withal, went sometimes

Luke 12. 4.

A times to the very heart and soul of him. [*"The sorrows of my heart are enlarged. In the multitude of the troubles (or sorrows) that I have in my heart. My heart is disquieted within me. Why art thou so vexed O my soul, and why art thou so disquieted within me? &c."*] Take but that one, in *Psal. 143. The enemy hath persecuted my soul—&c. Therefore is my spirit vexed within me, and my heart within me is desolate.*

*Psal. 25.
—94.
—55.
—42.*

143. 2, 3.

15. For the Soul then (or *Minde*) to be affected with such things as happen to the body, is natural: and such affections, (if not vitiated with excess, or other inordinacy) blameless and without sin. But experience sheweth us farther (too often, God knoweth,) that persecutions, afflictions, and such other sad casualties as befall the body, (nay, the very shadows thereof, the bare fears of such things and apprehensions of their approach, yea even many times when it is causeless,) may produce worse effects in the soul; and be the causes of such vitious weariness and faintness of minde, as the Apostle here forewarneth the Hebrews to beware of. Not to speak of the *Lapsi, & Traditores, & others* that we read of in former times; and of whom there is such frequent mention in the ancient Councils, and in the writings of the Fathers of the first ages, and the Histories of the Church: How many have we seen even in our times; who having seemed to stand fast in the profession of Truth, and in the performance of the offices of Vertue, and duties of Piety, Allegiance, and Justice before tryal; have yet when they have been hard put to it, (ey, and sometimes not very hard neither,) falling away, starting aside like a broken bow: and by finching at the last, discovered themselves to have been but very weak Christians at the best, if not rather very deep hypocrites.

Psal. 78. 57.

16. It will sufficiently answer the doubt, to tell you, That persecutions and all occurrences from without, are not the chief causes, (nor indeed in true propriety of speech, any causes at all,) but the occasions onely, of the souls fainting under them. Temptations they are I grant; yet are they but temptations: and it is not the temptation, but the consenting to the temptation, that induceth guilt. If at any time any temptation, either on the one hand, or the other, prevail against us: *S. James* teacheth us where to lay the fault. Not upon God by any means: for *God tempteth no man*. No nor upon the Devil neither, (let me adde that too; it were a sin to bely the Devil in this) for though he be a tempter, and that a busie one, & ready for the Tempter, yet that is the worst he can do; he can but tempt us, he cannot compel us. When he hath plyed us with all his utmost strength, and tried us with all the engines and artifices he can devise: the will hath its natural liberty still, and it is at our choise whether we will yield or no. But every man when he is tempted, saith he, (tempted *cum effectu*, that is his meaning; so tempted as to be overcome by the temptation,) is tempted of his own lust;

*James 1. 13.
14.*

Mar. 4. 3.

Prov. 1. 10.

a Epiſtet.
enchir. cap. 5.
b Opinio eſt,
qua nos Cruci-
et. Senec. ad
Marciam,
cap. 19.
Prov. 21. 25.
Joh 14. 27.

Wisd. 17. 11.

Jam. 1. 8.

Exod. 18. 21.

luſt, ἀφελόμενον & δελαιζόμενον, drawn away and enticed. Drawen away by injuries and affrightments from doing good: or enticed by delights and allurements to do evil. It is with temptations on the left hand, (for ſuch are thoſe of which we now ſpeak) even as it is with thoſe on the right: yeeld not, and good enough. My ſon, ſaith Solomon, if ſinners entice thee, conſent not, Prov. 1. It may be ſaid alſo proportionably, and by the ſame reaſon; My ſon, if ſinners affright thee, comply not. The common ſaying, if in any other, holdeth moſt true in the caſe of Temptations: No man taketh harme but from himſelf.

17. And verily in the particular we are now upon, of fainting under the croſs: it is nothing but our own fears, and the falſeneis of a miſ-giving heart, that betraieth us to the Tempter, and undoeth us. ^a Ταράττει ἡμᾶς ἔ τὰ πειράματα — &c. as he ſaid. It is not any reality in the things themſelves to much that troubleth the minde, as our ^b over-deep apprehenſions of them. All paſſions of the minde, if immoderate, are perturbations, and may bring a ſnare: but none more or ſooner then fear. The fear of man bringeth a ſnare, ſaith Solomon. And our Saviour, Let not your hearts be troubled, neiſther fear: as if fear were the greateſt troubler of the heart. And truly ſo it is: No paſſion, (not Love, no nor yet Anger it ſelf, though great obſtructers of Reaſon both,) being ſo irrational, as Fear is. It maketh us many times do things quite otherwiſe then our own reaſon telleth us we ſhould do. It is an excellent deſcription, that a wiſe man hath given of it wiſdom 17. Fear, ſaith he, is nothing elſe, but the betraying of the ſuccours which reaſon offereth. He that letteth go his courage, forfeiteth his reaſon withall: and what good can you reaſonably expect from an unreaſonable man?

18. Seeſt thou then a man faint-hearted? Suſpect him, (I had almoſt ſaid, Conclude him,) falſe-hearted too. It is certainly a very hard thing, if at all poſſible, for a Coward to be an honeſt man: or a true friend either to God or man. He is at the beſt but ἀνὴρ διψυχος, a double-minded man: but God requireth ſimplicity and ſingleneis of heart. He hath a good minde perhaps to be honeſt, and to ſerve God and the king, and to love his neighbour and his friend: and if he would hold him there, and be of that minde alwayes, all would be well. But his double-minde will not ſuffer him ſo to do. He hath a minde withall to ſleep in a whole ſkin, and to ſave his eſtate, if he can, howſoever. And ſo he becometh ἀκτάστατος, fickle and unſtable in his wayes; turneth as the tide turneth: there is no relying upon him; no truſting of him. Jethro well conſidered this, when he adviſed Moſes to make choiſe of ſuch for Magiſtrates, as he knew to be men of courage; they that were otherwiſe, he knew could not diſcharge their duty as they ought, nor continue upright. And when our Saviour ſaid

A said to his Disciples Luke 12. *I say unto you my friends, Fear not them which kill the body: he doth more then intimate that such base worldly fear cannot well consist with the Lawes of true friendship.* Luke 12. 4.

19. I insist somewhat the more upon this point, because men are generally so apt to pretend, to their *own failings* in this kind, the outward force offered by others: supposing they have said enough, to excuse what they have done; when they have said, they did it *by compulsion*. As if any man could be master of anothers will, or enforce a consent from him *without his consent*: which carrieth before it a manifest contradiction. Indeed if we suffer what we should not, without any our provocation; that is not our fault, because it is not *ip' huius*, it is *a not in our power* to help it. But if we do what we should not, upon what inducement so ever we do it, we must bear the greatest part of the blame our selves: because it is *our doing* still.

a Malum quod fit in noi, siue de nobis, non est imputandum nobis: ceterum quod fit ex a nobis, iam non sine culpa est voluntatis. Bern. de grat. & lib. arb.

20. For a man then, when he hath been frighted out of his conscience and his duty, and done amiss, to say, I was *compelled* to do it *against my minde*, I could neither will nor chuse, and the like: are, as the most common, so the most vain and frivolous *excuses* in the world. Not only false, but *ridiculously false*, and such as carry their confutation along with them: *fig-leaves* so thin, that any body may see through them. For tell me, thou that sayest thou wast *compelled* to do it *b against thy minde*: if thou hadst been minded to have withstood the pretended *compulsion*, and hadst continued in that *minde*; whether such *compulsion* could have taken effect or no? Thou that sayest, thou couldest *neither will nor chuse*: was it not left to the *choise* of thine *own will*, whether thou wouldest do that which was *required*, or suffer that which was *threatned*? and didst not thou then, when thou mightest *have chosen*, if thou wouldest, to suffer the one; rather *chuse* to do the other? *Qui mavult, vult*. Sure it is the *will* evermore, that determineth the *choise* in every deliberation. It is manifestly absurd therefore, for any man to pretend that thing to have been done by him *against his will*; which (how hard soever the *choise* was,) he yet chose to doe.

b Velle pland convincitur, quod non fieret si nollamus. Bern. Ibid.

21. If these allegations would serve the turn, or that we had any good warrant to decline *suffering* evil by *doing* evil: those glorious *Martyrs* and *Confessours*, so much renowned through the Christian world for their *patience* and *constancy* in suffering persecution, and laying down their lives for the testimony of *faith* and a *good conscience*; were a generation of very silly men. Who never had the wit to save their lives, when they might have done it with some *little compliances* with the times; and if their *consciences* had smitten them for so doing, licked themselves whole again by pleading *Compulsion*.

22. Unless

Marth. 16. 24.

22. Unless then we will condemn those blessed souls, whose memories we have hitherto honoured, not onely of extream folly; but of foul *self-murder* too, in being prodigal of their lives to no purpose, and casting away themselves wilfully when they needed not: we must needs acknowledge, That there lyeth a necessity upon us, if we will be *Christs disciples and friends*, to deny our *selves*, our *lusts*, our *interests*, our *fortunes*, our *liberties*, our *lives*, or if there be any thing else that can be dearer to us: rather then for fear of any thing that can befall in any of these, *consent* to the least wilful violation of our *bounden duty* either to God or our Neighbour; That no *force* or *violence* from without, no *straits* we can be driven into by any conjuncture of whatsoever circumstances, can make it either *necessary* for us to sin, or *excusable* in us to have sinned; That we are bound by vertue of Christs both *example* and *command*, to take up *any cross* that it is his good pleasure to lay before us, and to *bear it* as long as he pleaseth, with patience, cheerfulness, & courage; That if we grow *weary* of it, and *faint in our mindes*, so as to cast about how we may work our selves from under it by such means, as we have no clear warrant from him for: we must answer wholly for it *our selves*, and cannot justly charge it upon any other person or thing, then upon our own selves, and our own base cowardise. That for us.

Heb. 10. 32.
-4.

23. To return now to these Hebrews: *the Persons* in the Text; and the last of the four particulars proposed from that part of the Text. It may be demanded, with what reason the Apostle could entertain the least suspicion of such mens shrinking and *fainting* under the Cross: who had already given such good proof of their *constancy* and *courage*, in some former, and those no small *conflicts* neither? Nay, of whose *Christian patience* and magnanimity himself had given a very ample testimony a little before in this very Epistle: how they *had endured a great fight of afflictions*, and had been made a *gazing-stock* both by *reproaches* and *afflictions*, *suffered the spoiling of their goods*; and not onely suffered it, (patience perforce,) but suffered it *joyfully*. Yet you see for all this, how urgent he is upon them still, in the remainder of that *tenth Chapter*, in the whole next, and in a great part of this, both before, in, and after the Text; by admonitions, exhortations, examples, and other topiques, artifices, and insinuations of great variety: not to *cast away their confidence*; to *hold fast their profession without wavering*; to *run with patience the race that was set before them*; to take heed they be not *wearied*, and *faint in their mindes*.

24. Not to say positively, that he had of late observed some thing in some of them, that might perhaps give him some *particular cause* of suspicion more then ordinary: although there be some passages in his discourse (especially at the fifth verse) that seem to carry a sound, as if something were not right with them. If we do

A do but look upon some *general considerations* only: we shall see reasons enough, why the *Apostle* (notwithstanding his approving of their former carriage,) might yet be jealous over them with a godly jealousy in this matter.

25. First, he knew not (*persecutions* ever attending the Church as her lot) but they might; and (Christ having foretold *great tribulations* shortly to come upon that nation) it was very like they should meet with more and stronger trials, then they had ever yet done. It was indeed, and by the Apostles confession, a *great trial of afflictions* they had undergone already; and they had received the charge bravely, and were come off with *honour and victory*: so that that brunt was happily over. But who could tell, what trials were yet behinde? These might be, for ought they knew, (or he either,) but the *beginnings* of greater evils to ensue. You have not resisted unto blood, saith he, in the very next words after the Text: as if he had said, You have fought one *good fight* already, and quit your selves like men: I commend you for it, and I bless God for it. Yet be not *high-minded*, but *fear*: you have not yet done all your work; your *warfare* is not yet at an end. What if God should call you to suffer the *shedding of your blood* for Christ, as Christ shed his blood for you? you have not been put to that yet: but you know not what you may be. If you be not in some measure prepared even for that also, and resolved (by Gods assistance) to *strive against sin*, and to withstand all sinful temptations, even to the shedding of the last drop of blood in your bodies, if God call you to it: you have done nothing. He that hateth not his *life*, as well as his *house* and lands, for Christ and his kingdom, is not *worthy* of either. Sharp or long assaults may tire our him; that hath endured shorter and easier. But he that setteth forth for the goal, if he will obtain, must resolve to devour all difficulties, and to run it out: and not to faint or slug, till he have finished his *course* to the end; though he should meet with never so many *Lions* in the way.

Luke 14.26.

2 Cor. 12.9.

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26. Secondly, so great is the *natural frailty* of man, so utterly averse from conforming it self entirely to the good will and pleasure of Almighty God, either in *doing* or *suffering*: that, if he be not the better principled within, (strengthened with grace in the inner man,) he will not be able to hold out in either; but every *slimy temptation* from without will foil him, and beat him off. Be not weary of well-doing, saith the Apostle Gal. 6. for in due time shall reap if we faint not, *μὴ ἐκλυόμενοι*, (the same word again) *weariness* and faintness of minde we are subject to (you see) in the point of well-doing: But how much more then, in the point of *suffering*; which is of the two much the sorer trial?

Gal 6.9.

27. Marvel not; if *ordinary Christians*, such as these *Hebrews* were, might be in danger of fainting under the Cross: when the

T t

most

most holy and eminent of Gods servants, whose *faith* and *patience* and *piety* are recorded in the Scriptures as *exemplary* to all posterity, have by their failings in this kinde bewrayed themselves to be but men, *ὁμιωτάτους*, subject to passions of *fear* and *distrust*, even as others. *Abraham* the father of the faithful, of so strong faith and obedience, that he neither *staggered at the promise* of having a son (though it were a very unlikely one, at that age) *through unbelief*; nor *stumbled at the command* of sacrificing that son, (though it were a very hard one, having no more,) *through disobedience*: yet coming among strangers, upon some apprehensions that his life might be endangered if he should own *Sarah* to be his wife: his heart so far mis-gave him through *humane frailty*, that he shewed some distrustfulness of God, by his doubting and dissimulation with *Pharaoh* first, and after with *Abimelech*. Gen. 13. and 20.

psal. 3. 6.
—27. 3.

—46. 2. 3.

1 Sam. 26. 20.

1 Sam. 27. 1.

Psal. 77. 6.
—12.

28. And *David* also, so full of courage sometimes, that he would not *fear*, though ten thousands of people, whole armies of men, should rise up against him and encompass him round about; though the opposers were so strong and numerous, that the earth should be moved and the mountains shake at the noise thereof: yet at some other times, when he saw no end of his troubles, but that he was hunted like a partridge upon the mountains day after day, and chased from place to place perpetually that he could rest no where; his heart began to melt and to faint within him. And although he had a promise from God of succeeding in the kingdom, and an anointing also (as an earnest) to confirm the promise: yet it ran strongly in his thoughts nevertheless, that he should perish one day by the hands of *Saul*. Inasmuch that in a kinde of distrust of Gods truth and protection, he ventured so far upon his own head, (never so much as asking counsel at the mouth of God,) as to expose himself to great inconveniences, hazards, and temptations, in the midst of an hostile and idolatrous people. The good man was sensible of the imperfection, acknowledgeth it an infirmity and striveth against it *Psal. 77*.

Mark. 14. 71.

29. But of all the rest, *S. Peter* (ὁ θεράπων, as *Chrysostome* often stileth him) a man of great boldness and fervency of spirit, betrayed the greatest weakness. Who, after so fair warning so lately given him, and his own so confident profession of laying down his life in his masters quarrel: yet within not many hours after, when he began to be questioned about his Master, and saw (by the malicious and partial proceedings against the Master) how it was like to goe with him, if he were known to have such a near dependance upon him; became so faint-hearted, that (contrary to his former resolutions and engagement) he not only dis-owned him, but with oaths and imprecations forswore him. Such weakness is there in the flesh, where there is yet left some willingness in the spirit: that without a continual supply of grace, and actual influence of strength

A strength from above, there is no absolute steadfastness to be found in the best of the sons of men.

30. Yet is not our natural inability to resist temptations (though very great,) the cause of our actual failings so much, (because of the ready assistance of Gods grace to relieve us, if we would but be as ready to make use of it;) as a third thing is. To wit our supine negligence, that we do not stand upon our guard as it concerneth us to do, nor provide for the encounter in time: but have our armes to seek, when the enemy is upon us. As Joseph in the years of plenty laid in provision against the years of dearth: so

B should we, whilst it is calm, provide for a storm; and whilst we are at ease, against the evil day. It is such an ordinary point of wisdom in the common affairs of life, for men to be provided of all necessities besitting their several occasions, before the time they should use them: that he is rather derided then pittied, that having time and means for it, neglecteth so to do. The grasshopper in the fable had the merrier summer: but the pismire fared better in winter. If in our prosperity we grow secure, flatterring our selves in our own thoughts, as if our hill were so strong that we should never be removed: it then God do but turn his face from us, yea, but a little, and send any little change upon us; we shall be so much the more troubled at the affliction when it cometh, by how much the lesse we expected it before. Our unpreparednesse maketh a very little affliction sometimes fall very heavy upon us; and then it foyleth us miserably, and soon tireth us out: and so we suffer by our own negligence.

C 31. To which adde in the fourth place, that which many times followeth upon such our neglect; Gods deserting of us; and withdrawing the ordinary support of his grace from us. And then as the Philistines over-mastered Sampson, when his strength was departed from him: so will temptations us, when we are left to wrestle with them by our own strength alone, without the special grace of God to assist. It is by Faith that we stand, if we do stand; (This is the victory that overcometh the world, even our Faith:) But it is by the grace and power of God, that our Faith it self standeth. Take that grace away, and our Faith faileth, and then our hearts fail: and then there is neither courage, nor patience, nor obedience, nor any thing else that good is, in us. At least, not in that measure, as to render our wayes (during that estate,) either acceptable to God, or comfortable to our selves: untill it shall please

D E him to renew us unto repentance, to give us the comfort of his helpe again; and to stablish us afresh with his free spirit and grace.

32. Of whose most holy and wise dispensations, although we be neither able nor worthy to apprehend any other reason, then his own will, nor to comprehend that: (for his spirit breatheth

a - In pace, ut sapiens pararet idonea bello. Hor. 2. lary. 2.

Psal. 30. 6. Sec.

2 Cor. 1. 24.
1 Joh. 5. 4.

Psal. 51. 10.
-12.

Joh. 3. 8.

Psal. 145. 17.

2 Chro. 32. 31

α' Ες μάλα
καταστάς ἔστι,
ἐπὶ τοῦ οὐ
τοῦ γ' ἑλθόντος.
Homer, ll. α.
Psal. 59. 9.
Gal. 6. 1.

where and when it listeth, and we know not (*antecedently*) either why, or how: yet are we well assured in the general, that the Lord is righteous in all his wayes, and holy in all his works. Yea, and we finde by the blessed consequents many times, that the very *withdrawing of his grace* is it self a *special act* of his grace. 1. As, when he hath thereby *humbled us* to a better sight and sence of our own frailty: so was *Hezekiah* left to himself in the matter of the Embassadours that came from the King of Babel. 2. Or *checkt us* for our overmuch self-confidence: as *Peters* denial was a real rebuke for his over-bold protestation. 3. Or brought us to *acknowledge* with thankfulness and humility, by whose ^a strength it is that we have hitherto stood. (*My strength will I ascribe unto thee*, Psalm 59.) 4. Or taught us to bear more *compassion* towards our brethren and their infirmities, if they hap to be overtaken with a fault, and to *restore them with the spirit of meekness*: considering, that even we our selves are not such, as cannot be tempted. Or wrought some other good effect upon us some other way.

33. Sith then great and lasting *afflictions* are strong trials of mens patience and courage; and their inability to bear them, great through the *frailty* of nature is yet by their own personal default and supine *negligence* much greater; and without the support of *Gods grace*, (which as he is no wayes bound to give them, so he may, and doth when it pleaseth him, take from them,) their spirits are not able to bear up under the *least temptation*: you will grant the *Apostle* had great reason to fear, lest these *Hebrews* notwithstanding the good proof they had given of their *Christian constancy* in some former trials, should yet be *weary and faint in their minds* under greater sufferings. And consequently how it concerneth every one of us, whatsoever comforts we may have of our former sufferings and patience (whereof, unless God have the whole glory, our comfort sure will be the lesse;) yet to be very jealous of our own treacherous hearts, and to keep a constant watch over them that they deceive us not: not to be too high-minded or jolly for any thing that is past; nor too unmerciful censurers of our weaker brethren for their faintings and failings; nor too confident of our own future standing.

34. It ought to be our care rather at all times, especially in such times as threaten *persecution* to all those, that will not recede from such principles of Religion, Justice, and Loyalty, as they have hitherto held themselves obliged to walk by: to live in a continual expectancy of greater trials and temptations daily to assault us, then we have yet wrestled withal. And to give all diligence, by our faithful prayers and utmost endeavours, to arm and prepare ourselves for the better bearing them, with such calm patience and moderation on the one side, and yet with such undaunted courage and resolution on the other side; as may evidence at once our humble

sub-

A *submission* to whatsoever it shall please God to lay upon us, and our *high contempt* of the utmost despite the world can do us.

35. For since every affliction (*Janus-like*) hath *two faces*, and looketh two wayes; we should do well to make our use of both. It looketh *backward*, as it cometh from *God*: who layeth it upon us, as a correction for some *past sin*. And it looketh *forward* as it cometh from *Satan* and the *World*: who lay it before us, as a *temptation* to some *new sin*. Accordingly are we to entertain it. As it is *Gods correction*; by no means to *despise* it, (*My son despise not thou the chastening of the Lord*, the next verse but one:) but to take it up

B with joy, and to *bear it* with patience, and to *profit by it* to repentance. But as it is *Satans temptation*; by all means to *resist it*, with courage, ey and with disdain too. *Resist it* I say; but in that sence wherein such *resistance* is to be understood in the very next verse after the Text. That is to say, so to *resist the temptation*, by striving against *that sin* what ever it be, which the *Tempter* seeketh to drive us into by the affliction; that we should fight it out in *blood*: resolving rather to lose it all, were it to the last drop, then consent to the committing of that. Thus to lose our *blood*, is to win the *day*: And the failing so to do, is that *weariness* and *faintness* of *minde* and *soul*: of which our *Apostle* here speaketh, and upon which we have hitherto thus long insisted.

C 36. Yet dare I not for all that leave it thus, without adding a necessary *caution*: lest what hath been said be mis-understood, as if, when we are bidden not to *faint under the Cross*, we were forbidden to use any means or endeavours to *remove* it. No such matter. True it is, where no more is left to our *choice*, but one of the two, either *Sin* or *Suffer*; a right Christian should not (for shame) so much as take it into deliberation. Never demur upon it; it is a plain case: we must *suffer*. But where is a *Medium*, or third thing (as an out-let, or *expedient*) between both, as many times there is: nothing hindreth but we may, and reason would we should, make *choise* of that; and so neither *sin*, nor *suffer*. Lay that first as a sure ground, We must avoid *sin*, though we *suffer* for it: But that once layed, if we can then avoid *suffering* too, without *sinning*; why may we not, nay, why ought we not, to avoid both?

D 37. No man doubteth, but we may pray to be delivered from troubles; "*David* doth it a hundred times: and if we do it not daily too, even as often as as we beg our *daily bread*, (our Saviour having contrived both petitions into the same prayer, we are too "*blame*. And if we may *pray* for it; then no doubt, but we may endeavour it also. Though they look something alike in some other respects; yet in this one (at least) *wishes* and *Prayers* are much unlike. Many things we may lawfully *wish* for, which we may not endeavour after! but sure, whatsoever we may lawfully *pray* for, we

a Πράος φέ-
ρε, μὴ δὲ ἀ-
γανάκτησαι· ἵνα
δὲ δὲ πρὸς τὴν
κατὰ ὁδὸν δὴ-
μι. Pythag.
aur, carm.

we not only lawfully may ; but are in conscience bound to use our best *endeavours* towards the effecting thereof. We do indeed but *mock God*, and prevaricate in our *Prayers* ; if we be not in some measure careful to second them with our *Endeavours*.

38. Christ biddeth us *deny our selves*, and *take up the Cross*. True : *deny our selves* rather than *deny him* ; and *take up the Cross*, when he laieth it before us so, as we cannot step beside it without sin. But he doth not bid us *undo* our *selves*, when his service requireth it not ; nor *make our selves Crosses*, when we need not.

39. *Afflictions* are usefull things, and many wayes beneficiall to Gods childreh. True : blessed be God, but no thanks to them, that they are so. That much good sometimes cometh from them, it is but meerly *by accident*, as to them : the true cause of those blessed effects is that over-ruling *power, wisdom, and goodness* of God ; whereby he is able to bring *light out of darkness*, and can turn any *evil*, (even *sin* it self) to the good of his Children. But take *afflictions* precisely as they are in themselves, and in their *pure naturals* as we say ; and there is no such *loveliness* in them, that any man should *court* them : Nor are they productive of any the least good, by any proper inherent vertue of their own. Nor are therefore such *desirable things*, as that any man can reasonably promise to himself any good effect from them, or any sound comfort under them, that shall wilfully draw them upon himself, when he might without sin avoid them.

40. We must not count *life, liberty, or livelihood* dear to us : but *despise* them all, yet even *hate* them, for Christs sake and the Gospels. True : where any of those stand in *opposition against*, or *but in competition with Christ*, or his Gospel, or any duty therein contained. In case of *competition*, despise them : in case of *opposition* hate them. Doe so, and spare not. But otherwise, and out of those *Cases*, these are the good *blessings of God*, where-with he hath entrusted us, and for the expence whereof we are to be responsible : and ought not therefore to be so *vile* in our eyes, as that we should think we may *trifle* them away as we list, no necessity so requiring.

41. It is the most proper act of *Fortitude* to endure hardship. True : To *endure* it ; but not to *provoke* it. We shall be like to finde in the world *hardship* enough, whereon to exercise our manhood ; without seeking. It is a *fool-hardy* madness, (better be- seeming such a *Knight Errant* as is described in the *Romances*, then a true *Souldier* of Christ, such as the Gospel setteth forth,) to roame abroad to seek adventures. *Afflictions* are *Temptations*, as was said : and it is a presumption both rash and absurd, having prayed to God *not to lead us into temptations*, to goe and cast our selves into them, when we have done. *Fortitude* is an excellent vertue doubt- less :

—μὴτε ἰθε-
λόντως περὶ
τὸ ἀρῶνα χα-
ρίσιν, μὴτε πα-
ρεννοῦντες ἀνα-
σταντες. NAZI-
ANZ orat. 20.

A less: but so is *Prudence* too, as well as it; and *Justice*, no less then either. And therefore the offices of different *Virtues* are so to be exercised, as not to hinder or destroy one another (for between ^a *virtuous* ~~as~~ there must be, there can be, no *clashing*:) a man may without disparagement to his *Fortitude*, decline dangers, according to the dictates of *Prudence*: provided withall, that nothing be done, but what is according to the Rules of *Justice*.

a *Omnibus inter se virtutibus amicitia.*
Senec. Epist.

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B 42. St Paul saith of some that he had to deal with, that they were *unreasonable men*. Possibly it may be our case, to have to doe with such men: *Reason* will not satisfie them; and it is not lawful for us to doe, or to consent to the doing of, any thing, but what is agreeable to *reason*. True: but this very thing is agreeable to *reason*, that to live at quiet among *unreasonable men*, we should sometimes yield to their *unreasonable* demands. But *usque ad aras* still: that must evermore be understood. In the pursuance of *peace* with our neighbours, where it is not to be had upon better terms, we may and ought by all seasonable *compliances* and *condescensions* to become *omnia omnibus*, all things to all men: even as Christ to make *peace* for us, *condescended* to be made *like unto us in all things*. And as his *condescension* for us had yet one, and but one exception (made *like unto us in all things, yet without sin*:) so should our *condescension* to them be likewise, *sin* (and *sin only*) excepted, though upon *conditions* otherwaies hard and unequal enough.

Heb. 4. 15.

C 43. The sum is. For the obtaining of *peace*, the preventing of *mischiefs*, the ridding of our selves and others from *troubles*; we may with a *good conscience* and *without sin* yield to the doing of any thing, that may stand with a *good Conscience*, and be done *without sin*. Nor is it to be interpreted, either as an effect of *saint-heartedness*, or as a defect of *Christian patience* and courage, so to doe: but is rather to be esteemed an act of *Christian wisdom* and duty. But so to *saint* under the *Cross*, as to deny the *Faith*, to forsake our *Religion*, to violate the dictates of *natural Conscience*, to do any thing contrary to any of the rules of *Justice* or *Charity*; or which we either *know* or *suspect* to be a *sin*; though it be for the shunning of any *danger*, or under the pretension of any *necessity* whatsoever: cannot consist with that nobleness of spirit and *magnanimity*, which becometh a worthy *disciple of Christ*.

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be to give you the heads of those most useful and observable points, which I conceive to arise without much enforcement from the words.

45. First the *Art* in the verb here used, discovereth an excellent piece of *Art*, a rare secret in this *mystery*, a short and compendious, but withal a very effectual way, how to *lighten* such *afflictions* as lye sad upon us, to our apprehensions, thereby to make them the more portable: for *afflictions* are lighter or heavier according to our *apprehensions* of them.

Ovid.

Leve fit, quod bene fertur, onus.

The original word is of more pregnant signification to this purpose, then translatours can render it: *αναλογισαθε*. It importeth, not the bare *consideration* of a thing by it self alone; but the *considering* of it by weighing and *comparing* it with some other things of like kind or nature, and observing the *analogies* and *proportions* between it and them. Certainly it would be of marvellous use to us, for the rectifying our judgements concerning those *pressures* which at any time are upon us, to render them less *ponderous* in our estimation of them: if we would duly *compare* them, either *first* with the intolerable weight of our *sins*, whereby we have deserved them; or *secondly* with the weight of those everlasting *grievous pains* in Hell, which by the sharpness of our short sufferings here, (if we make the right use of them, to be thereby humbled unto repentance) by the mercy of God we shall escape; or *thirdly* with that so exceeding and *eternal weight* of glory and joy in the kingdom of heaven, which by the free goodness of our God we expect in compensation of our light and momentary afflictions here; or *fourthly*, with the weight of those far greater and heavier *tryals*, which other our brethren and fellow-servants, either of our own or former times have undergone before us, and gone through them all with admirable patience and courage.

46. *Αναλογισαθε ουν*. None of all these *singly*, but are of singular vertue towards the desired effect: but all of them together, if *artly* applyed, can hardly fail the cure. Especially if you adde thereunto that one *ingredient* more, which is alone here expressed, (indeed the most sovereign of all the rest) as the *object* of this *analogue* or consideration in the Text: to wit, the incomparable *bitter sufferings* of our ever blessed Lord and Master *JESUS CHRIST*.

47. Then farther, in this *Object*, as it is amplified in this short Text only, there are sundry particulars considerable. As namely, *First*, Who it was that suffered: *Consider him*: his *Greatness*, his *Innocency*, his *Goodness*. *Secondly*, how he suffered. *Τον υιο του θεου*, he *endured* it also; not *suffered* it only. *Consider him that*

A that endured such contradiction : endured it so willingly, so patiently, so cheerfully. Thirdly, from whom he suffered it. ὑπο τῶν ἀμαρτωλῶν, From sinners. Sinners, in their nature; sinful men: Sinners, in the Jews esteem; Heathen men: Sinners, in the inward constitution of their own hearts; Hypocrites and Malignants: Sinners, in their outward carriage toward him, and their undue and illegal proceedings against him; no just cause, no just proofs, but clamours and outcries; rayling, and spitting, and buffeting, and insulting, and all manner of contumelious and despiteful usage. Fourthly, what he suffered. Τοι-
 B αὐτὸν ἰς αὐτὸν ἀντιλογίαν, such opposition and contradiction of sinners against himself. Contradictions manifold: of all sorts, and in all respects. To his person: denied to be the Son of God. To his Office: not received as the promised Messiah. To his Doctrine: given out as a deceiver. To his Miracles: disgraced, as he had been a Conjuror, and dealt with the Devil. To his Conversation: defamed as a glutton and a wine-bibber, a prophane fellow and a sabbath-breaker, a companion of Publicans and Sinners. To his very life and being: Not him, but Barabbas; Away with him, Crucifie him, Crucifie him.

C 48. These are the heads. Many they are, you see; and of worthier consideration, then to be crowded into the later end of a sermon. Therefore I must of necessity forbear the enlargement of them at this present: leaving that for every man to do in his private meditations. For a conclusion then, let us all (I beseech you) first consider (actually and thoroughly consider,) him that endured such contradiction of sinners against himself: and having so done, applyingly consider, whether it can be reasonable, or almost possible, for any of us to faint under our petty sufferings. What are we; the best of us, the greatest of us, to him? Or what our sufferings; the worst of them, the greatest of them to his? I have done.

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MAGISTRATUM.

The First Sermon.

C
*At the Assises at Lincoln in the year 1630. at the request
of Sr. DANIEL DELIGNE Knight, then High-
Sheriffe of that Countie.*

I. Ser. on Prov. 24. 10—12.

- D
10. *If thou faint in the day of adversity, thy strength is small.*
11. *If thou forbear to deliver them that are drawn unto death, and
those that are ready to be slain:*
12. *If thou sayest, Behold, we knew it not? doth not he that pondereth
the heart consider it? and he that keepeth thy soule, doth not he
know it? and shall not he render to every man according to his
works?*

E
1.  S in most other things, so in the performance of
that duty which this Text aimeth at; we are
neither careful before hand (such is the uncha-
ritableness of our incompassionate hearts) to
do well: nor yet willing afterwards, (through
the pride of our spirits) to acknowledge we have
done ill. The holy Spirit of God therefore
hath directed Solomon, in this Scripture, wherein he would incite
us to the performance of the Duty, to frame his words in such sort,

as to meet with us in *both these corruptions*: and to let us see, that *as the duty* is necessary, and may not be neglected; so the neglect is damnable, and cannot be excused. In the handling whereof, I shall not need to bestow much labour, either in searching into the *texture* of the words, or examining the differences of *translations*. Because the sentence (as in the rest of this book for the most part) hath a compleat sense within it self, without any necessary either dependance upon any thing going before, or reference to any thing coming after: and the differences that are in the translations, are neither many in number, nor of any great weight, for altering the meaning of the words. Nor is it my purpose to insist upon such *inferiour observations*, as might be raised from some *expressions* or *circumstances* in the Text, otherwise then as they shall occasionally fall in our way, in the prosecution of those *main points*, which to the apprehension of every understanding hearer do at the very first view appear to have been chiefly intended therein.

2. And they but two. First, the supposal of a *duty*; though for the most part, and by most men, very slackly regarded; and that is the *delivering of the oppressed*: In the two former verses, [*If thou faint in the day of adversity; If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.*] Secondly, the removal of the common *pretensions*, which men usually plead by way of excuse, or extenuation at least, when they have failed in the former duty: in the last verse [*If thou sayest, Behold, we knew it not: doth not he that pondreth the heart consider it, &c.*] So that if we will speak any thing to the purpose of the Text, we must of necessity speak to those two points, that do there-from so readily offer themselves to our consideration: to wit, the necessity of the duty first, and then the vanity of the excuses.

3. The Duty is contained, and the necessity of it gathered, in and from the tenth and eleventh verses, in these words; [*If thou faint in the day of adversity, thy strength is small: If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.*] Wherein the particulars considerable are; First, the Persons to whom the duty is to be performed, as the proper object of our justice and charity; *Them that are drawn unto death, and those that are ready to be slain*: They especially, but *οὐρανὸν οὐρανῶς* also all others that are in their condition in any kinde or degree; those that are injured or oppressed, or in danger to be injured or oppressed by any manner way or means. Secondly, an act of Charity and justice to be performed towards those that are in such a condition, by such, as (by reason of the power and opportunities and other advantages that God hath put into their hands) are in a capacity to do it; which is the very duty it self: viz. to look upon them in the day of their adversity, and to deliver them out of the hand of their oppressors. Thirdly, a possibility of the neglect or non-performance of this so just and

A and charitable a duty, by those that might (and therefore ought) to do it; expressed here by the name of *forbearance*: *If thou forbear to deliver.* Fourthly, the true *immediate cause* of that neglect, wheresoever it is found; viz. the want of *spirit* and *courage* in the heart, *faint-heartedness*: from whatsoever *former* or *remoter* cause that *faintness* may proceed, whether a pusillanimous *fear* of the *displeasure*, or a desire to winde himself into the *favours* of some great person; or the expectation of a *reward*; or a loathness to interpose in *other mens affairs*; or meer *sloth* and a kinde of unwillingness of putting himself to so much trouble; or what ever other reason or inducement can be supposed. *If thou faint in the day of adversity.* Lastly, the censure of that neglect: it is an evident demonstration (*a posteriori*, and as all other *visible effects* are of their more inward and *secret causes*;) a certain token and argument of a sinful weakness of minde; *If thou faintest, &c. thy strength is small.*

4. The result of these particulars amount in the whole to this. Every man, according to his *place* and *power*, but especially those that being in place of *magistracy* and *judicature* are armed with publick authority for it, are both in *Charity* and *justice* obliged to use the utmost of their *power*, and to lay hold on all fit *opportunities* by all lawful means to help those to *right* that suffer *wrong*; to stand by their poorer brethren and neighbours in the day of their *calamity* and *distress*; and to *set* in for them throughly and stoutly in their *righteous causes*: to *protect* them from injuries, and to *deliver* them out of the hands of such as are too *mighty*, or too *crafty* for them, and as seek (either by *violence* or *cunning*;) to deprive them either of their *lives* or *livelyhoods*. Briefly thus, and according to the language of the Text; *It is our duty every one of us, to use our best strength to deliver the oppressed: but our sin, if we faint, and forbear, so to do.* And the making good, and the pressing of this duty, is like to be all our business at this time.

5. A point of such clear and certain truth, that the very Hea-then *Philosophers* and *Lawgivers* have owned it as a beam of the *light of Nature*: inso much as even in their account he that *abstaineth from doing injuries* hath done but the one half of that which is required to *compleat Justice*; if he do not withal *defend others* from injuries, when it is in his power so to do. But of all other men our *Solomon* could least be ignorant of this truth. Not onely for that reason, because God had filled his heart with a large measure of *wisdom* beyond other men: but even for this reason also: that being born of *wise* and *godly parents*, and born to a *kingdom* too, (in which high calling he should be sure to meet with *occasions* enough whereon to exercise all the *strength* he had;) he had this truth (considering the great *usefulness* of it to him in the whole time of his future *government*) early distilled into him by both his *parents*, & was seasoned thereinto from his childhood in his *education*

a Injustitia duo genera: alterum eorum, qui, cum possunt, non propulsant injuriam, — &c. Cic. 3. offic.

education. His father David in Psal. 72. which he penned of purpose as a propheticall benediction and instruction for his son, (as appeareth by the inscription it beareth in the title of it, a Psalm for Solomon:) beginneth the Psalm with a prayer to God both for himself and him, [*Give the King thy judgements O God, and thy righteousness unto the Kings son.*] And then after sheweth for what end he made that prayer, and what should be the effect in order to the Publick, if God should be pleased to grant it. [*Then shall he judge the people according unto right, and defend the poore, ver. 2. He shall keep the simple folke by their right, defend the children of the poore, and punish the wrong doer; or (as it is in the last translation,) break in pieces the oppressour ver. 4. and after at the 12. 13. and 14. verses (although perhaps the passages there might principally look at Christ, the true Solomon, and Prince of peace, a greater then Solomon, and of whom Solomon was but a figure; yet I believe they were also literally intended for Solomon himself) He shall deliver the poor when he cryeth, the needy also, and him that hath no helper. He shall be favourable to the simple and needy, and shall preserve the soules of the poor. He shall deliver their soules from fallhood and wrong; and dear shall their blood be in his sight. And the like instructions to those of his father, he received also from his mother Bathsheba, in the prophesie which she taught him, with much holy wisdom for the matter, and with much tenderness of motherly affection for the manner, (what? my Son! and what, the Son of my wombe! and what, the Son of my vowes.) Proverbs 31. where she giveth him this in charge ver. 8. 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction: Open thy mouth, judge righteously, and plead the cause of the poore and needy.*

6. For the farther evidencing of the necessity of which Duty, that so we may be the more effectually quickened to the chearful and conscionable performance of it: there are sundry important whether reasons, or inducements, or both (for we shall not now stand so much upon any nice distinguishing of the termes; but take them togetherward the one sort with the other:) very well worthy our Christian consideration. Some in respect of God, some in respect of our selves, some in respect of our Brethren, and some in respect of the Thing it self in the effects thereof.

7. To begin with the most High: we have his Command first, and then his Example, to the same purpose. First his Command: and that very frequently repeated both in the Law of Moses, and in the Psalms, and in the Prophets. I shall the les need to cite particular places; since that general and fundamental law, which is the ground of them all, is so well known to us: even that, which our Saviour maketh ^a the second great Commandment, that ^b *τοῦτος βασιλικός* as St James calleth it, that royall Law, *Then shalt love thy neighbour*

^a Mat. 22. 39.
^b Jam. 2. 8.

A neighbour as thy self. Oh, how we can stickle in our own Causes! and solícite our own business with unwearied diligence! How active, and provident, and vigilant we can be, in things wherein our selves are concerned, or when our own lives or livelihoods are in jeopardy! Not giving sleep to our eyes, or slumber to our eyelids, till we have delivered our selves from the snare of the Oppressour, ^c as a Roe from the hand of the hunter, or as a bird from the snare of the fowler! Now if we can be thus fiery and stirring when it is for our selves, but frozen and remiss when we should help our neighbour: how do we fulfil the royal Law according to the Scripture, Thou shalt love thy neighbour, as thy self?

^c Prov. 6.5.

B 8. Let no man think to put off this duty, with the Lawyers question Luke 10. ^a But who is my neighbour? Or with the Pharisees evading Gloss, Mat. 5. ^b Thou shalt love thy neighbour? My neighbour, true: but not mine enemy. Or with *Nabals* churlish reasoning 1 Sam. 25. Shall I put my self to pains and trouble for ^c men whom I know not whence they be? For in all the Cases, wherein the offices whether of Justice or Charity are to be exercised, every man is every other mans neighbour. All men being by the ordinance of God so linked together, and concorporated one into another: that they are not only all ^d members of the same body, (of the same civil body, as they are men; and of the same mystical body too, if they be Christians;) but even members also ^e one of another, Eph. 4. yea even ^f every one anothers members Rom. 12. So that if any man stand in need of thy help, and it be in the power of thy hand to do him good: whether he be known to thee, or a stranger, whether thy friend, or thy foe; he is a limbe of thee, and thou a limbe of him. He may challenge an interest and a property in thee; as ^g thy poor, and thy needy, Deut. 15. Yea more, as ^h thine own flesh, Esay 58. Thou maiest not therefore bide thy self from him, because he is thine own flesh. For thy flesh thou art bound though not to pamper, yet to nourish and to cherish it; by affording all convenient succour and supply to the necessities of it.

^a Luk. 10.29.
^b Mat. 5.43.

^c 1 Sam. 25.
11.

^d 1 Cor. 12.
12.

^e Eph. 4.25.
^f Rom. 12.5.

^g Deut. 15.11.
^h Esay 58.7.

D 9. God then hath laid upon us his royal command in this behalf. Nor so only, but he hath also laid before us a royal president in his own blessed example. ^a Lord, thou hast heard the desire of the poor; to help the fatherless and poor unto their right, that the man of the earth be no more exalted against them. Psal. 10. saith David for the time past. And for the time to come Psal. 140. ^b Sure I am that the Lord will avenge the poor, and maintain the cause of the helpless. If you would hear it rather from his own mouth; take it from Psal. 12. ^c Now for the comfortless troubles sake of the needy, and because of the deep sighing of the poor, I will up saith the Lord, and will help every one from him that swelleth against him, and will set them at rest. You see which way your heavenly father goeth before you: Now ^d be ye followers of God as dear children. It is the hope of every good Christian,

^a Psal. 10.17;
18.

^b 140. 12.

^c 12.5.

^d Eph. 5.1.

^a Luk. 6. 36.
^f Psal. 145. 8.

Christian, that he shall hereafter be like unto God in glory and happiness: it should therefore be his care in the mean time to be like unto God in grace and goodness; in being ^c merciful as his heavenly father is merciful; in ^l caring for the Strangers, and defending the fatherless and widow; in helping those to right that suffer wrong; and in doing works of piety, and charity, and mercy. The duty concerneth all in general.

^a Psal. 82. 6.

10. But Princes, Judges, Magistrates, and all that are in authority, are more specially engaged to follow the example of God herein: such God hath been pleased to set a special mark of honour upon them, in vouchsafing to put his own name upon them, and so to make them a kinde of Petty-Gods upon earth, ^a Dixi Dii, I have said ye are Gods, Psal. 82. Not so much (be sure) for the exalting of their Power, and to procure them due honour, esteem, and obedience from those that are under them, (though that also no doubt was intended thereby:) as to instruct them in their Duty, and oftsoons to remember them, that they are very unworthy the glorious title they bear of being Gods, if they do not imitate the great and true God, by exercising their God-ships (if I may so speak) in doing good, and protecting innocency: Flatterers will be ready enough to tell you, You are Gods: but it is to evill and pernicious purposes; To swell you up with conceits of I know not what omnipotency. You are Gods, and therefore may do what you will, without fear in your selves, or controll from any other. They that tell you so with such an intention, are lyers: and you should not give them any countenance, or credit, or so much as the hearing. But when the God of truth telleth you, Ye are Gods; he telleth you withall in the same place (and as it were with the same breath) what you are to do answerably to that Title, and by what evidence you must approve your selves to be Gods. ^b Defend the poor and fatherless, saith he in that Psalm; See that such as be in need and necessity have right. Deliver the outcast and poor: Save them from the hand of the ungodly. This premised, it then followeth (one verse only interferred) ^c I have said, Ye are Gods. As if he had said; So doe, and then you are Gods indeed: but without this care, you are Idols, and not Gods. Muchlike the Idol-Gods of the heathen, ^d that have eyes and see not, ears and hear not; mouths and speak not: that have a great deal of worship from the people, and much reverence, but are good for nothing. By this very argument in Baruc 6. are such Idols disproved to be Gods. ^e They can save no man from death, neither deliver the weak from the mighty. They cannot restore a blind man to his sight, nor help any man in his distress. They can shew no mercy to the widow, nor do good to the fatherless. How should a man then think, and say that they are Gods?

^b — 3 4.

^c — 6.

^d Psal. 115.
5, 6.

^e Baruc. 6. 16.
— 40.

11. I hope the greatest upon earth need think it no disparagement

A ment to their greatness, to look down upon the afflictions of their meanest brethren, and to stoop to their necessities: when the great God of heaven and earth, ^a who hath his dwelling so high, yet humbleth himself to behold the simple that lie as low as the dust, and to lift up the poor that sticketh fast in the mire. ^b The Lord looked down from his Sanctuary: from the heaven did the Lord behold the earth; That he might hear the mournings of such as be in captivity, and deliver the children appointed unto death. So then, for the performance of this duty, thou hast Gods commandment upon thee, and thou hast Gods Example before thee. If there be in thee any true fear of God, thou wilt obey his command: and if any true hope in God, follow his Example.

^a Psal. 113. 5.
—7.
^b—102. 19. 20.

B 12. If from God we look downward in the next place upon our selves; and duly consider either what power we have, or what need we may have: from both considerations we may discover yet farther the necessity of this Duty. And first from our Power. There is no power but of God: and God bestoweth no power upon man (nor indeed upon any creature whatsoever) to no purpose. The natural powers and faculties, as well of our reasonable souls, as of our Organical bodies; they have all of them their several uses and operations, unto which they are designed: And by the principles of all good Philosophy we cannot conceive of Power, but in order and with reference to *Ad*. Look then what power God hath put into any of our hands in any kinde, and in any measure; it lieth us upon, to imploy it to the best advantage we can, for the good of our brethren: for to this very end God hath given us that power what ever it be, that we might do good therewithall. The Lord hath in his wise providence so disposed the things of this world, that there should ever be some rich, to relieve the necessities of the poor; and some poor, to exercise the charity of the rich. So likewise he hath laid distresses upon some, that they might be succoured by the power of others: and lent ^c power to some, that they might be able to succour ^d distresses of others. Now as God himself, to whom all power properly and originally belongeth, delighteth to manifest his power rather in shewing mercy, then in works of destruction (—God spake once, twise have I heard the same, that power belongeth unto God, and that thou Lord art merciful Psal. 62. —O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die. Psal. 79.) So all those upon whom God hath derived any part of that power, should consider that God gave it them for edification, not for destruction; to do good withall, and to help the distressed; and to save the innocent: not to trample upon the poor, and oppress those that are unable to resist. *Pestifera vis est, valere ad nocendum.* It is in truth a great weakness in any man, rather than a demonstration of power, to stretch his power for the doing of mischief.

^c—*ὅτι τὸ δὲ
ἐξουσία
μὴ ἐξουσία
δὲ φιλίας
ἐκπαιδεύει.*
Eurip. Hecub.
act. 5.
Psal. 62. 11.
—2.
—79. 12.

^d 1 Cor. 13. 10.

Senec.

Prov. 28. 3.

a — quicquid
illud possunt,
statim ostendunt. Quintil.
1. Instit. 3.
p. 174. 2.
vovitis om-
nia? Arist. de
mando cap. 1.

b Senties qui
vir siem. Ter-
rent.

Ester 4. 14.

chief, An evident argument whereof is, that observation of our **A**
Solomon in Prov. 28. confirmed also by daily experience: that a
poor man, that oppresseth the poor, is ever the most mercilefs oppres-
sion. It is in matter of Power many times, as it is in matter of
Learning. They that have but a smattering in schollership, you
shall ever observe to be the forwardest to make a ostentation
of those few ends they have: because they fear there would be
little notice taken of their learning, if they should not now shew it
when they can. And yet (you may observe that withall) it often-
times falleth out very unluckily with them: that when they think
most of all to shew their schollership, they then most of all (by **B**
some gross mistake or other) betray their Ignorance. It is even
so in this case; Men of base spirit and condition, when they have
gotten the advantage of a little power, conceive that the world
would not know what ^b goodly men they are, if they should not
do some act or other whereby to shew forth their power to the
world. And then, their minds being too narrow to comprehend
any brave and generous way whereby to do it; they cannot frame
to doe it any other way, then by trampling upon those that
are below them: and that they do beyond all reason, and without
all mercy.

13. This Argument, taken from the end of that power that **C**
God giveth us, was wisely and to good purpose pressed by Morde-
cai Esth. 1. to Queen Esther; when she made difficulty to goe in-
to the Presence, to intercede for the people of the Jews, after that
Haman had plotted their destruction. Who knoweth, saith he there,
whether thou art come to the Kingdom for such a time as this? As if he
had said; Consider the marvillous and gracious providence of God,
in raising thee, who wert of a despised nation and kindred, to be
partaker with the most potent Monarch in the world, in the royall
Crown and Bed. Think not but the Lord therein certainly intend-
ed some great work to be done by thy hand and power for his poor
distressed Church. Now the hour is come: Now (if ever) will **D**
it be seasonable for thee, to make use of those great fortunes God
hath advanced thee to, and to try how far (by that power and in-
terest thou hast in the Kings favour) thou canst prevail for the re-
versing of Hamans bloody decree, and the preserving our whole
nation from utter destruction. And of this Argument there seemeth
to be some intimation in the very Text, as those words in
the twelfth verse may (and that not unfitly) be understood; He
that keepeth thy soul, doth not he know it? That is, He that hath **E**
preserved thee from falling into that trouble and misery, whereinto
he hath suffered thy distressed brother to fall; and hath kept thee in
safery and prosperity for this end, that thou mightest the better be
able to succour those that are helpless: doth not he take know-
ledg, what use thou makest of that Power, and whether thou art
mindful

A mindfull to employ it for thy brothers good, yea or no ?

14. Neither yet only look at the *Power* thou now hast : but consider withall, what *need* thou mayest have of the help of others hereafter. The world is full of ^a *changes* and *chances* : and all things under the sun, are subject to rolling. Thou who by reason of thy *present power* art now sought and sued to by others ; by a thousand casualties, more thou canst imagine, mayest be brought to *crave help* from others. Now the Rule of Equity is, *Doe as thou wouldest be done to.* As thou wouldest expect *help* from those

αὐτὸς ὁ
θεῶν.
Arist. 4. Phys.

B that are able to *succour* thee, if thy self stoodest in need : so be ready, now it is in thy power to do it, to *succour* those that stand in need of thy *help*, and expect it from thee. Learn by that speech of *Josephs* brethren, when they were distressed in *Egypt* Gen. 42. (*We were verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not heare : therefore is this distress come upon us.*) Learn I say from that

Gen. 42. 21.

C speech of theirs, what a dreadful pang and torture and corrosive it will be to thy *conscience* hereafter in the day of thy *calamity*, when thou shalt sue to others, and finde but *cold comfort* from them : if thy heart can then tell thee, that though men be *hard*, yet God is *just* ; and that with what measure thou metedst to others before, it is now measured back again (with advantage perhaps) into thine own bosome. To prevent which misery ; learn wisdom of the *unjust steward* : even to make thee *friends* of thy *mammon*, and of thy *power*, and of all those blessed *opportunities* and *advantages* thou enjoyest, by doing good with them whilest thou hast time. That when the tide shall turn, thou mayest also finde *friends* to help in time of need, to stand by thee in the day of *adversity*, and to deliver thy soul from *unrighteous Judges*. He that would readily *finde help*, it is but meet and right he should readily *lend helpe*.

D
E 15. Pass we now from our selves, in the *third place*, to those *poor oppressed ones*, to whom (as a fit object for our *justice* and *charity*, to be exercised upon) we owe *this duty* of succour and subvention. From whose condition we may finde sundry farther *excitements* to the performance of *this duty* : if we shall consider the greatness of their *distresse*, the scarcity of their *friends*, and the rightousness of their *Cause*. Whereof the *first* proceedeth from the *Cruelty*, the *second* from the *Potency*, the *third* from the *avarice*, *ambition*, or other iniquity of their oppressours. *First*, many times the *distresses* of poor men under the hand of their oppressours are grievous, beyond the imagination of those that never felt them. They are expressed in the Text (whether by way of *Synecdoche*, one special kinde being put to include all the rest ; or by an *hyperbolical amplification* for the fuller expressing of the grievousness thereof :) by the terms of *Death*, and *Slaughter*. [*If thou forbear*

Prov. 1. 11.
—13.

1 King. 21. 15

Deut. 22. 4.

α—αἰνον, τὴν
ἐκέρω δὲ
μὴν ἐκέρω δὲ
Laert. lib. 4.
cap. 2.

α—cur ego a-
micum.
Offendam in
nugis, Horat.
in Art.
Mar. 5. 21. 27.

Gen. 4. 10.
James 5. 4.
Esay 3. 15.

to deliver them that are drawn to death, and those that are ready to be slain.) Verily oppressours are covetous: and they that are covetous are cruel too. For though their aim be the spoil, and not the blood: yet rather then fail the spoil, they will not stick at the blood too. Come let us lay wait for blood.—We shall fill our houses with spoil, Prov. 1. And so the oppressour proveth both a thief and a murderer: a thief, in the end he aimeth at; and a murderer, in the means whereby to obtain it: as, Ahab took away Naboths life, that he might enjoy his vineyard. Now surely that man hath very little compassion in his bowels, that will not set forward a foot, nor reach out a hand, nor open a lip, to save the precious life of his poor brother, when he may so easily do it. Were it but an Ox, or an Ass, or some beast of less value, that lay weltred in a ditch: common humanity will require, we should lend our hand, and put to our best strength, to draw him out. Xenocrates^a made scruple of hurting the Sparrow that flew into his lap, when a Hawk pursued it. And ought not we then much more to set our selves with that power we have by all lawful means to deliver our brother from the snare, and from the pit of destruction?

16. Ey, you will say. If it were to save a mans life, much might be: we would then strain our selves a little to speak, or to do, for him. But that is a case seldom happeneth in a settled government, such as (blessed be God for it) we live under. The common oppressions of those times are of a lower nature: and we are not bound by the Text to set in, but in the case of life. In petty grievances may we not leave men to the course of the Law, and to shift as well as they can for themselves? we would be loath to get the displeasure of some great ones we live neer, and hold fair correspondency with, when we need not, and^a for trifles. For answer; First, although the Text speak expressly only of Death: yet by a Synecdoche membri usual in the Scriptures, all other violences and injuries are intended. As in the Law, under the name of murder, all malice and revenge; and under the name of adultery, fornication and all other uncleannesses are forbidden. Secondly, though oppressions should not be directly intended in the Text: yet might they be inferred from it by the rule of proportion, and for the reason of equity. For where there is the same reason of equity, (as in the present case) although with some difference of proportion or degree: there is also the same obligation of duty, the said difference of proportion or degree still observed. But indeed Thirdly, I take it that all oppressions are not only intended, but also expressed under the names of death and slaughter. Because to take away a mans substance whereby he should maintain his life, is interpretative and to common intendment all one as to take away the very life itself. Therefore as Abels blood crieth; so the labourers wages crieth. And the Scriptures so speak of oppressours, as of those that grinde the faces

A

B

C

D

E

A *faces of the poor, that eat them up by morsels; or that (to save the labour of chewing,) swallow them up whole, as the greater fishes do the small ones: by which means they make the poor of the land to fail, as the Prophet speaketh. "That which maintaineth life, is*
"not only according to the phrase of the world in most languages,
"but even in holy Scriptures themselves sometimes so mentioned,
"as if it were the ^bvery life it-self, the substance, essence, or being
"of a man. And he that should violently take away that from
"another, if the wise son of Sirac were of the inquest, would cer-
"tainly be found guilty of no less then murder. Hear his verdict in
 B *"the case, and the reason of it. The bread of the needy is their life:*
"he that defraudeth him thereof is a man of blood. He that taketh away his
"neighbours living slayeth him: and he that defraudeth the labourer of
"his hire, is a bloodshedder. Ecclesiasticus 34.

Amos 8.4.

b Διὸ λέγει
αὐτοῖς τὸν ἑλ-
γον. Luke 15.

12.
— ὁ πατήρ τὸν
ἑλγον. Luk. 21.

4.
Sirac. 34 21,
22.

17. And as these poore ones deserve our pity and our help, in regard of the grievousnes of their *distresses*: so are we *secondly* bound so much the more to endeavour to succor them, by how much the more they are *distitute of freinds* or other means whereby to relieve or helpe themselves. The scriptures therefore especially commend to our care and protection, *the stranger, the fatherles, and the widow,* for these are of all others the most exposed to *the injuries* and op-
 C *pressions of their potent adversaries, because they have few or no friends to take their part: so that if men of place and power shall*
not stick close to them in their righteous causes, they will be over-
borne and undone. This Solomon saw with much griefe and indigna-
tion: insomuch as out of that very consideration he praised the
dead that were already dead more then the living that were yet alive.

Eccl. 4. 1,2.

Ecclef. 4. when viewing all the oppressions that are done under the sun, he beheld the tears of such as were oppressed, and they had no com-
 D *forter: and on the side of their oppressours there was power; but they*
had no comforter. Power, and might, and friends, and partaking,

or the one side: no power, no strength, no friends, no comfort on
the other side. When things are thus, (and thus they have ever
been, and thus will they ever be, more or less, whilst the world
continueth :) there is then a rich opportunity for every great and
good man, especially for every conicionable Magistrate, to set in
for Gods cause, & in Gods stead; and by the greatness of his power
to stop the course of violence and oppression; and to rescue out of
the hands of the mighty those that are marked out to destruction or
undoing. Then is it a fit time for him to buckle on his armour with
 E *Job, to gird himself with zeal and righteousness as with a breast-*
plate, to close with the gyant-oppressour, and not to give o-
ver the combate till he have broken the jawes of the wicked, and
plucked the prey out of his teeth. A good Magistrate should
be, as he was, eyes to the blinde, feet to the lame, a husband

Job 29.14.

—17.

to the widow, a father to the orphan, a brother to the stranger: in a word, as *St. Paul* was (but in another sense) *Omnia omnibus*, all things to all men, according to their several necessities and occasions, that by all means he might at least save some from oppression and wrong.

18. But that which above all other considerations should stir up our compassion to those that are in distress, and make us bestir our selves in their behalf, is that which I mentioned in the third place; *The Equity of their Cause*: when by the power and iniquity of an unjust adversary, they are in danger to be over borne in a righteous matter. For unless their matters be good and right:

be they never so poor, their distresses never so great, we should not pity them, I mean, not so ~~to~~ pity them, as to be assistant to them therein. For as in God; so in every minister of God (every Magistrate,) and in every child of God (every good man:) Justice and Mercy should meet together, and kiss each other. Justice without Mercy, and Mercy without Justice: are both alike hateful to God;

both alike to be shunned of every good man and Magistrate. Lest therefore any man should deceive himself, by thinking it a glorious or a charitable act, to help a poor man howsoever: the Lord hath given an express prohibition to the contrary, *Exod.*

Psal. 85. 10.

Exod. 23. 3.

Prov. 24. 23.

23. *Thou shalt not countenance a poor man in his Cause.* That is, in a good cause shrink not from him: but if his cause be naught, let his poverty be what it will be, thou mayest not countenance him in it. He that hath respect of persons in judgment, cannot but transgress: and he that respecteth a man for his poverty, is no less a respecter of persons, then he that respecteth a man for friendship, or neighbourhood, or greatness, or a bribe. In this case, the Magistrate cannot propose to himself a fitter or safer example, then that of God himself: who as he often professeth to have a special care over the stranger, and fatherless, and widow, and needy; so doth he often declare his proceedings to be evermore without respect of persons.

19. That therefore, whilst we avoid the one extreme, (that of *incompassion*;) we may not fall into the other (that of *foolish pity*;) it will be needful that we rightly understand *Solomons* purpose in the Text. For it may perhaps seem to some to be here intended, that every man should do his utmost to save the life of every other man, that is in danger to lose it. And accordingly many men are forward (more then any good subject hath cause to con- them thanks for) to deprecate the favour of the Judge for the saving of some *harmless malefactor*; or to sue out a pardon for a *wilful murderer*, or say it be, but to help some *busy crafty companion* to come fair off in a foul business. And when they have so done, as if they had deserved a garland for their service: so do they glory among their neighbours at their return from these great assemblies,

a Civica corona
servati civis
decus Tacit. 3.
Annal. vid A.
Gell. 5. Noct.
Attic. 6 Plin.
16. nat. hist. 4.
Valer. max.
2. 3.

A semblies, that their journey was well bestowed; for they had saved a proper man from the gallows, or holpen a good fellow out of the briers. Alas, little do such men consider, that they glory in that, which ought rather to be their shame: such glorying is not good. For albeit in the Text it be not expressly so set down: yet must Solomon of necessity be understood to speak of the delivering of such only, as are unjustly drawn to the slaughter; and not of such malefactors, as by robberies, rapes, murders, treasons, and other guiltinesses have justly deserved the sentence of death by the Law.

B For we must so understand him here, as not to make him contradict himself: who elsewhere telleth us, that it is the part and property of a wise King, to scatter the wicked, and to bring the wheele over them; and that he that hath done violence to the blood of any person should fly to the pit, and no man should stay him. Against murder the Lord provided by an early Law Gen. 9. enacted and published before him, out of whole loins the whole world after the flood was to be re-peopled, (to shew it was not meant for a national and temporary ordinance, but for an universal and perpetual Law,) who so sheddeth mans blood, by man shall his blood be shed. And that Judges should be very shy and tender how they grant pardons or reprieves in that case; he established it afterwards among his own

Prov. 20. 26.
—28. 17.

Gen. 9. 6.

C people by a most severe sanction Numb. 35. Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall surely be put to death. And there is a reason of it there given also; For blood, saith he, defileth the land: and the land cannot be cleansed from the blood that is shed therein; but by the blood of him that shed it. Read that passage with attention: and if both forehead and conscience be not harder then the nether millstone, thou canst not have either the heart or the face to glory in it as a brave exploit, who ever thou art that hast been the instrument to save the life of a murderer.

Numb. 35. 31.

D 20. Indeed all offences are not of that hainous nature that Murder is: nor do they cry so loud for vengeance, as Murder doth: And therefore to procure undeserved favour for a smaller offender, is not so great a sin, as to do it for murderers. But yet, so far as the proportion holdeth, it is a sin still. Especially where favour cannot be shewen to one man, but to the wrong and grievance of some other; as it happeneth usually in those judicial controversies that are betwixt party and party for trial of right: Or where favour cannot be shewen to an offender, but with wrong and grievance to the publick; as it most times falleth out in criminal causes, where-

E in the King and Common-wealth are parties. Solomon hath taught us, that as well he that justifieth the wicked, as he that condemneth the just, are an abomination to the Lord. Yea, and that for any thing that appeareth to the contrary from the Text and in these (for circumstances may make a difference either way in hypothesis) they are both

Prov. 17. 15.

both

a Semper
quicquid du-
bium est, bu-
mentas incli-
nat in melius.
Senec. ep. 81.

both equally abominable. In doubtful cases, it is doubtlesly better and safer, to incline to ^a Mercy then to Severity: Better ten of-
fenders should escape, then one innocent person suffer. But that is to be conceived, only when things are doubtful; so as the truth cannot be made appear: but where things are notorious and evident, there to justifie the guilty, and to condemn the innocent, are still equal abominations.

21. That which you are to do then in the behalf of the poor is this: First, to be rightly informed, and (so far as morally you can) well assured, that their cause be just. For mean and poor people are nothing less, (but ordinarily much more) unreasonable, then the great ones are: and if they finde the ear of the Magistrate open to hear their grievances (as it very meet it should be,) they will be often clamorous and importunate, without either cause or measure. And if the Magistrate be not very wary and wise in receiving informations; the countrey swain may chance prove too cunning for him, and make him but a stale, whereby for himself to get the start of his adversary; and so the Magistrate may (in fine and unawares) become the instrument of oppression, even then when his intention was to vindicate another from it. "The truth of
"the matter therefore to be first thoroughly sifted out, the circum-
"stances duly weighed, and as well the legal as the equitable right
"examined and compared: and this to be done with all requisite
"diligence and prudence, before you engage in the poor mans be-
"half.

22. But if, when this is done, you then finde that there is much right and equity on his side; and that yet for want of skill, or friends or means to manage his affairs he is in danger to be foiled in his righteous cause: Or if you finde that his adversary hath a legal advantage of him; or that he hath (de rigore) incurred the penalty of some dis-used statute, yet did not offend wilfully out of the neglect of his known duty, or a greedy covetous minde, or other sinister and evil intention, but meerly out of his ignorance and in-experience, and in the simplicity of his heart; (as those two hundred Israelites that followed after Absalom when he called them, not knowing any thing of his conspiracy, had done an act of treason, yet were not formally traitours:) In either of these cases, I say, you may not forsake the poor man, or despise him, because he is poor or simple. But you ought so much the rather to stick by him, and to stand his friend to the utmost of your power. You ought to give him your counsel, and your countenance; to speak for him, and write for him, and ride for him, and do for him: to procure him right against his adversary in the former case, and in the later case favour from the Judge. In either case to hold back your hand, to draw back your help from him, if it be in the power of your hand to do him any help; is that sin, for which, in the judgement of Solomon in the Text, the Lord will admit no excuse.

23. Come

a Sam. 15.12.

A 23. Come we now in the last place to some *reasons* or *motives* taken from the *effects* of the duty it self. If carefully and conscionably performed: it will gain honour and estimation both to our persons and places; purchase for us the prayers and blessings of the poor; yea, and bring down a blessing from God, not upon us and ours only, but upon the State and Common-wealth also: But where the duty is neglected, the effects are quite contrary. First, do you know any other thing, that will bring a man more glory and renown in the common opinion of the world; then to shew forth at once both justice and mercy, by doing good, and protecting the innocent? Let not mercy and truth forsake thee, binde them about thy neck, write them upon the table of thy heart: so shalt thou finde favour and good understanding (or acceptance) in the sight of God and man, Prov. 3. As a rich sparkling Diamond addeth both value and lustre to a golden ring: so do these vertues of justice and mercy, well attempered bring a rich addition of glory to the crowns of the greatest Monarchs. *Hoc reges habent magnificum & ingens, prodesse miseris, supplices fido lare protegere, &c.* Every man is bound by the Law of God and of charity, as to give to every other man his due honour, so to preserve the honour that belongeth to his own person and place: for charity, in performing the duties of every Commandment, beginneth at home. Now here is a fair, and honest, and sure way, for all you that are in place of authority and judicature, or sustain the persons of Magistrates, to hold up the reputation both of your persons and places, and to preserve them from scorn and contempt. Execute judgement and justice with wisdom and diligence: take knowledge of the vexations of those that are brought into the Courts, or otherwise troubled without cause: be sensible of the groanes and pressures of poor men in the day of their adversity: protect the innocent from such as are too mighty or too crafty for him: hew in pieces the snares, and break the jaws of the cunning and cruel oppressour: and deliver those that are drawn either to death, or undoing.

B

C

D

Prov. 3. 3, 4.

Senec.

E 24. The course is preposterous and vain, which some men ambitious of honour and reputation take, to get themselves put into the place of magistracy and authority, having neither head nor heart for it. I mean, when they have neither knowledge and experience in any measure of competency to understand what belongeth to such places: not yet any care or purpose at all to do God, their King, and Countrey good service therein. The wise son of Sirac checketh such ambitious spirits for their unseasonable forwardness that way: Sirac 4. Seek not of the Lord preeminence, neither of the King the seat of honour. Think not he hath any meaning to dissuade or dishearten men of quality and parts for meddling with such employments: for then the service should be neglected. No: men that are gifted for it, although the service cannot be attended

Sirac. 7. 4.

tended without some both *trouble* and *charge*; yet should not for the avoiding either of *charge* or *trouble*, (indeed they cannot without sin) seek either to keep themselves out of the *Commission*, or to get themselves off again being on. His meaning clearly is, only to repress the *ambition* of those that look after the *Title*, because they think it would be some glory to them: but are not able, for want either of *skil* or *spirit*, or through *sloth* not willing, to perform the *duties*. And so he declareth himself a little after there; *Seek not to be a Judge, being not able to take away iniquity: lest at any time thou fear the person of the mighty, and lay a stumbling block in the way of thy uprightness.*

25. Did *honour* indeed consist (which is the *ambitious* mans error) either *only* or *chiefly* in the *empty Title*: we might well wish him good luck with his *honour*. But since *true honour* hath a dependance upon *virtue*, (being the *wages*, as some; or, as others have rather chosen to call it, the *shadow* of it:) it is a very *vanity* to expect the one without some care had of the other. Would any man not forsaken of his *sences*, look for a *shadow*, where there is no *solid body* to cast it? or not of his *reason*, demand *wages*, where he hath done no *service*. Yet such is the perverseness of our corrupt nature, through *sloth* and *self-love*; that what God would have goe together, the *Honour* and the *Burden*, we would willingly put asunder. Every man almost would draw to himself as much of the *Honour* as he can: if it be a matter of *credit* or *gain*; then, Why should not I be respected in my place, as well as another? But yet withall would every man almost put off from himself as much of the *burden* as he can: if it be a matter of *business* and *trouble*; then, Why may not another man do it as well as I? Like *lazy servants*, so are we: that love to be before-hand with their *wages*, and behind-hand with their *work*.

26. The truth is, there is an *Outward*, and there is an *Inward honour*. The outward honour belongeth immediately to the *Place*; and the place casteth it upon the *Person*: so that whatsoever person holdeth the *place*, it is meet he should have the *honour* due to the place, whether he deserve it, or not. But the *Inward honour* pitcheth immediately upon the *Person*, and but reflecteth upon the *Place*: and that honour will never be had without desert. What the Apostle said of the *ministry*, is in some sence also true of the *Magistracy*: they that labour faithfully in either, are worthy of double *honour*. Labour, or labour not; there is a *single honour* due to them: and yet not so much to them, as to their *places* and *callings*; but yet to them too for the *places* sake: and we are unjust if we withhold it from them, though they should be most unworthy of it. But the *double Honour*, that inward *Honour* of the *heart* to accompany the outward, will not be had, where there is not worth and industry in some tolerable measure to deserve it. The *knee-worship*,
and

-6.

1 Tim. 5. 17.

A and the *cap-worship*, and the *lip-worship*, they may have that are in *worshipful places* and *callings*, though they do little good in them. But the *Heart-worship* they shall never have; unless they be ready to do justice, and to shew mercy, and be diligent and faithful in their *Callings*.

B 27. Another fruit and effect of this duty where it is honestly performed, are the hearty prayers and blessings of the poor: as on the contrary their bitter curses and imprecations, where it is slighted or neglected. We need not look far to finde the truth hereof asserted in both the branches: we have Text for it in this very chapter ver. 24-26. He that saith unto the wicked, Thou art righteous, him shall the people curse, nations shall abhor him: But to them that rebuke him shall be delight, and a good blessing shall come upon them. Every man shall kiss his lips, that giveth a right answer. As he that withholdeth corn in the time of dearth, having his garners full, pulleth upon himself deservedly the curses of the poor: but they will powr out blessings abundantly upon the head of him, that in compassion to them will let them have it for their money; (Prov. 11.) So he that by his place having power and means to succour those that are distressed, and to free them from wrongs and oppressions, will seasonably put forth himself and his power to do them right; shall have many a blessing from their mouths, and many a good wish from their hearts: but many more a bitter curses both from the mouth and heart, (by how much men are more sensible of discourtesies then of benefits, and readier to curse then to bless) if they finde themselves neglected. And the blessings and cursings of the poor are things not to be wholly dis-regarded. Indeed the curse causeless shall not come: neither is the Magistrate to regard the curses of bad people so far, as either to be deterred thereby from punishing them according to their desert, or to think he shall fare ever the worse (doing but his duty) for such curses. For such words are but wind; and as Solomon saith elsewhere, He that observeth the wind shall not sow; so he that regardeth the speeches of vain persons, shall never do his duty as he ought to do. In such cases, that of David must be their meditation and comfort, Though they curse, yet bless thou. And as there is little terror in the causeless curses; so there is as little comfort in the causeless blessings of vain evil men. But yet where there is cause given, although he cannot be excused from sin that curseth, (for we ought to bless and to pray for, not to curse, even those that wrong us and persecute us:) yet *ut homini* withall, woe to the man from whom the provocation cometh. Such curses, as they proceed from the bitterness of the soul of the grieved person in the mean time: so they will be in the end bitterness to the soul of him that gave cause of grievance. And if there were not on the other side some comfort in the deserved blessings of the poor; it had been no wisdom for Job to comfort himself with

Prov. 11. 25.

-28. 27.

αὐτὸς ὁ
ἀπὸ τῆς
αὐτῆς ἐκ.
ἀπὸ τῆς
τῆς δὲ ἐκ-
παύται πᾶ-
ντις βλα-
στῆται. Ho-
mer. Odyss. 4.
-26. 2.

Ecl. 11. 4.

Psal. 109. 28.

Rom. 12. 14.

Job 29. 13.

it: as we see he did in the day of his great distress. *The blessing of A*
him that was ready to perish came upon me, and I caused the widow's heart
to sing for joy. Job 29.

Heb. 5. 10.

Psal. 41. 1.

James 1. 27.

Jer. 22. 15, 16.

James 2. 13.
Prov. 21. 13.

Jer. 21. 12.

28. *But* lay these poor ones should be so charitable (as very sel-
 dom they be,) as not to curse us, when we have despised them; or to
 unthankful (as seldom they are otherwise,) as not to bless us when
 we have relieved them: yet the Lord, who hath given every man a
 charge concerning his brother, and committed the distresses of the
 poor to our care and trust, will take distinct knowledge how we
 deal with them, and impartially recompense us thereafter. *Doth*
not he consider? and shall not he render to every man according to his B
works? the last words of the Text. If therefore you have done your
 duty faithfully, let it never discourage you, that unrighteous and un-
 thankful men forget it. They do but their kinde: the comfort is,
 that yet God will both remember it and requite it. God is not un-
 righteous to forget your work & labour of love, saith the Apostle, Heb. 5.
 He will remember it you see. And then saith David Psal. 41. *Bles-*
sed is he that considereth the poor and needy: the Lord shall deliver him in
the time of trouble. He will requite it too. He that for Gods sake
 helpeth his poor brother to right that suffereth wrong, he doth there-
 in at once, first an act of mercy, because it is done in the behalf of a
 distressed man; and an act secondly of justice, because it is done in a
 righteous cause; and thirdly, (being done for the Lords sake,) an
 act of Religion also (Pure religion and undefiled before God even the
 Father is this, to visit the fatherless and widow in their affliction, James 1.)
 And is it possible that God, who delighteth in the exercise of every
 one of them singly, should suffer an act to pass unrewarded, where-
 in there is a happy concurrence of three such excellent vertues to-
 gether, as are Justice, Mercy, and Religion? The Prophet Jeremy,
 to reprove Jehoiachins tyranny and oppression, upbraideth him
 with his good father Josiah's care and conscience to do justice, and
 to shew mercy, after this manner. *Did not thy father eat and drink,* D
and do judgement and justice, and then it was well with him? He judged
the cause of the poor and needy; then it was well with him: was not this
to know me, saith the Lord? But now on the contrary, *He shall have*
judgement without mercy, that sheweth no mercy. He that stoppeth his ears
against the cry of the poor, he shall also cry himself, but shall not be heard,
&c. Many other like passages there are in the Scriptures to the
 same effect.

29. Nay moreover, the general neglect of this duty pulleth
 down the wrath of God, not only upon those particular persons that
 neglect it; but also upon the whole nation where it is in such general
 for neglected. *O house of David thus saith the Lord, execute judgment* E
in the morning, and deliver him that is spoiled out of the hand of the op-
pressor: lest my fury go out like fire, and burn that none can quench it,
because of the evil of your doings, Jer. 21. Brethren, we of this nation
 have

A have cause to look to it in time; against whom the Lord hath of late manifested his *just wrath* (though tempered, as we must all confess, with much *clemency*;) yea and *his hand is stretched out* against us still, in the heavey plagues both of *dearth* and *death*. Though the land be full of all manner of sin and lewdness, and so the Lord might have a *controversy* with us for any of them : yet I am verily perswaded, there are no other kinds of sins, that have overspread the face of the whole land with such an universal contagion (as it were of a *Leprosie*,) as the sins of *Riot* and *Oppression* have done. Which two sins are, not only the *provoking causes*, (as any kind of sinnes may be) in regard of the *justice of God*; but also the sensible *instrumental causes* in the eye of reason and experience, of much *ponury* and *mortality* among us.

B 30. Surely then, as to quench the fire, we use to withdraw the *fuel*: so to turn away the *heavie wrath* of God from us, we should all put to our helping hands, each in his place and calling, but especially the *Minister* and the *Magistrate*, the one to cry down, the other to beat down, as all sins in general, so especially these of *Riot* and *Oppression*. Never think it will be well with us, or that it will be much better with us then now it is, or that it will not be rather every day much worse with us then it is; never look that disorders in the *Church*, distempers in the *State*, distractions in our *judgments*, diseases in our *bodies*, should be remedied or removed, and not rather more and more increased: if we hold on as we do, in *pampering* every man his *own flesh*, and *despising* every man his *poor brother*. So long as we think no *pleasures* too much for our selves, no *pressures* too heavy for our brethren; *stretch our selves* along and at ease upon our *couches*, eat of the *fat*, and drink of the *sweet*, without any touch of compassion in our bowels for the *afflictions* of others: we can expect no other, but that the *rod of God* should abide upon us, either in *dearths* or *pestilences*; or if they be removed (for God loveth sometimes to *shift his rods*,) in greater and heavier judgments in some other kinde.

Amos 7. 4-6.

C 31. But as to the particular of *Oppression* (for that of *Riot* and *Intemperance*, being beside the Text, I shall no farther press:) my humble request to those that are in place of *authority*, and all others that have any office or attendance about the *Courts*, is this. For the love of *God*, and of your *sejues*, and your *Country*, Be not so indulgent to your own appetites and affections, either of *Ease*, as to reject the *complaints*; or of *Partiality*, as to despise the *persons*; or of *filthy lucre*, as to betray the *cause* of the fatherlesse and friendlesse. Suffer not, when his *cause* is good, a simple man to be circumvented by the *wilineffe*, or a mean man to be overpowered by the *greatnesse*, of a crafty or mighty adversary. Favour not a known *Sycophant*; nor open your lips to *speak* in a *cause* to *pervert* judgment, or to procure favour for a *mischievous person*. Turn

Exod. 23. 2.

not.

Job 29. 13.

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29. Nay moreover, the general neglect of this duty pulleth down the wrath of God, not only upon those particular persons that neglect it, but also upon the whole nation where it is in such general sort neglected. O house of David thus saith the Lord, execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor: lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings, Jer. 21. Brethren, we of this nation have

A have cause to look to it in time; against whom the Lord hath of late manifested his *just wrath* (though tempered, as we must all confess, with much *clemency*;) yea and *his hand is stretched out* against us still, in the heavie plagues both of *dearth* and *death*. Though the land be full of all manner of sin and lewdness, and so the Lord might have a *controversy* with us for any of them: yet I am verily perswaded, there are no other kinds of sins, that have overspread the face of the whole land with such an universal contagion (as it were of a *Leprosie*,) as the sins of *Riot* and *Oppression* have done. Which two sins are, not only the *provoking causes*, (as any kind of sinnes may be) in regard of the *justice of God*; but also the sensible *instrumental causes* in the eye of reason and experience, of much *poverty* and *mortality* among us.

B 30. Surely then, as to quench the fire, we use to withdraw the *fuel*: so to turn away the *heavie wrath* of God from us, we should all put to our helping hands, each in his place and calling, but especially the *Minister* and the *Magistrate*, the one to cry down, the other to beat down, as all sins in general, so especially these of *Riot* and *Oppression*. Never think it will be well with us, or that it will be much better with us then now it is, or that it will not be rather every day much worse with us then it is; never look that disorders in the *Church*, distempers in the *State*, distractions in our *judgments*, diseases in our *bodies*, should be remedied or removed, and not rather more and more encreased: if we hold on as we doe, in *passpering* every man his own *self*, and *despising* every man his *poor brother*. So long as we think no *pleasures* too much for our selves, no *pressures* too heavy for our brethren; *stretch our selves* along and at ease upon our *couches*, eat of the *fat*, and drink of the *sweet*, without any touch of compassion in our bowels for the *afflictions* of others: we can expect no other, but that the *rod of God* should abide upon us, either in *dearths* or *pestilences*; or if they be removed (for God loveth sometimes to shift his *rods*,) in greater and heavier judgments in some other kinde.

Amos 7.4-8.

C 31. But as to the particular of *Oppression* (for that of *Riot* and *Intemperance*, being beside the Text, I shall no farther press:) my humble request to those that are in place of *authority*, and all others that have any office or attendance about the *Court*, is this. For the love of *God*, and of your *selves*, and your *Country*, Be not so indulgent to your own appetites and affections, either of *Ease*, as to reject the *complaints*; or of *Partiality*, as to despise the *persons*; or of *filthy lucre*, as to betray the *cause* of the fatherlesse and friendlesse. Suffer not, when his *cause* is good, a simple man to be circumvented by the *wiliness*, or a mean man to be overpowered by the *greatnesse*, of a crafty or mighty adversary. Favour not a known *Sycophant*; nor open your lips to *speak* in a *cause* to *pervert judgment*, or to procure favour for a *mischievous person*. Turn

Exod. 23. 2.

not.

Amos 5. 7.
Esay 29. 21.

Rom. 13. 4. &
1 Pet. 2. 16.

Jer. 7. 5-7.

Jer. 22. 3-5.

Joel 2. 13.

not judgment into wormwood, by making him that meant no hurt, an offender for a word. Wrangle not in the behalf of a contentious person, to the prejudice of those that desire to live quiet in the land. Devise not dilatory shifts to tug men on along in a tedious course of Law to their great charge and vexation; but ripen their causes with all seasonable expedition for a speedy hearing. In a word, doe what lieth in your power to the utmost, for the curbing of Sycophants, and oppressours, and the protecting of the peaceable and innocent: use the sword that God by his deputy hath put into your hands, for the punishment of evil doers, and for the praise and safety of those that do well. So shall the hearts of every good man be enlarged towards you, and their tongues, to honour you, and to bless you, and to pray for you. Then shall God powr out his blessings abundantly upon you and yours: yea, it may be upon others too, upon the whole land, by your means, and for your sakes. The Lord by his Prophet more then once hath given us some comfortable assurance of such blessed effects to follow upon such premises: The words are worthy to be taken notice of. If you thoroughly execute judgment between a man and his neighbour, If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place; Then will I cause you to dwell in this place for ever and ever. Jer. 7. And in Jer. 22. Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressour: and doe no wrong, doe no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye doe this thing indeed, then shall enter in by the gates of this house Kings sitting upon the throne &c. But if ye will not heare these words, I swear by myself saith the Lord, &c.

32. Concerning which and other like passages frequent in the holy Prophets, I see what may be readily opposed. True it is, will some say, where these things are constantly and generally performed; a national judgment may thereby be removed, or a blessing procured: But what are two or three of us, if we should set our selves to it with all our strength, able to do towards the turning away of Gods judgments, if there be otherwise a general neglect of the duty in the land? There is something of truth I confesse in this Objection: for doubtless those passages in the Prophets aim at a general reformation. But yet consider first, we have to deal with a wonderful gracious and merciful God, slow to anger and of great kindness, and such a one as will easily be induced to repent him of the evil. And who can tell, but he may return and repent and leave a blessing behinde him; where but two or three in a whole nation doe (in conscience of their duty, and in compassion of the state,) set themselves unfainedly to doe justice, and to love mercy, and to walk humbly with their God, though the generality should be corrupt? Especially, since we have in the second place such excellent precedents

- A** precedents of the riches of his grace and goodness in this kind, upon record: that we might not be without hope, if we do our part, though we were left even alone. God was ready to have spared the five Cities of old Gen. 18. if there had been in them to be found but *twelve* so many righteous men. But he did actually spare Israel, by instantly calling in a great plague, which he had a little before sent amongst them for their sins, upon one single act of justice, done by one single man. Phinehes moved with an holy zeal, did but stand up, and execute judgment upon two shameless offenders; and the plague was staid Psal. 106. Adde hereunto that most gracious proclamation published Jer. 5. and you cannot want encouragement to do every man his own part, whatsoever the rest do: *Run to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if you can finde a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it.* Or say thirdly, that the sins of a nation should be grown to that ripeness, that the "few righteous that are in it could not any longer adjourn the judgment, (for as there is a title of Mercy, wherein the righteousness of one or a few may reprieve a whole nation from destruction; so "when the appointed time of their fatal stroke is come, though Noah, Job, and Daniel should be in the midst of it, they could prevail no "farther then the delivery of their own soules :) yet even there those that have been faithful shall have this benefit, that they shall be able to say with comfort (either in the one sense or in the other) *Liberavi animam meam.* That is, they shall either be preserved from being "overwhelmed in the common destruction, having their life given "them for a prey, and as a brand snatched out of the fire, as Noah escaped when all the world was drowned, and Lot from the deflagration of Sodom: or if God suffer them to be involved in the publick calamities, have this comfort to sustain their souls withall, that they were not wanting to do their part toward the preventing thereof. But howsoever, why should any man surlily, to shift off his duty, unreasonably obtrude upon us a new piece of *Metaphysicks*, which our philosophers hitherto never owned, in abstracting the general reformation from the particulars. For what is the general, other then the particulars together? And if ever there be a general reformation wrought; the particulars must make it up. Do not thou then vainly talk of castles in the air, and of I know not what general reformation: but if thou truly desirest such a thing, put to thy hand, and lay the first stone in thine own particular; and see what thy example can do. If other particulars move with thee, and so a general reformation follow in some good mediocrity; thou hast whercof to rejoyce, that thou hadst thy part (a leading part) in so good a work. But if others will not come on end cheerfully, so as the work do not rise to any perfection; thou hast yet wherewithal to comfort thee, that the fault was not thine.

Gen. 18. 32.

Psal. 106. 3.

Jer. 5. 1.

Ezek. 14. 14, 20.

Ezek. 3. 19.

Jer. 39. 18, & 45. 5.

Zach. 3. 2.

33. Thus have you heard sundry *reasons* and inducements, to stir you up to the cheerful performance of the *duty* contained in the Text, of doing *justice* and shewing *mercy* in delivering the *oppressed*. Some in respect of *God*: who hath given us, first his expresse *command*, to which our *obedience*; and secondly, his own blessed *example*, to which our *conformity*, is expected. Some in respect of our *selves*: because first whatsoever *power* we have for the present, it was given us for this end, that we might therewithal be *helpful* to others; and we know not secondly, in what need we may stand hereafter of like *help* from others. Some in respect of our poore *distressed brethren*, who deserve our pity and best furtherance: considering first the grievousness of their *pressures*; secondly the paucity of their *friends*, but especially and thirdly the equity and righteousness of their *cause*, when they are in danger to be spoiled by the *cruelty*, *potency*, and *iniquity* of their adversaries. Some in respect of the *duty* it self: the fruits and effects whereof ordinarily are, first *honour* and *renown* in the world; secondly, the *blessings* and *prayers* of the *poor*; thirdly, the *blessing* of *God* upon us and ours; fourthly, the continuance of *Gods mercies* unto, and the reverting of *Gods judgements* from the *Land*.

34. In the opening of which *reasons*, I have purposely pressed the *duty* all along somewhat the more largely, that I might not trouble you with any farther *application* at the close: and therefore I hope it will not be expected. I presume you would rather expect, if we had time for it, that I should proceed to examine the usual *excuses* and *pretensions* that are made in this case, when the *duty* hath been neglected: which *Solomon* hath comprehended in those few words in the 12 verse, *Behold we knew it not*; and withal referred them over, for the trial of what validity they are, to the judgement of every mans own *heart*, as the *deputed Judge* under *God*; but (because that may be faulty and partial) in subordination to a *higher tribunal*, even that of *God himself*, from whose sentence there lieth no farther appeal. This I aimed at in the choise of the Text, as well as the pressing of the *duty*. But having enlarged my self already upon the *former point* beyond my first intention; I may not proceed any farther at this time: nor will it be very needful I should, if what hath been already delivered be well laid to heart. Which *God* of his mercy vouchsafe, &c.

A D E

A



B

A D

MAGISTRATUM.

The Second Sermon.

C

*At the Assises at Lincolne in the year 1632. at the request
of Sr. WILLIAM THOROLD Knight, then
High-Sheriffe of that Countie.*

II. Ser. on Prov. 24. 10 — 12.

D

10. *If thou faint in the day of adversity, thy strength is small.*
 11. *If thou forbear to deliver them that are drawn unto death, and
those that are ready to be slain:*
 12. *If thou sayest, Behold, we knew it not? doth not he that pondereth
the heart consider it? and he that keepeth thy soule, doth not he
know it? and shall not he render to every man according to his
works?*

E

I.



WE want Charity; but abound with Self-love. Our defect in that, appeareth by our backwardness to perform our duties to our brethren; and our excess in this, by our readinesse to frame excuses for our selves. Solomon, intending in that particular whereat the Text aimeth, to meet with us in both these corruptions, frameth his speech in such sort, as may serve best both to set on the Duty; and to take off the Excuses. And so the words consist of two main

Z z

parts:

parts: the supposall of a *Duty*, which all men ought to performe, A
 in the 10. and 11. Verses; and the removall of thole *Excuses*,
 which ~~most men pretend for non performance in the~~ 12. Verse.
 Our *Duty*, it is to stand by our distressed brethren ~~in the day of their~~
~~adversity, and to do our best endeavour, by all lawfull wayes to~~
~~protect them from oppressions and wrongs, and to rescue them out~~
~~of the hands of thole, that go about either by might or cunning~~
~~to take from them either their lives or freedoms; [If our saint~~
~~in the day of adversity, thy strength is small: If thou forbear to deliver~~
~~them that are drawn to death, and those that are ready to be slain.]~~
 From which words I have heretofore (upon occasion of the like B
 meeting as this is,) spoken of the *Duty* in this place: shewing the
 necessity, and enforcing the performance of it, from fundry impor-
 tant considerations; both in respect of God, and of Our selves, and
 of our *poor Brethren*, and of the *Thing it self*, in the blessed effects
 thereof: which I shall not now trouble my self or you to repeat.

2. Taking that therefore now for granted, which was then
 proved; to wit, that it is our *bounden duty* to do as hath been said,
 but our *great sin* if it be neglected: I shall at this time (by Gods
 assistance, and with your patience) proceed, as the *Text* leadeth
 me, to consider of the *Excuses*, in the remaining words verſ. 12. C
 [*If thou sayest, Behold we knew it not; doth not he that pondereth the*
~~heart consider it? and he that keepeth thy soul, doth not he know it?~~
~~and shall not he reward every man according to his works?~~] For the
 better understanding, and more fruitful applying of which words;
 we are to enquire of two things: first *what the Excuses* are, which
 Solomon here pointeth at; and then of *what value* and sufficiency
 they are.

3. Many *Excuses* men have, to put by this and every other
duty: whereof some are apparently *frivolous*, and carry their con-
 futation with them. Solomon striketh at the fairest: whereof three D
 (the most principal, and the most usual of all) he seemeth to have
 comprehended in these few words, 1. [*Behold we knew it not.*] As
 thus. Either first, *we knew it not*: that is, we never heard of their
 matters; they never made their grievances known to us. Or se-
 condly, *we knew it not*: that is, we had no clear evidence to give us
 full assurance, that their cause was right and good. Or thirdly, *we*
~~knew it not~~: that is, though to our apprehension they had wrong
 done them, yet as the case stood with them, we saw not by which
 wayes we could possibly relieve them; we knew not how to help it.

4. These are the main *Excuses*: which of *what value* they are,
 is our next Enquiry. Wherein Solomons manner of rejecting them E
 will be our best guide. Who neither absolutely condemneth them,
 because they may be sometimes just; nor yet promiscuously alloweth
 of them, because they are many times pretended without cause;
 but referreth them over for their more particular and due triall,

A to a double judicature. That is to say, to the judgment of every mans heart and conscience first, as a deputy Judge under God: and if that faile in giving sentence, (as being subject to so many errors, and so much partiality, like enough it may,) then to the judgment of God himself, as the supreme unerring and impartial Judge, from whose sentence there lieth no appeal. Which judgment of God is in the Text amplified, by three several degrees, or as it were steps of his proceeding therein: grounded upon so many divine attributes or properties; and each fitted to other in so many several Propositions. Yet those not delivered categorically and positively: but (to adde the greater strength and Emphasis to them,) put into the form of Negative Interrogations or Questions. Doth not he consider? doth not he know? and shall not he render? That is, most certainly and without all peradventure, he doth consider, and he doth know, and he will render.

5. The first step of Gods judicial proceeding, is for Inquisition; and that grounded upon his wisdom: 1. [Doth not he that pondereth the heart consider it?] As if he had said, The Lord is a God of admirable wisdom, by whom are weighed, not only the actions but also the Spirits of men, and their very hearts pondered: neither is there any thing, that may escape his Enquiry. Trust not therefore to vain Excuses: for certainly thy heart shall be thoroughly sifted, and thy pretensions narrowly looked into, when he taketh the matter into his consideration. 2. Doth not he that pondereth the heart consider it? The next step is for Deprehension, or Conviction: and that grounded upon his knowledge or Omniscience. [And he that keepeth thy soul, doth not he know it?] As if he had said, Thou maiest by colourable pretences delude men, who are strangers to thy soul, and cannot discern the thoughts and intents of the heart. But there is no dissembling before him, unto whose eyes all things are naked and open, nor is there any creature that is not manifest in his sight. He that made thy soul at the first, and hath ever since kept it, and still keepeth it, observing every motion and inclination of it, he perfectly knoweth all that is in it: and if there be any hidden guile in any secret corner of it, though obscured from mans search by never so many windings and labyrinths, yet he will undoubtedly finde it out. He that keepeth thy soul, doth not he know it? 3. The last step is for Retribution: and that grounded upon his Justice. [And shall shall not he render to every man according to his works?] As if he had said, If mortal man were to decide the matter, thou mightest have some hope, that time, and other means that might be used, might frame him to thine own bent: either to connive at a gross fault, or to admit of a slender excuse. But God is a most righteous Judge, not to be wrought upon by any artifice to do iniquity, or to accept the persons of men. According therefore as thy works are, so without all question shall thy doom be. Shall not the Judge of all the

Prov. 16. 2.
-21. 2.

Heb. 4. 12, 13.

Gen. 18. 25.

world *do* right? And shall not he render to every man according to his works? A

6. Thus you see the *Text* opened, and therewithal opened a large field of matter, if we should beat out every particular. But that we may keep within some reasonable bounds and within the time, we will hold us to these three principal points or conclusions. First, that the several excuses before mentioned, as supposed to be pointed at in the *Text*, may be sometimes pleaded justly and reasonably; and in such case are to be admitted and allowed. Secondly, that they may be also all of them, and are (God knoweth) too often pretended, where there is no just cause for it. Thirdly, that where they are causelessly pretended, though they may bear the eyes of men, yet will they be of little avail in the sight of God. Of each of these in the order as I have now proposed them: and first of the first. [*If thou sayest, Behold we knew it not.*] B

7. Questionless if that allegation could never be just, Solomon would wholly and absolutely have rejected it. Which since he hath not done, but referred it to judgement: we may conclude, there are times and cases, wherein it will be allowed as a good and sufficient plea, if it shall be said, *Behold we knew it not.* We esteem it the Fools buckler, (and it is no better, as it is many times used,) to say, *Non putavim.* Yet may a right honest and wise man, without the least blemish to his reputation, be sometimes driven to take up the very same buckler, and to use it in his own just defence. When he is charged with it as his crime, that his brother hath been oppressed, and he hath not delivered him: be he a private man, or be he a publick minister of justice, it will sufficiently acquit him both in the judgement of God, and of his own heart, and of all reasonable men, if he can say *bonâ fide*, as it is in the *Text*, *Behold I knew it not.* The truth whereof I shall endeavour to make appear to you in each of the three fore-mentioned respects. First, men may want due information for matter of fact: or Secondly, their judgements may be in suspense for point of right: or Thirdly, where they perfectly comprehend both the whole business, and the equity of it, there may lie such rubs in the way, as all the power and skill they have, will not be able to avoid; so that though the cause be good, they cannot tell for their lives which way to do good in it. In any of which cases, may they not well say, *Behold we knew it not?* C

8. First, they may want information for matter of fact. Not to speak of things farther off, which therefore less concern us: of those things that are done amongst them that live under us or near us, how many passages are there, that never come to our knowledge? Much talk there is indeed in all our meetings, and much bold censuring of the actions of those that are above us, at every table. Yet much of this we take up but upon trust, and the credit of flying reports, which are ever full of uncertainty, and not seldom of malice: and so D

E

A so we run descant upon a false ground. But as for the affairs of them that are *below us*, whereon especially the duty of the Text is to be exercised: other then what we chance to hear of *obiter*; and by imperfect or partial relations, very little thereof is brought to our ears, by way of just complaint, or according to pure truth. And of all men, the greatest are sure evermore to know the least. It is one of the unhappineses of Princes and Magistrates, and all that are in high place, that whereas all their speeches and actions are upon the publick stage, exposed to the view and censure of the very meanest; as a Beacon on the top of a hill, open to every eye, and bleak to every winde: themselves on the contrary can have very little true information of those abuses and disorders in their *inferiours*, which it properly belongeth to them both to punish and reform. If in private families, which being of a narrow compass are therefore easily looked into, ^a the Master commonly be the last, that shall hear of what is amiss therein, ^b (*Dedecus ille domus sciet ultimus*;) how much more then is it improbable in a great Township, in a spacious County, in a vast Kingdom; but that manifold nufances and injuries should escape the knowledge of the most vigilant and conscionable Governours? When both Court and City and the whole Empire rang of wanton Livia's impudent lasciviousness, and Messalina's audacious courtings of Silius: the Emperours themselves, Augustus father to the one, and Claudius husband to the other, heard nothing of either, till the news was stale every where else. *Principes omnia facilius, quam sua cognoscunt*; saith the Historian concerning the one: and the Satiyrift concerning the other, ^c *dum res nota urbi & populo contingat Caesaris aures*. And no doubt but many pious and gracious Princes, many grave and severe Magistrates, are better perswaded of the faithfulness of those Officers they employ under them, and of the honesty of those Servants they keep about them, then possibly they may deserve; because they hear no complaints of them to the contrary: whereas, if they had sufficient information, or but seasonable intimation, what oppressions and exactions many times are either done by them, or at least commonly suspected and rumoured among the people to have been done by them; we cannot with charity think, but that they would soon make some diligent enquiry into their dealings, and either displace them, or otherwise duly chastise them, if they should be found faulty.

D

E 9. Now of this Ignorance in Governours and great ones, of the wrongs done to poor men, there may be rendred sundry particular reasons, which yet all referre to two heads. For poor men many times when they have a good minde to complain, want a fit opportunity: and many times again having the opportunity, they have no great mind so to do. For the first, they that do wrong, commonly are men of power (on the side of their oppressours there was power,

a L. Sylla Metella conjux, palam erat impudica: id Athenis cantabatur, & Sylla ignorabat. Hier. i. cent. Jovin. b Juvenal. Sat. 10.

c Juvenal. ubi sup: a

Eccl. 4. 1.

Eccl. 4.)

Jam. 2. 6.

Ecclef. 4.) and *men of Estate* (do not the rich men oppress you? Jam. 2.) Now men of power and estate, by reason of their greatness, are fittest to converse with great ones, and men of place: so that these hear little but what they hear from those; because they have little communication (at leastwise not in any free and familiar manner) with any but such as they are. And I ween such men have not so little discretion, as to tell tales against themselves. Where as meaner men cannot have the like opportunities, neither can be admitted into the presence of those that are in authority at their own pleasures, to present their grievances to them: neither indeed is it altogether fit they should. For if mean men should have the like free access to the higher powers, that great ones have: it would create such molestation to the Magistrate, and breed such insolency in the peasant, as could not be suffered. The Magistrate would soon grow weary of his life; when he should be quite overwhelmed with multitudes of unmannerly and importunate suiters, and that many times for very trifles, not worth the speaking of. And the people would grow insolent with it beyond measure. For the meaner ones are (to their power) nothing less unjust than the greater ones are: but much more clamorous then they, and not to be satisfied with any reason, if they might be heard when they would, and suffered to speak as long as they would: Which seemeth to me to be one special reason, why there are in well-ordered Commonwealths set Courts, and Circuits appointed for the administration of Justice? That so, neither on the one side the Magistrate be overcumbered, as he must needs be, if all suiters might have free access at all times; nor yet on the other side poor men that sustain wrong, should be left without remedy, as they must needs be if it were not at some times or other free for them, to make their just complaints.

10. But then you would think at such times as these, wherein it is free for any man that will to signify and to prosecute his grievances, either by open plea in the Court, or by private petition to the Judge; that every man that is oppressed should make his case known: so as no Magistrate could pretend want of information. But yet it is not so. For many times (which is the other reason) they that are wronged, though they have liberty to complain, are yet held off from so doing upon other considerations. 1. Either they distrust themselves, being but simple men, unskilled in the quilllets of the Law; such as neither are able to tell their own tale handsomely, nor have any friend whom they may trust to do it heartily for them. And therefore as good sit still, think they, as stirr in a business, and marr it in the handling. 2. Or perhaps some of their neighbours have told them, what themselves have learned by dear experience, that the Law is both costly and hazardous. There are so many devices to adjourn a hearing, when all things are ready prepared

A prepared and ripe for it; to fetch about a business again; when a man should think he had brought it to an end; to weary us a weak adversary with torturing delays, especially if ^a a poor man content with a rich, or a plain-dealing man with a crafty companion; (not to mention those fouler corruptions, suborned witnesses, pocket juries, and other-like enormities;) that they think it better to be quiet, and to bear their pressures and griefs as well as they can, then to enter into a tedious course of Law, whereof the charge is certain (certain I mean to be great, though how great it will be is uncertain enough) but the issue altogether uncertain. 3. Or it may be they dare not complain, for fear of incurring the farther displeasure of their potent or subtil adversaries: who perhaps, if further provoked by meeting with opposition from them, might sit closer upon their skirts then formerly, and do them a shrewder turn for it another day. And therefore if they look for any favour from them hereafter (and from some persons it must be looked upon as ^b a favour, by those that are not big enough to wrestle with them, that they do them no farther harm;) they must resolve to sit down with the present loss, suffer all and say nothing. Out of those and many other like considerations, (more then I can think of, or if I could, then the time would suffer me to present before you,) the grieved party often forbearth to complain. And then the Magistrate being not made acquainted with the business, may justly say, Behold we knew it not.

C

11. And as he may be ignorant in matter of fact, for want of due information: so may he secondly be doubtful in point of right, for want of clear and full evidence. Whereof also there may be divers reasons: and among the rest these which I shall now propose. First, the great diversity, yea sometimes flat repugnancy and contrariety, that is between the informations on the one side; and on the other. For men are extremely partial, and will not tell their own tales with such sincerity and indifferency as they ought: but as much in favour of themselves, and to the prejudice of their adversaries, as they can devise to doe with any shew of probability. We use to say, One tale is good, till another be told: And the proverb is true, in that sence wherein it was first meant, and is commonly understood. Solomon hath a proverb much to the same purpose, [He that is first in his own tale seemeth righteous: but then his neighbour cometh and searcheth him out. Prov. 18.] The meaning is plain, One tale is good; that is, whether it be so or not, it seemeth so at the first hearing. But if we will speak of things, not after the appearance, but according to truth, and pronounce of them as they are, and not as they seem: may we not much rather invert the proverb, and say, One tale cannot be good, till the other be told? That is, whether it be good or not, the Judge may not give credit to either, till he hath heard both. Nay, may we not many

E

a—Δεινὸν δὲ
τοῦτον εἶναι
Πρὸς κακὸς
ἀνδρὶ ὁμοῦ
Εὐριπ. in O-
rest. act. 5.

b—gloriantur
latrones, ipsi
se vitam de-
disse, quibus
non ademerunt.
Cicer. pro
Milon.

Prov. 18. 17.

many times farther say, when *both tales* are told, that *neither is* A
 "good? Because there is most-what in every mans tale a mixture
 "of some *falsehoods* with some *truths*: whereby it may so happen
 "sometimes that he which hath in truth the *more equity* on his side,
 "by the mingling in some easily *discoverable falsehoods* in *telling his*
 "tale; may render his *cause* the more *suspicious* to him that heareth
 "it, to think the *whole tale naught*; and he that hath indeed and
 "upon the whole matter the *worse cause*, may yet by the weaving
 "in some *evident truths* or pregnant probabilities in the *telling of his*
 "tale, gain such *credit* with him that heareth it, that he will be B
 "very inclinable to beleeve the *whole tale* to be good. Or howsoever,
 they may be both so equally *false*, or at least both so equally *doubt-*
full: as no one that heareth them; can well tell whether of both to
 give credit to. It was so in the famous case of the two *inmate barlots*,
 whereof King Solomon had the hearing. The *living child is mine*, the
dead one thine, saith the one: No, saith the other, *the dead child is*
thine, and the living mine. Here were *presumptions* on both sides:
 (for why should any woman challenge another womans child?)
 but *proofs* on neither: (for being there were none in the house but
 they two, neither of them could produce any *witnesses*. The case
 hung thus even: *no more evidence* on the one side then on the other;
no lesse confidence on the one side, then on the other. Solomon indeed C
 by that wisdom wherewith God had endowed him in a transcen-
 dent measure, found out a means whereby to turn the *scales*, to
 untie that *hard knot*, and to discover the *hidden truth*. But what
 could a *Judge* or a *Jury* of no more then ordinary wisdom then
 have been able to have *said* or *done* in such a case? but even to
 have left it as they found it? And truly for any I know, *Ignorance*
 must have been their best excuse.

12. And as first in the *Information*, so there may be a defect
 secondly in the *Proofs*. He that hath the better cause in *veritate rei*, D
 may yet fail his *proofs*, and not be able to make it judicially ap-
 pear that he hath the better Cause. In which case, the old axiome
 "holdeth, *Idem est non esse & non apparere*: it is all one in *foro ex-*
 "terno, and as to the determination ^a of a Judge upon the Bench,
 "who is to pronounce *secundum allegata & probata*: for a man not
 "to have a *right*, not to be able to make it appear in a *legal way*
 "and by such evidence as is requisite in a judicial proceeding, that
 "he hath such a *right*. Or he may be *outsworn* by the depositions of
 the *witnesses* produced on the behalf of the adverse part: though E
 (it may be) utterly *false*; yet *direct* and *punctuall* against him, and
 so strong enough howsoever to cast him in his suit. For what
Judge, but the great Judge of heaven and earth, can certainly and
 infallibly know, when *two or three men swear directly* to a point,
 and agree in one, whether yet they *swear a falsehood* or no? Or what
 should induce a *mortall Judge*, not to beleeve them? especially, if
 withall

I King. 3. 16.
 &c.

a Quod proba-
 ri non potest,
 mihi infestum
 est. Betr. de
 precept. &
 dispens.

A withal he see the proofs on the other side to fall short? And if in such a case, following the evidence in the simplicity of his heart, he give away an honest mans right from him to a Knave: he is not to be charged with it, as a perverter of justice, but hath his apologie here ready fitted for him in the Text, *Behold we knew it not.*

13. Adde hereunto in the third place, the great advantage or disadvantage that may be given to a cause in the pleading, by the artificiall insinuations of a powerfull Orator. That same *flexanimis Piho*, and *Suada medulla*, as some of the old Heathens termed it; that winning and perswasive faculty which dwelleth in the tongues of some men; whereby they are able not only to work strongly upon the affections of men, but to arrest their judgements also, and to incline them whether way they please: is an excellent endowment of nature, or rather (to speak more properly,) an excellent gift of God. Which whosoever hath received, is by so much the more bound to be truly thankful to him that gave it, and to do him the best service he can with it: by how much he is enabled thereby to gain more glory to God, and to do more good to humane society; then most of his brethren are. And the good blessing of God be upon the heads of all those, be they few or many, that use their

C eloquence aright; and employ their talent in that kinde for the advancement of justice, the quelling of oppression, the repressing and discountenancing of insolency, and the encouraging and protecting of innocency. But what shall I say then of those, be they many or few, that abuse the gracefulness of their elocution (good speakers, but to ill purposes,) to enchant the ears of an easie Magistrate with the charms of a fluent tongue; or to cast a mist before the eyes of a weak Jury, as Juglers make sport with Countrey people, to make white seem black, or black seem white; so setting a fair varnish upon a rotten post, and a smooth gloss upon a course cloth: as *Protagoras* sometimes boasted that he could make

D a bad cause good, when he listed? By which means judgement is perverted, the hands of violence and robbery strengthened; the edge of the sword of justice abated, great offenders acquitted, gracious and vertuous men molested and injured. I know not what fitter reward to with them for their pernicious eloquence, as their best deserved fee; then to remit them over to what *David* hath assigned them in Psalm. 120. *What reward shalle given or done unto thee, O thou false tongue? Even mighty and sharpe arrowes, with hot burning coales.* I might adde to those, how that sometimes by the subtilty of a cunningly Commissioner; sometimes by the wilful misprision of a corrupt, or the slip of a negligent, or the oversight of an ignorant Clerk; and by sundry other means, (which in regard of their number, and my inexperience, I am not able to recite;) it may come to passe, that the light of Truth may be so clouded, and the beams thereof intercepted, from the eyes of the most circumspect Magistrate;

Psalm. 120.

A a a

that

that he cannot at all times clearly discern the Equity of those Causes that are brought before him. In all which cases, the only Apology that is left him, is still the same as before; even this, Behold we knew it not. A

14. But when he perfectly understandeth the whole business, and seeth the Equity of it, so as he cannot plead Ignorance of either: there may yet be thirdly place for his just excuse, if he have not sufficient means wherewith to relieve and to right his wronged brother. A mere private man, that is not in place of authority, may bemoan his poor brother in the day of his adversity, and give him his best advice (to the measure of his understanding) what to do: but can otherwise do very little towards the delivering of him from the mischief that is intended him. Unless perhaps by mediating for him, as well as he can with that little power or interest he hath, either with the adversary, or with the Magistrate, that they would be good to him. And that is ordinarily the utmost that such a person can do for his poor friend: for he may not endeavour, beyond the warrant of his calling, and the sphere of his power. Nay, he cannot do even that, with any great confidence of success, unless he have some special interest either in the Magistrate, or Adversary; especially if the Adversary be either a faithless, or a fickle, or a capricious, or a wilfull man, (as few of those that molest others wrongfully, but fall under some part of this character:) yea, he may rather in that case fear, lest possibly by his intervention he should but provoke the adversary the more, and then he should by his officiousness do his friend more harm than good. B C

15. Not to speak of infinite other impediments, and discouragements, that may frustrate the good desires and endeavours of a mere private man concerning this duty: let us consider how it is with more publick persons; for they are the men, upon whom especially I am now to press this duty. Such persons I mean, as either are indued with publick authority by virtue of their Callings, being seated in the place of Magistracy and Government: or else in regard of the eminency of their condition in the places where they live, have some power among their tenants and neighbours, to sway something with them. Even these also, both the one sort and the other, may many times be destitute of requisite means and abilities, to vindicate those whom they see and know to be wrongfully oppressed out of the hands of their oppressors. Whereof there are, besides divers other, these apparent Reasons. D

16. First the laws of men cannot foresee all the mischiefs that may be done in a land: nor can they prevent all those they do foresee. Wherein is observable a singular preheminance of the holy Law of God, above all humane Laws in the world. The Law of the Lord is perfect Psal. 19. absolutely perfect, to meet with all sinful aberrations whatsoever. But the best Laws, that ever were devised E

3 Sedulitas
illum, quem
stultus diligit,
urget. Hor. 2.
Epist. 1.

- A vised by the wit of man, were *imperfect*; neither could provide against all emergent abuses and inconveniences. *I have seen an end of all perfection*, saith David again Psal. 119. *but thy Commandment is exceeding broad*. The Laws of men are but *narrow* things in comparison, and must of necessity *leave out* more then they can *take in*: Gods Commandment only is *broad enough to take in* all. For instance, I shall name you but one or two, of ten thousand.
- X The unconscionable racking of *rents*; the selling of *cattel* to poor husbandmen, that have not their money ready to buy in the markets, *upon a years day* for almost double the price; the *underbuying* of commodities far below the worth for disbursing a little money
- B before-hand to supply the present necessity of such a one as might very ill afford such a penniworth; and the like: which are all very grievous oppressions in themselves, and by the *Magistrate* known to be. Yet what can he do to help it; so long as the *Laws* have provided no remedy thereagainst? True it is, the *Law of God* reacheth them all: and therefore if any man *goe beyond or defraud his brother in any matter*, or in any manner, he must not think to escape unpunished, because the *Laws of the State* under which he liveth taketh no conusance of any such matter. God, who governeth according to his own *Law*, and not according to *mans Law*, will undoubtedly be the *avenger of all such*: But the *Magistrate*, who is to govern according to the *established Laws* of his Country, must not stretch himself beyond his *Rule*; but leave those evils that are without the reach of his authority, to the *just vengeance* of him to whom all *vengeance* belongeth.
- C

Quam angusta innocentia est, ad legem bonum esse? quanto latius officiorum patet, quam juris regula? Senec. 2 de ira. 27.

1 Thess. 4. 6.

Psal. 94. 1.

17. Secondly, *mens Laws* are subject (besides that *imperfection*), to another great *impotency*, in this; That they cannot effectually provide against those *general inconveniences*, for the preventing whereof they are especially devised: without leaving a possibility
- D for *particular mischiefs* to fall; and that right heavily sometimes upon, and much to the prejudice of, some honest well deserving men. Now where a *good subject*, that meaneth nothing but well, is thus unhappily fallen under the heavy pressure of the *Law*; (and that may be any bodys case) a just and compassionate *Magistrate* may be heartily sorry for him, and if it lye in his power to procure for him from a *higher power* some *mitigation* of the *Law*, he will do his best to effect it. But for the most part, especially where things are prosecuted eagerly and with *malice* against the poor man; he cannot devise any means that may be effectual to *deliver* him,
- E without danger of bringing both *himself* into trouble, and the *Laws* into contempt, and of opening a wide gap to the exercising of an *arbitrary power* by the *Judge* (then which there is scarce imaginable any evil of more mischievous consequence in a *Common-wealth*) and to many other mighty inconveniences.

a Quis est iste, qui se profertur omnibus legibus innocentem? Senec. 2. de ira. 27.

18. There is yet a *third vanity*, whereunto (*the Law of God only excepted*;) all other *Laws* are subject. That when they are made with as much advised *deliberation*, and drawn up into a *form* of words with as much *fulness*, *perspicuity*, and *caution*, as the wisdom of the best heads could possibly contrive: yet the nimble wit of man, within the compass of a few moneths or years, will finde out some *hole* or other to creep out at; some slight *evasion*, whereby to slacken the *sinews*, and to elude the *force* and intention of the same. By which means many times crafty companions are set without the *danger*, and honest well-meaning men put beside the *benefit* of those *Laws*, which were really intended for the *curbing* of the one sort, and the *protecting* of the other; and the *Magistrate* cannot do withal.

19. These *three reasons* are taken from the quality of the *Laws*: I adde but a *fourth*, taken from the condition of the *Times*. A good *Magistrate* may have the hap to fall into such *evil times*: that if he should attempt to do that service to the publick, by partaking with righteous, and *opposing* against unrighteous men and causes, with that freedom that would well become him to do, if the times were better, he should not only be sure to *lose his labour*, but be in danger also to *lose his place*, by striving against the current to no purpose. Now in such times, if he do not always lend his helpe to those that are hardly dealt withall, in that measure which perhaps they expect: his *inability* to do them good may be a reasonable *excuse* for him. But is not this to teach the *Magistrate* to *temporize*? Or may he slug in his office, or desert his *bounden duty*, for fear of *Bug-bears*, or by pretending *there is a Lion in the way*? Nothing less. God forbid any man that occupieth the place of the *Lords Messenger* should utter a syllable of encouragement to any *Magistrate*, to make himself a slave to the *times*; either by *running with a multitude* to do any evil action for the winning of their favour, or by *forbearing* (out of a base fear and a *faint heart*) to do any good, whereunto his *power* and *opportunity* will serve him.

20. But the thing I say is this. It is a point of Christian wisdom for a *Magistrate* or any other man, if the Lord cast him upon *evil times*, to yield to the way of the *times* so far, (provided ever, that it be done without sin,) as not wilfully to deprive himself of the *power* and *opportunities* of doing the good he can, by striving unreasonably to do *more good* than he can. "The reason whereof is grounded upon that well known *Maxim*, so generally allowed of by all Divines; That *affirmative precepts* (such as this of *delivering the oppressed*, is) do not oblige *ad semper*, at all times, and in all places, and with all circumstances, as *Negative precepts* do. But for exercising the offices of such (*affirmative*) precepts, there must be a due consideration had of the *end*, and of all requisite *Circumstances*, to be laid together one against another in the balance

Prov. 26.13.

Exod. 23.2.

A

B

C

D

E

A "lance of prudence: and according to the exigence thereof, the du-
 "ty is for that time to be either performed or omitted. Our Solo-
 "mon telleth us, Eccl. 3. that there is a time for every thing; and
 "that every thing is beautiful in its time: implying withal, that ta-
 "ken out of the right time, nothing is beautiful. He saith there
 also, that there is a time to keep silence, and a time to speak. And
 surely the evil time is the proper time for keeping silence.
 Therefore the prudent shall keep silence in that time, for it is an evil
 time.

Eccl. 3. 1.
 -11.

-7.

Amos 5. 13.

B 21. Now seeing that by so many several wayes, as these which I
 have already mentioned, most of which doe frequently happen
 (besides infinite more, which may happen, according to the infinite
 variety of particular occurrents) Magistrates and others may be ex-
 cused for not helping those to right that suffer wrong: it should
 make us all very watchful over our speeches, and sparing in our
 censures, (wherein yet for the most part we take to our selves a
 marvellous Liberty, a great deal more then becometh us,) concern-
 ing the actions and dealings of our Governours. It is no wonder to
 hear light-headed people, and such as can look but a little way
 into the affairs of the world, clamorous: as shallowest becks run with
 the greatest noise, and the emptiest vessels give the lowest sound.
 Nor is it a new thing, to see such men, as by their own uncon-
 scionable dealings help to make the times as bad as they are, to set
 their mouthes wide open in bitter invectives against their betters,
 and to be evermore declaiming against the iniquities of the times.
 But it grieveth my very soul, when I see men otherwise discreet,
 and such as are in some reputation for vertue and godliness, some-
 times to forget themselves so much as they do, and to be so far
 transported beyond the bounds of sobriety and duty, as to speak their
 pleasure of those that are in place either of supream, or of high
 (though subordinate) authority: as if all were naught; every man
 looked only after his own ease, or his own gain, or his own ad-
 vancement; but none regarded to amend any thing amiss, or took to
 heart the wrongs and sufferings of poor men.

C

D

E 22. "To see the manifold oppressions that are done under the
 "Sun even in the best times, (Solomons reign was a time blessed with
 "peace and plenty; yet did he complain of the oppressions of the
 "poor in his dayes, but for all that large measure both of power
 "and wisdom wherewith God had endowed him he could not re-
 "medy all) will stir up in every man that hath any holy warmth
 "in him, a just indignation there-against. But commonly (such is
 "our selfishness, we are most fiery, when the mischief lighteth
 "upon our selves, or upon those that stand in some near relation to
 "us. Therefore I cannot in charity but impute those excesses of
 "such men, to their zeal of justice, and indignation against
 "those that either pervert it, or but neglect it: but heightened
 "through

Eccl. 4. 1.
 & 5. 8.

Eccles. 7. 7.

“through the violence of the perturbation, to the distemper of *Fury*. Which maketh me now and then to think of those words of Solomon: which perhaps hath another meaning, yet are very fitly applicable this way, in Eccles. 7. *Surely oppression maketh a wise man mad.* For as a man, who whilest he was master of his reason was *quiet and companyable*, fallen afterwards *raging mad, railing and striketh and flingeth stones about him, sparing none that cometh within his reach, be he never so good: little otherwise doth a wise man mis-behave himself (in his language) towards his betters, when he is put a little as it were out of his right wits* through the distemper of some violent perturbation of minde, by a *mis-nomer* called *zeal*.

2 Pet. 2. 10.

Eccles. 10. 20.

Gen. 9. 22.
8cc.

Prov. 17. 25.

23. It would be some bridle both to our *tongues and passions*, seriously to consider; that it becometh not the servant of God, to *speak evil of Governments* or Governours openly, though some things should be much amiss in the land, and little done in order to the amending thereof: for that is a kinde of *blasphemy*; for so the Apostles word is. *Openly* did I say? I did so: because too often men do so. But the truth is, the servant of God is not allowed by his Master to *speak evil of dignities*; no not in his *private chamber*; more yet; not so much as in his *private thoughts*. Much less, to proclaim the *infirmities* of his Governours to the wide world, for fear *Cham's curse* should light upon him: over which he ought rather with blessed *Sem and Japhet* to cast the mantle of *Charity*, to hide their *nakedness* from the eyes of scorners. Least of all to *smite Princes for Equity*, and to cry out upon them as men that make no conscience of the discharge of their duty in that their *high calling*, so long as they are careful in the generality to promote the execution of *Justice* within their territories: only for *suffering those evils*, which they cannot so easily *remedy* as we can observe; and for *not doing that good*, which is not altogether in their power to do. So long as God is pleased to suffer noisome corruptions to remain in the hearts of the *best*, and strong lusts to *reign* in the hearts of the *most*; which will be so long as the world lasteth: it cannot be but often times *offences* will come, *disorders* and *abuses* will grow, *right* will be overborn by *might*, the *plain-dealing* will become a prey to the crafty, *wrongs* and *indignities* will be offered; which the wisest and greatest and godliest *Magistrates* shall never be able wholly either to *prevent*, or *remedy*.

24. Let it suffice thee, for the *possessing thine own soul in patience*, to know; that all shall be *righted* one day. God will set *all straight* at the last: but that day is not yet. It is *thy duty* in the mean time, to *pity* thy superiours, rather than to *envie* them, that have so much work to doe, and yet are exposed to *censure* and *obloquie*, as if they did *nothing*, because they do not that which *never yet any mortal man could do*, in suppressing all *oppressions*.

It

A It is thy duty, whatsoever actions of theirs may be capable of a just excuse, or of a fair interpretation, to allow it them: and for what cannot be excused, to mourn for them in secret, but not to make a noise about them openly; when neither thy calling will warrant thee, nor the hope of any good effect to follow upon it can encourage thee so to doe. If they say, Behold we knew it not: whether they say it truly, or untruly, what is that to thee? The judgment of that, I finde in my Text referred to God, and to their own hearts: but no where to thee. Thou must take it for a good excuse howsoever, and rest content therewithall.

1 Sam. 15. 35.

B 25. Secondly, it may be some comfort to the soul of every godly man and Magistrate, amidst all the oppressions and disorders that are done or suffered in the land without redress; if his heart can tell him that he hath not been willingly accessory therunto, but that he can truly say, Behold we knew it not: that God will admit that his just excuse. God is not (and happy it is for us that he is not) so hard in his righteous judgments, as we are too often in our rash censures. He looketh not to reap, where he hath not sown: nor will he demand an accompt of a talent, where none was disbursed: nor require of any man above the proportion of that power, wherewith he hath entrusted him; and of those means and opportunities, which he hath vouchsafed him. If there be but a willing minde, and a faithful endeavour, according to power, and as occasions serve, to do his duty chearfully in this, or any other kinde: the Lord will graciously accept it, according to that a man hath, and not according to that he hath not. Thrice blessed therefore is that Magistrate, or other man who ever he be, that hath considered the poor and needy with a compassionate heart, and bent himself with all his strength to deliver them out of their oppressions and troubles; although he have not been able to accomplish it to the full of his desires: for he shall reap the reward of that which is done; and that which is not done, shall never be laid to his charge. Only, that he do not flatter himself with a false comfort: let him be well assured first, that his Excuse will hold water, and that his heart condemne him not as a liar, when he saith, Behold we knew it not. For this Excuse, though sometimes just, as we have now heard at large; yet many times is pretended without cause: which is our next point, now to be considered with more brevity.

Psal. 41. 1.
a - profligat
libet in so-
ram; commoda-
re alteri volam,
alteri ope-
ram: nihil
profuturam,
tamen conatu-
ram prodesse.
Senec. de
tranquil. c. 1.

E 26. If to pretend an excuse were sufficient to discharge a man from a fault: amongst so many offences as are in the world, we should have much a doe to finde an offender. Those men that are almost ever behinde with their worke, are yet seldome to seek for an excuse. The disease is Epidemical; I may say, Oecumenical too. We have it by kinde: derived in a perpetual line of succession, from the loins of our first parents. As Adam and Eve were not without their excuse (The woman gave me; and The serpent beguiled me;)

Gen. 3. 12.
-13-

Gen. 4. 9.

1 Sam. 15. 15.

1 Sam. 25. 11.

Math. 5. 44.

Luke 14. 18.

1 Sam. 15. 30.

John 15. 22.

1 Thess. 2. 5.

1 Pet. 2. 16.

a Plutarch in

Lucul.

b—sibi millia

quing; esse do-

mi chlamydam.

Horat. 1. ep. 6.

Mark 10. 50.

me,) so neither was bloody *Cain*, their first-born without his, (*Am I my brothers keeper?*) Nor disobedient *Saul* without his, (*The people took of the chief things to sacrifice to the Lord:*) Nor churlish *Nabal* without his, (*Shall I take my provision killed for my Shearers, and give it to men I know not whence they be?*) Nor, (that I may spare the particulars, and take a world of them together,) will the whole crew of *curst reprobates* be without their excuse too, even then when the last sentence is ready to be pronounced upon them, (*Lord, we never saw thee hungry, or thirsty, &c.*) From *Adam* the first sinner, who was then presently turned out of *Paradise*, unto the last damned wretched, who shall be then presently turned into *hell*: no sinful man but hath at sometime or other bewrayed the leaven of his natural *hypocrisie*, by excusing his transgressions. Such a proneness there is in all the sons of *Adam*, *Ad excusandum excusationes in peccatis*: that it may be said of all mankind, what is written of the guests that were bidden to the great Supper, *Luke 14.* They all began with one consent to make excuses.

27. The true Reason whereof is, that wretched *pride*, *vain-glory*, and *hypocrisie*, (from which we had all need to pray, *Good Lord deliver us*) which cleaveth so fast and inseparably to our corrupt natures. Whence it is, that many men, who pass so little for their consciences, yet stand so much upon their credit: As *Saul*, who using no diligence to regain the favour of *God*, was yet very solicitous, that his honour might be preserved in the opinions of the people. Indeed, we are neither careful to do well, nor willing to bear ill: Loath are we to leave our sins; and we are as loath to own them. And therefore we throw cloaks over them; that the outside may look comely howsoever, and the dishonesty that is underneath may not be seen. Our Saviour speaketh of the Pharisees cloak of *hypocrisie*; & *S. Paul* of a cloak of *covetousness*; and *S. Peter* of a cloak of *maliciousnes*. They write of ^a *Lucullus*, that out of his private wardrobe he furnished the Pretor (his friend) for the adorning of a popular shew with more then two hundred Cloakes: *Horace* playeth the Poet, and maketh it up ^b five thousand. Every one of us hath the wardrobe of his heart plentifully furnished with these cloakes; even beyond what the Poet could faine of him: Cloakes of all sizes, and for all purposes, and to fit all occasions. But as old *Bartimeus* cast away his cloake, to follow *Christ*: so must we, if we will be *Christs disciples*, cast away from about us all these cloakes of vain pretensions and excuses. But that we shall never do to purpose, unless we first cast out from within us that *pride* and *self-love*, whose Liveries those Cloaks are. The better we shall learn that first great lesson of *self-denial*, the less will we seek to excuse our errors with vain pretensions.

28. But the more apt we are by nature to justify our selves by causeless excuses: the greater ought to be the care of every good man,

A man, (the only use I shall now make of this point,) to examine the truth and the weight of those *excuses* which he pretendeth in his own defence. Whether they have *justa excusatio in iur.* and will bear a good and *sufficient plea*: or be but rather a *shifis*, devised to serve a *present turn*, more for outward shew, then real satisfaction within. Which is that *Judicium cordis*, the judgement of the heart, whereunto Solomon, as I told you, referreth over this pretention (*Behold we knew it not*) to receive its first and most immediate trial. Doth not he that *pondreth the heart* consider it? What the tongue pleadeth, is not a thing so considerable with God, as how the heart standeth affected.

B 29. For the approving *his heart* therefore in this business, before him that knoweth it perfectly, and is able to *ponder* it exactly: let every *Magistrate*, and other *Officer of justice*, consider in the fear of God. First, whether he hath been willing, (so far as his leisure amidst the throng of other his weighty employments would permit,) to receive the petitions, and with patience to bear the complaints of those poor men, that have fled to him as to a *Sanctuary* for refuge and succour? Job professeth himself to have been a father to the poor: and he is a very *unnatural father*, that stoppeth his

C ears against the cries of his children; or so terrifieth them with his angry countenance, that they dare not speak to him. Solomon in the twenty ninth of this book distinguisheth a righteous man from a wicked by this; that the righteous considereth the cause of the poor, but the wicked regardeth not to know it. He that rejecteth their complaints, or beateth them off with *bug-words* and terrour in his looks, either out of the hardness of his heart, or the love of ease, or for whatsoever other respect; when he might have leisure to give them audience, (if he were so minded,) and to take notice of their grievances: cannot justly excuse himself by pleading, *Behold we knew it not*.

D But I must hasten. Let him consider Secondly, whether he have kept his ear, and his affection equally free to both parties: without suffering himself to be possessed with prejudices against, or to be carried away with favourable inclinations towards the one side more then the other. He is too little a Judge, that is too much either a friend, or an enemy. Thirdly, whether he hath used all requisite diligence, patience, and wisdom in the examination of those causes that have been brought before him, for the better finding out of the truth; (as Job searched out the cause which he knew not:)

E without shuffling over business in post-haste; not caring which way causes go, so he can but dispatch them out of the way quickly, and rid his hands of them. Fourthly, whether he hath indeed endeavoured to his power to repress or discountenance those that do ill offices in any kinde, tending to the perverting of justice: as namely; Those that lay traps for honest men, to fetch them into trouble without desert; Those that sow discord among neighbours, and stir

a πρὸς ἐξ-
μην. Eup.

Job 29.16.

Prov. 29.7.

Job 29.17.

up suites for petty trespasses and trifles of no value; Those that abett contentious persons, by opening their mouths in their behalf in evil causes; Those that devise new shifts to elude good Laws. Lastly, whether he hath gone on stoutly in a righteous way, to break the jaw-bones of the Lions in their mouths, and to pluck the spoil from between their teeth, by delivering them that were ready to be slain, or destinated to utter undoing by their powerful oppressours: without fearing the faces of men, or fainting in the day of their brothers adversity. He that hath done all this in a good mediocrity, so far as his understanding and power would serve, though he have not been able to remedy all the evils, and to doe all the good he desired; may yet say with a good conscience, and with comfort, Behold we knew it not: and his excuse will be taken, in the judgment both of his own heart, and of God who knoweth his heart; whatsoever other men think of him, or howsoever they censure him. But if he have failed in all, or any the premises; though he may blear the eyes of men with colourable pretences, he cannot so secure his own conscience: much less escape the judgment of God; before whose eyes causeless excuses are of no avail. Which is the last of the three points proposed: whereunto I now proceed.

30. The judgment of a mans own heart, is of great regard in utramque partem, then the censures of all the men in the world besides. Better the world should condemn us, if our own hearts acquit us; then that our hearts should condemn us, and all the world acquit us. This is our rejoycing, the testimony of our conscience, saith S. Paul. The approbation of men may give some accession to the rejoycing, (the other being first supposed:) but the main of it lieth in the testimony of the Conscience. This is the highest tribunal under heaven: but not absolutely the highest; there is one in heaven above it. St. Paul, who thought it safe for him to appeal hither, from the unjust censures of men: yet durst not think it safe for him to rest here, but appealeth from it to a higher Court, and to the judgment of the great God, 1 Cor. 4. It was a very small thing with him to be judged of mans judgment. So long as he knew nothing by himself, so long as his own heart condemned him not, he passed not much for the censures of men. Yet durst not justify himself upon the acquittal of his own heart. He knew there was much blindness and deceitfulness in the heart of every sinful man: and it were no wisdom to trust to that that might fail. He would up therefore to a higher and an unerring Judge; that neither would deceive, nor could be deceived: and that was the Lord. I judge not mine own self, saith he, but he that judgeth me is the Lord. Even so here, Solomon remitteth us over, for the triall of our pretended excuses, from our mouths to our hearts; and from our hearts unto God. If thou sayest, Behold we knew it not: doth not he that pondereth the hearts consider it? &c. As if he had said, No matter for thy words: look to thy heart. If thou pretendest

2 Cor. 1. 12.

1 Cor. 4. 3.

-4.

A pretendest one thing without, and thy conscience tell thee another thing within: thou art ἀποκατάχευται, cast and condemned by the sentence of thine own heart. But if thy heart condemne thee not; the more indeed is thy comfort, and the stronger thy hope; yet be not too confident upon it. There is an abyss, a depth in thy heart which thou canst not fathom with all the line thou hast. Thou hast not a just ballance, wherein to weigh and to ponder thy own heart. That must be left therefore wholly to the Lord, who alone can do it perfectly; and to whose judgment alone every man shall finally stand or fall; and if he deserve to fall, all his vain excuses shall not be able to hold him up.

B 31. Which of how little avail they are in his sight, let us see in some few examples. What gained Adam by his thin fig-leaves, and thinner Apologie. St Bernard thinketh, his later sin in excusing was in some respects rather greater then his first sin in eating. I dare not say so: yet questionless that excuse of his added a new guilt to the former, and aggravated his fault, to the farther provoking of Gods displeasure. All he could do or say, could neither hide his nakedness, or hold him in Paradise. And was not Cain condemned to be a perpetual runnagate, for all his excuse? And Saul cast both out of Gods favour and the kingdom, for all his? and so of all the rest. The unworthy guests, as they all made excuses together for company, so were they all excluded from the great supper together for company. And the damned reprobates at the last day shall not with all their allegations procure either any stay of judgment before sentence be pronounced, or the least mitigation thereof after.

Gen. 3. 24.

Gen. 4. 12.

1 Sam 15. 26.
Luk. 14. 24.

Matth. 25. 46.

C 32. If it were with Almighty God, as it is with Men: we might conceive some hope, or possibility at least, that a mere pretended excuse might be of some use to us. 1. Possibly, he might take it as it is, and never search farther into it: 2. or he might search into it, and not finde out the vanity and slightness of it: 3. or he might finde it out, and yet let it go unpunished. But the Text here assureth us, that it is quite otherwise with him, in each of these respects. 1. The Lord will both search it out: for doth not he that pondereth the heart, consider it? and finde it out: 2. for he that keepeth thy soul, doth not he know it? and punish it: 3. for shall not he render to every man according to his works? Each of which Interrogations doth virtually contain a several reason of the point: to let us see how impossible it is that causeless excuses should do us any good before the judgment seat of God.

E 33. First, they will not avail us, because they cannot escape his search. Doth not he that pondereth the heart consider it? Men are credulous and inconsiderate both ways: easily induced by a credible accusation, to condemne the innocent; and as easily by a credible apology, to acquit an offender. But the righteous Lord evermore

B b b 2

taketh

Gen. 18. 21.

Dan. 5. 27, 28.

Heb. 4. 12.

a Quanta sunt
que t. n. bras
falsu tuis su-
perstruxeris.
Deus lumen
est. Tertul. de
pœnit. c. 6.
b Zeph. 1. 12.
Prov. 16. 2.

1 Sam. 16. 17

Eccl. 3. 17.

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taketh the matter into his due *consideration*, and *pondereth* every thing diligently, (for in such like phrases the *Scriptures*, fitted to our capacities, speak of him :) before he proceed to give sentence. If the cry of the sins of Sodom be grievous, and call importunately upon him for *vengeance*: yet before he will pour it down upon them in fire and brimstone, he will pause upon it (as it were) a little first; he will go down and see, if their doings be altogether according to that cry, and if not, that he may know it. Neither will he give Belshazzars kingdom from him to the Medes and Persians; beioe he have weighed him in the ballance, and found him too light. And as he will not take an accusation to the condemning, so neither will he take an excuse to the acquitting of any person; without sifting it well first, and searching into the truth of it. In which search he is most exact and *punctual*. For he entrencheth into the reins and kidneys; and pierceth even to the dividing asunder of the joints and marrow; and pryeth into the most secret inwards, and that with a most curious eye, till he discern the most close and hidden thoughts and intents of the heart. And to make sure work, that nothing may escape his search, by lurking unpied in some remote corner or dark cranny of the heart: he taketh a light with him; he searcheth it with candles, as the Prophet speaketh. To omit those other metaphorical, but significant expressions, here and there scattered in the holy *Scriptures*, to this purpose: this very phrase used in the Text of pondering the heart, and that other like it in Prov. 16. of weighing the spirits, if there were no other, would sufficiently shew forth the exactness of his proceedings in this tryal. It is taken from the curiosity that men use in weighing gold, or precious quintessences for medicine. It importeth, that if in any thing we pretend a scruple, or but so much as the least grain be wanting of the due weight it should have: it will not pass current with him, but shall be turned upon us again both to our shame and loss.

34. Secondly, vain excuses will not help us, because the vanity of them cannot scape his knowledge. [He that keepeth thy soul, doth not he know it?] Men are easily deluded with false shews, because they cannot alwayes spy the falseness and emptiness of them: as children are easily made believe that a piece of brass is gold, when they see it glister. And the reason is evident, because men have nothing to judge by but the outward appearance: and that can let them in but a very little way into the heart. So that what the Preacher saith Eccl. 8. in respect of other things, holdeth no less in respect of the sincerity of mens hearts, and likewise of their speeches and allegations; Though a man labour to seek it out, yea, further though a wise man think to know it, yet he shall not be able to finde it. Only the Lord, in whose hands, and before whose eyes our hearts and all our ways are, he that keepeth our souls, as it is here (*Servat*, and *observat* too: the word may import either) he spieth out all

our

A our paths, and *observeth* all our haltings. We *deceive* our selves, if we think to *mock* him, or to *hide* any thing out of his sight. *Shall not God search it out?* saith David Psal. 44. *for he knoweth the very secrets of the heart.* Men may search for a thing, and be never the neerer; because they cannot *search it out*: As *Laban* tumbled over all *Jacobs* stuff, *searching* for his Idols, but *found* them not. But where God *searcheth*, he doth it effectually. *Shall not God search it out?*

Psal. 44. 21.

Gen 31. 34.

B 35. Thirdly, vain excuses will not help us, because they cannot exempt us from *punishment* and the just vengeance of God: for *shall not he render to every man according to his works?* Men are sometimes swayed with *partial affections*, to *connive* at such things as they might redress, if they were so disposed: and are content to take any *sorry excuse* for a sufficient answer, when it is so thin and transparent, that they cannot chuse but see quite through it; especially if it be tendred by such *persons* as they desire to shew some respect unto. But with the Lord, there is *no respect of persons*. He *hateth* sin with a perfect hatred; and *punisheth it*, whereloever he findeth it: with *severe chastisements* in his own dearest *servants* and *children*; but with *fiery vengeance* and *fury* poured out upon his *adversaries*. Where he enjoyneth a *duty*, he looketh for *obedience*: and therefore where the *duty* is unperformed, the *disobedience* is sure to be punished; let the offender pretend and alledge never so largely to *excuse* it. *Quid verba audiam, facta cum videam?* It is the *work* he looketh at, in all his *retributions*: and where the *work* is not done, *vain words* will not ward off the *blows* that are to be inflicted for the neglect; nor any whit *lessen* them, either in their *number* or *weight*. Will they not rather provoke the Lord in his just indignation to lay on both *more & heavier* strokes? For where a *duty* is *ill-neglected*, and the neglect *ill excused*; the offender deserveth to be *doubly punished*: once for the omission of the *duty*, and once more for the vanity of the *excuse*.

D 36. Let me beseech you therefore (dearly beloved brethren) for the *love of God*, and your *own safety*, to deal clearly and unpartially betwixt God and your own *soules* in this affair, without *shuffling* or *dawbing*: and to *make straight paths* to your *feet*; lest that which is *lame* be turned out of the way. Remember that they that *trust* to *lying vanities*, (and false pretences are no better) *forsake their own mercy*. And that *fained excuses* are but as a *staff of reed*; a very weak stay for a *heavie body* to trust to for support: which will not only crack under the *weight*; but the sharp splinters thereof will also run up into the *hand*, of him that leaneth upon it. You see, what God looketh at. It is the *heart*, that he *pondereth*: and the *soul*, that he *observeth*: and the *work*, that he *recompenseth*. Look therefore that your *hearts* be true, and your *souls* upright, and your *works* perfect: that you may never stand in need of such poor and beggarly shifts, as *forged pretences* are; nor be driven to fly for refuge

Heb. 12. 13.

Jon. 2. 8.

2 King. 18. 31

Psal. 139.

fuge to that which will nothing at all profit you *in the day of wrath* and of triall. Let your *desires* be unfeigned, and your *endeavours* faithful, to the utmost of your power to doe *Justice*, and to shew *Mercy* to your brethren; and to discharge a good Conscience in the performance of all those *duties* that lye upon you by vertue, either of your *general calling* as Christians, or of your *particular vocations*, what ever they be, with all diligence and godly wisdom. that you may be able to stand before the *judgment seat* of the great God with comfort; and out of an humble and well-grounded confidence of his gracious *acceptance* of your (imperfect, but sincere) *desires* and *endeavours in Christ*, not fear to put your selves upon the *triall*; each of you in the words of holy David Psal. 139. Try me O God, and seek the ground of my heart: prove me and examine my thoughts. Look well if there be any way of wickedness in me; and lead me in the way everlasting; in the way that leadeth to everlasting life. Which great mercy the Lord of his infinite goodness vouchsafe unto us all, for his dear sons sake Jesus Christ our blessed Saviour. To whom &c.

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B

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AD

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AD
MAGISTRATUM.

The Third Sermon.

At the Assises at Nottingham, in the year 1634. at the request of ROBERT MELLISH Esq; then High-Sheriffe of that County.

1 Sam. 12. 3.

Behold, here I am : witness against me before the Lord, and before his Anointed ; whose Oxe have I taken ? or whose Ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe to blinde mine eyes therewith ? and I will restore it you.



A Bold and just challenge of an old Judge, made before all the people, upon his resignal of the government into the hands of a new King. Samuel was the man. Who, having continued (whilest Eli lived) in the service of the Tabernacle, as a Levite, and a private man ; was (after his death) to undergoe a new business, in the exercise of publick judicature. For that *fanatical opinion*, which hath possessed some in these later times, that no Ecclesiastical person might lawfully exercise any *secular power*, was in those dayes unheard of in the world. Eli, though a Priest, was a Judge also ;

1 Sam. 7. 6.
and 19.

-4.18.

and

and so was Samuel, though a *Levite*, after him: And we finde not, that either the people made any question at all, or that themselves made any scruple at all, of the lawfulnessse of those concurrent powers. Samuel was now (as it is collected by those that have travelled in the *Chronology*,) aged about five and thirty yeers, and so in his full strength, when he was first Judge: Which so long as it continued in any measure, he little respected his own ease in comparison of the common good; but took his ^a yearly circuits about the countrey, keeping Courts in the most ^b convenient places abroad; besides his constant sittings at Ramah, where his dwelling was, for the hearing and determining of Causes: to the great ease of all, and content (no doubt) of the most or best.

2. But by that he had spent about thirty years more in his countries service; he could not but finde such decayes in his body, as would call upon him in his now declining age to provide for some ease under that ^c great burden of years and business. Which that he might so do, as that yet the publick service should not be neglected: he thought good to joyn his two sons in commission with him. He therefore maketh them Judges in Israel: in hope that they would frame themselves by his example to judge the people with such like diligence and uprightness as himself had done. But the young men, as they had far other aims then the good old father had; so they took quite ^d other wayes then he did. Their care was not, to advance Justice, but to fill their own coffers: which made them soon to turn aside after lucre, to take bribes, and to pervert judgement. This fell out right for the elders of Israel: who now had (by their miscarriage) a fair opportunity opened, to move at length for that they had long thirsted after, viz. the change of the government. They gather themselves therefore together, that the cry might be the fuller: and to Ramah they come to Samuel, with many complaints and alledgements in their mouthes. But the short of the business was, a King they must have, and a King they will have: or they will not rest satisfied. It troubled Samuel not a little, both to hear of the mis-demeanour of his sonnes, of whom he had hoped better: and to see the wilfulness of a discontented people, bent upon an Innovation. Yet he would consult with God, before he would give them their answer. And then he answereth them: not by peremptorily denying them the thing they so much desired; but by ^e seriously dissuading them from so inordinate a desire. But they persisting obstinately in their first resolution: by farther direction from the Lord, Samuel condescendeth to them and dismisseth them, with a promise that it should be done to them as they desired, and a King they should have ere it were long.

3. And within a while he made good his promise. The Lord had designed Saul to be their King, and had secretly revealed the same to Samuel. Who did also by Gods appointment first anoint him

a 1 Sam. 7. 16, 17.

b — per loca ad iudicandum opportuna. Lyra.

c *Ætate & curis gravatum.* Gloss. interl. *ὡς γὰρ οὗτος* Capurbinus. Joseph 6. Antiq. 3.

1 Sam. 8. 1.

— 3. d *Τὴν ἐναντίαν δὲ τὴν ἀπὸ τοῦ ἐλδοῦτος.* Joseph. ib.

— 4.

e — placide salubri oratione ab insana voluntate detorquet plebem. Sulpit. lib. 1.

A him *very privately*, no man being by, but *they two alone*: and after in a full assembly of the people at *Mispeh*, evidenced him to be the man whom God had chosen, by the determination of a lot. Whereupon the most part of the people accepted *Saul* for their *King elect*: testifying their acceptance by their joyful *acclamations*, and by sending him *presents*. Yet did not *Saul* then immediately enter upon his full *Regalities*, (whether by reason of some *contradiction* made to his election, or for whatsoever other cause,) but that *Samuel* still continued in the government: till upon occasion of the *Ammonites* invading the land, and laying siege against *Jabesh-Gilead*, *Saul* made such proof of his valour by relieving the *Town* & destroying the *enemy*, that no man had the forehead to oppose against him any more. *Samuel* therefore took the hint of that victory to establish *Saul* compleatly in the kingdom, by calling the people to *Gilgal* where the *Tabernacle* then was: where he *once more* anointed *Saul* before the Lord, and in a full congregation; investing him into the kingdom with great solemnity, *sacrifices of peace-offerings*, and all manner of *rejoycings*.

1 Sam. 11, 1, &c.

- 24, &c.

B 4. Now had the people, according to their desire, a *King*: and now was *Samuel*, who had long governed in chief, again become a private man. Yet was he still the *Lords Prophet*: and by virtue of that calling took himself bound to make the people sensible of the greatness of their sin, in being so forward to ask a *King*, before they had first asked to know the *Lords* pleasure therein. And this is in a manner the business of this whole Chapter. Yet before he begin to fall upon them, he doth wisely first, to clear himself: and for the purpose he challengeeth all & every of them, if they could accuse him of any *injustice*, or *corruption* in the whole time of his government, then and there to speak it out, and they should receive satisfaction, or else for ever after to hold their tongues: in the three first verses of this Chapter, but especially in this third verse [*Behold, here I am: witness against me before the Lord, &c.*]

D 5. In which words are observable both the *Matter* and *Form* of *Samuels* challenge. The *Matter* of it, (to wit, the thing whereof he would clear himself,) is set down, first in general termes: that he had not *wrongfully* taken to himself that which was anothers; [*whose Ox have I taken? or whose Ass have I taken?*] And then more particularly, by a perfect enumeration of the several *species* or *kindes* thereof: which being but *three in all*, are all expressed in this challenge. All *wrongful* taking of any thing from another man, is done either *with* or *without* the parties consent. If *without* the parties consent; then either by *cunning* or *violence*; *fraud*, or *oppression*; over-reaching another by *wit*, or over-bearing him by *might*. If *with* the parties consent; then it is by *contracting* with him for some fee, reward, or gratification. *Samuel* here disclaimeth them all, [*whom have I defrauded? whom have I oppressed? or of whose hand have I received a bribe, to blinde my eyes therewith?* That is the matter of the challenge.

C c c

6. In

6. In the *forme*, we may observe concerning *Samuel* 3. other A
 things. *First*, his great *forwardness* in the business, in putting
 himself upon the triall by his own *voluntary offer*, before he was
 called thereunto by others. [*Behold, here I am.*] *Secondly*, his great
Confidence, upon the conscience of his own *integrity*; in that he
 durst put himself upon his triall before God and the world [*wit-
 ness against me before the Lord, and before his Anointed.*] *Thirdly*,
 his great *Equity*, in offering to make reall satisfaction to the full,
 in case any thing should be justly proved against him in any of
 the premiles [*whose ox, or whose ass, &c. and I will restore it
 you.*]

7. The *particulars* are many: and I may not take time to give
 them all their due enlargements. We will therefore pass through
 them lightly: insisting perhaps somewhat more upon those things
 that shall seem most material or useful for *this assembly*, then up-
 on some of the rest; yet not much upon any. Neither do I mean
 in the handling thereof to tie my self precisely to the method of
 my *former division*: but following the course of the *Text*, to take the
 words in the same order, as I finde them there laid to my hand.
Behold, here I am, witness against me &c.

8. *Behold, here I am.* More hast then needeth, may some C
 say: It savoureth not well, that *Samuel* is so forward to *justifie*
 himself, before any man *accuse* him. *Voluntary purgations* common-
 ly carry with them strong *suspicious of guilt*. We presume there
 is a *fault*, when a man sweateth to put off a *crime*, before it be laid to
 his charge. True: and well we may presume it, where there ap-
 peareth not some *reasonable cause* otherwise for so doing. But
 there occur sundry *reasons*, some apparent, and the rest at least pro-
 bable, why *Samuel* should here do as he did.

9. *First*, he was presently to *convince* the people of their great
 sin, in asking a *King*, and to *chastise* them for it with a severe re-
 prehension. It might therefore seem to him expedient, before he D
 did *charge* them with *innovating* the government, to *discharge* him-
 self first from having *abused* it. He that is either to ^a *rebuke* or to
^b *punish* others for their faults, had need stand clear both in his own
conscience, and in the eye of the *world*, of those faults he should
 censure, and of all other crimes as foul as they: lest he be choak-
 ed with that bitter *proverb*, retorted upon him to his great re-
 proach. ^b *Physician heal thy self.* ^c *Vitis ultima filios Contemnunt*
Scauros, & castigata remordent. How ^d unequal a thing is it, and
 incongruous, that he who wanteth no ill conditions himself, should
 binde his neighbour to the good *behaviour*? That a ^e *sacrilegious* E
Church-robber should make a *mittimus* for a poor *sheep-stealer*? Or
 (as he complained of old) that great *theeves* should hang up little
 ones? How canst thou say to thy brother, Brother let me pul out the mote
 that is in thine eye, when behold there is a beam in thine own eye? That

is;

Omnia qua
 vindictis in
 altero, tibi ipsi
 vehementer su-
 gienda sunt.
 Cic. in Ver. 3.
 b Luk. 4. 23.
 αὐτοῦ ἑαυτοῦ
 βούλῃ. Jamb.
 apud Plur. de
 dignosc. adul.
 c Juven. sat. 2.
 d Nihil est
 quod minus
 ferendum sit,
 quam rationem
 ab altero vita
 exposcere eum,
 qui non possit
 suareddere.
 Cic. divin. in
 Qu. Caeli.
 e Homicida
 tyrannus tra-
 scitur, & punit
 facta sacrile-
 gus. Senec. 2.
 de ira. 28.
 Luk. 6. 42.

A is; with what *conscience*, nay, with what *face* canst thou offer it? *Turpe est doctori*, every school-boy can tell you. See to it all you, who by the condition of your callings are bound to take notice of the actions and demeanours of others, and to *censure* them; that you ^f walk orderly and unrepitably *your selves*. It is only the sincerity and unblameableness of *your conversations*, that will best add weight to *your words*, winn awe and esteem to *your persons*, preserve the authority of *your places*, put life into *your spirits*, and enable you to doe the works of *your callings* with courage and freedom.

f Sic agitur
censura. Et sic
exempla pa-
rantur: Cum
iudex alios
quod monet,
ipse facit. Ovid
6. Iastor.

B 10. Secondly, *Samuel* here *justifieth* himself for their greater *conviction*, and for the more *aggravating* of their sin. If his government had been *tyrannous*, or *corrupt*; it had been somewhat the more excusable in them to have attempted a *change*, (though I cannot say, that the greatest *tyranny* or *corruption* in a Governour imaginable, could have warranted such an attempt in tota.) Yet whatsoever *fault* there had been in them for so doing; had he been liable to any *just exceptions* in that kinde, he must have borne his share also of the *blame*, as well as they: they, for that their *seditions attempt*; and he, for giving them the *occasion*. Whereas his innocency putteth off all the *blame from him*, and leaveth it wholly upon them: who now can no more *excuse themselves*, then they can *accuse him*. They had rejected him with a *nolumus hunc regnare*: rather they had rejected a God in him [They have not rejected thee, but they have rejected me, that I should not reign over them, Chap. 8.] It stood him therefore upon, to clear himself from all sinister surmises and suspicions of *injustice*: that it might appear to them and to all the world, that he had given them *no cause* why they should so reject him; and that therefore they must thank themselves for it, and not him, if in any after-times they should have cause to repent it. It is a brave thing for a *Magistrate*, or indeed for any man, to walk with ^b an even foot, and in an *upright course*: that when bad people shall goe about to disparage him, or to speak or but think unworthily of him, he may be able to *contest* with them, for the maintenance of his innocency, and to stand upon his own *justification*. As *St. Paul* did; I have coveted no mans silver, or gold, or apparel: And as *Moses* did; I have not taken an asse from them, neither have I hurt one of them: And as our blessed Saviour himself did; I have done many good works among you, for which of those works do you stone me? And as *Samuel* here doth; Behold here I am; witness against me, whose ox &c.

a θεοκρατία.
Joseph.
1 Sam. 8. 7.

b ἐξ ὁμοῦ ποδῶν.
Gal. 2. 14.

Act 20. 33.
Num. 16. 33.

Joh. 10. 32.

E 11. Thirdly, *Samuel* had now surrendered the administration into the hands of the new King; and so having given up his office, he thought it meet to render an account how he had carried himself therein. It goeth sore with an evil Steward, to hear of a reckoning: whereas he that hath been faithful, desireth nothing more.

Ubi d me fisco,
ut administra-
ta d me Reip.
rationem red-
dam Jun.
annot.

C c c 2

Whatsoever

Luke 16. 3.

2 Cor. 5. 10.

Mat. 12. 36.

Wild. 1. 9.

b — ut ne mini-
ma quidem co-
gitationes, ac
verba minutif-
sima, cui ju-
dicio indiscussa
remaneant.

Gregor.

Rev. 6. 16.

Gen 3. 8, 9.

Whatsoever our *callings* are; we are but *stewards* over some part of Gods household: and it were good for us est-soons to remember, that our Master will require of us *an account of our stewardships*. The time will come, when we must all appear before the judgement seat of Christ, to give in our accounts: And we must look to have them examined most strictly, even *ad ultimum quadrantem*, to the very utmost Farthing. Not an idle word, nor a vain thought, but must then be ^b accounted for. They that judge others now, shall then be *rejudged*: and all their proceedings *re-examined* and *reviewed* with a most curious, unerring, and unpartial eye. O happy, thrise happy that *servant*, who conscious to his own faithfulness, shall not need to seek to the hills and rocks to hide him from the face of the great Judge, or to run to the thickets as Adam did, till he be fetcht out with that terrible process (*Adam where art thou?*) but shall readily present himself with much assurance and comfort before him, as Samuel here did before the King and the people, and say, *Behold here I am*.

12. And why might not Samuel do this fourthly even in wisdom, for the timely preventing of future *cavil* and dangers. There were some pretensions against his sons, of *Injustice* and *Corruption*: and if matters should come to *publick scanning*, like enough much might be proved against them. Which how far they might be stretched to the *Fathers* prejudice in after-times, who could tell? Little reason had he howsoever to trust a giddy people; (so *unthankful*, and so *new-fangled*, as he had found them to be) and to suffer either his *safety* or *credit* to lye at their courtesie. So long as these things should hang upon the file, or lie in the deck; he might perhaps be *safe*, but he could not be *secure*. That therefore the *miscarriages* of others might not fall on his neck, he might think it *safest* for him to get his *Quietus est* betimes. And therefore he requireth them all, if any man had ought to *object* against him, that they would now produce it *in open Court*: if they had not; reason would they should forthwith *acquit* him by their general suffrages. By which means having obtained a *publick testimony* from them, as we see in the verses following, and so being (as it were) *quit by Proclamation*; he is thenceforth safe against all evil *calumnations*, and fearless of *after-claps*. It is a base and unmanly thing, to use indirect and under-hand dealing to *shift off a just trial*: but a point of honest and Christian wisdom, in a fair and open way handsonly to *prevent an unjust accusation*. No fault for a man to use the *Serpents wisdom*, so it be not tainted with the *Serpents payson* too; but rightly tempered with a due mixture of *Dove-like simplicity* and innocency.

13. Lastly, to dissuade the people formerly from asking a King, Samuel had told them what a King might do ^a *De Jure*, if he should use his absolute power: and what if a King should do *De Facto*,

no

Mat. 10. 16.

^a Jus Regis.

1 Sam. 8. 11.

A no remedy but *submit*, they might not at any hand *resist*. And he knew, that by their *obstinacy* in asking a *King*, they had so highly displeased *the Lord*, that it were but just with him, if he should suffer their *new King* to rule over them with *rigour* and *tyranny*. It might very well be, that out of this very consideration *Samuel* was the rather induced at this time to declare his own *integrity*; that so he might propose unto *the new King* now in the entrance of his reign a *pattern* of equity and justice in his own example. Even as *S. Paul* oftentimes propoeth his own example to the Churches for their imitation. (*I beseech you brethren to be followers of me. Those things which you have heard and seen in me, do, &c.*)

B The world is much given to be led by *example*. What ever the attempt be; usually one of the first *enquiries* is: Not whether there be any *Law*, or any *Reason*, or any *Conscience*; but whether there be any *Precedent* for it, yea or no. And if any such be to be found, it seldom sticketh. It helpeth out many an *ill matter*; it giveth a *fair colour* to many *foul proceedings*: when men have this yet to plead for themselves, that they do but as others have done before them, and continue things as they found them. *Hoc olim factitavit Pyrrhus*, seemed to him plea enough in the Comedy. It so much the more concerneth every *good* and *wise* man, especially those that are in *place of authority* (whose actions are most looked upon, and soonest drawn into *example*), so to order themselves in their whole conversations, that such as come after them may be rather provoked by their *good example* to do well, then encouraged by their *evil example* to do amiss. If at any time hereafter *Saul* should take any mans *Ox* or *Ass* from him by any manner *fraud*, *oppression*, or *bribery*: the constant practise of his *immediate predecessor* for sundry years together shall stand up, and give evidence against him, and cast him. *Samuels integrity* shall condemn him, both at the bar of his own conscience, and in the mouths of all men: at leastwise he shall have no cause to vouch *Samuel* for his *precedent*; no colour to shroud his misarrriages under the authority of *Samuels example*.

C

D

1 Cor. 4.16.
Phil. 4.9.

b — nec ad rationem, sed ad similitudinem vivimus. Seneca, de vit. beat. cap. 1.

c Terent. in Eunuch.

14. We cannot now marvel, that *Samuel* should thus offer himself to the *trial*, when as no man urged him to it: sith there may be rendred so many *congruous reasons* for it. Especially being widhal so *conscious* to himself, of having dealt uprightly; that he knew all the world could not touch him with any *wilful violation* of justice. He doth not therefore decline the *trial*, but seek it; and putteth himself upon it with marvellous *confidence*: challenging all comers, and craving no favour [*Behold, here I am: witness against me before the Lord, and before his anointed.*] Here is no excepting against any *witness*: nor refusal of any *Judge*; either *God* or *Man*. He had a *good cause*: and therefore he had also a *good heart*. All vertues are connext: among the rest, so are *Justice*,

101. 28. 1.

Joh. 3. 20, 21.

Job 24. 17.

Justice, and Fortitude. The righteous are bold as a Lion. The Merchant that knoweth his wares to be faulty, is glad of the dark shop, and false light: whereas he that will uphold them right and good, willetth his customers to view them in the open sun. Qui male agit, odit lucem. He that doth evil, loveth to skulke in the darke, and will not abide the light, (which is to him as the terrors of the shadow of death) lest his evil deeds should be found out and laid open to his shame. Even as Adam hid his head in a bush, when he heard the voice of God, because his conscience told him he had transgressed.

15. A corrupt Magistrate or Officer may sometimes set a face upon it, and in a kinde of bravery bid defiance to all the world; but it is then, when he is sure he hath power on his side to bear him out; when he is so backt with his great friends that no man dare *mutare contra*, once open his lips against him for fear of being shent. Even as a ranke Coward may take up the bucklers, and brave it like a stout Champion; when he is sure the coast is clear, and no body neer to enter the lists with him. And yet all this but a mere flourish; a faint and fain'd bravada: his heart the while in the midst of his belly is as cold as lead; and he meaneth nothing les, then what he maketh shew of. If the offer should be indeed accepted, and that his actions were like to be brought upon the publick stage, there to receive a due and impartial bearing and doom: how would he then shrink and hold off, trow ye? then what crouching, and fawning, and bribing, and dawbing, to have the matter taken up in a private chamber; and the wound of his credit a little overly saved, though upon never so hard and base conditions? His best wits shall be tried, and his best friends to the utmost, if it be possible by any means to decline a publick trial.

16. Be just then, Fathers and Brethren; and ye may be bold. So long as you stand right, you stand upon your own legs, and not at the mercy of others. But turn aside once to defrauding, oppressing, or receiving rewards; and you make your selves slaves for ever. *Intus pugna, foris timores*: Horrors and gripes within, because you have knowingly done what you ought not: Terrors and fears without, lest your wicked dealings should come to light, whereby you might receive the due shame or punishment thereof. Possibly you may bear up, if the times favour you, and by your greatness out-face your crimes for a while: But that is not a thing to trust to, [O trust not in wrong and robbery, saith David Psal. 62.] The winde and the tide may turn against you, when you little think it: and when once you begin to goe down the winde, every base and busie companion will have one puff at you, to drive you the faster and the farther down.

17. Yet mistake not, as if I did exact from Magistrates an absolute immunity from those common frailties and infirmities, whereunto

a Nescit tu
quàm melius
loquar sit ire
ad iudicium.
Plaut. in Mo-
stell. 5. 1.

Psal. 62. 10.
b — Scjanus
ductur unco
Speilandus;
gaudent omnes.
Juven. Sat. 10.

A

B

C

D

E

A whereunto the whole race of mankinde is subject: The imposition were unreasonable. It is one of the unhappineffes that attends both *your calling* and *ours* (*Magistracy* and *Ministry*,) that every ignorant Artisan, that perhaps knoweth little and practiseth less of his own duty, can yet instruct us in ours; and upon every small oversight make grievous out-cries, by objecting to you *your place*, to us *our cloath* (A man of his place, a man of his Cloath, to do thus or thus!) As if any Christian man, of what place, or of what cloath soever, had the liberty to do otherwise then well: or as if either we or you were in truth that in respect of *our natures*, which in respect of *our offices* we are sometimes called: we *Angels*, and you *Gods*. Truly how ever it pleaseth the Lord (for our greater honour) thus to *stir* us: yet we finde it in our selves (but too well) and we make it *seem* by us (alas, but too often) that we are *men*; ὁμοιωπαθεῖς, subject to the like *passions*, *ignorances*, and *sinful aberrations* that other men are. And I doubt not but *Samuel*, notwithstanding all this great confidence in his own integrity, had yet among so many causes, as in so many years space had gone through his hands, sundry times *erred in judgment*: either in the substance of the sentence, or at least in some circumstances of the proceedings. By *mis-informations*, or *mis-apprehensions*, or by other *passions* or *prejudices*, no doubt but he might be carried, and like enough sometimes was, to shew either more *lenity*, or more *rigour*, then was in every respect expedient.

Rev. 1. 20.
Psal. 82. 6.

Act. 14. 15.

18. But this is the thing, that made him stand so clear, both in his own conscience, and in the sight of God and the world; that he had not *wittingly* and *purposely* perverted judgment, nor *done wrong* to any man with an evil or corrupt intention: but had used all *faithfulness* and good Conscience in those things he did rightly apprehend; and all requisite care and diligence (so far as humane frailty would suffer) to finde out the truth and the right in those things whereof he could not know the certainty. This doe; exercising your selves (with *S^t. Paul*) to have alwayes a conscience void of offence towards God, and towards men: and then you may (with him also) be bold to call both God and men to bear witness to your Integrity. (Ye are witnesses; and God also, how holily, and justly, and unblameably we behaved our selves among you, 1 Theff. 2.) and with good Samuel here to put your selves for the trial of your uprightness upon your God, King, and Country, [Behold, here I am: witness against me before the Lord, and before his Anointed.

Act. 24. 16.

1 Theff. 2. 10.

E 19. Thus much of *Samuels confidence*. See we next, what the things are, he doth with so much confidence disclaim; as the matter of the Challenge. It is in the general, *Injury* or *Wrong*: the particular kinds whereof in the Text specified, are *Fraud*, *Oppression*, and *Evilery*. Against all and every of these he expressly protesteth: *whose Oxe have I taken? or whose asse have I taken? or whom*

See Deut. 17.
16;
Psal. 10. 7;
Prov. 21. 31;
See Gen. 32.
5;
Exod. 23. 4.
12;
Job 1 3;
Luke 12. 15;
Exod 20. 17.

a' Et μὴ τὸ
λαβὲν τὸ
ἄλλο ἐκ τοῦ
ἑτέρου τῷ
Diphil. apud
Strobz. Ser. 8.

Exod. 20. 17.

a Inde se ē
scelerum causa:
nec plurā—Gre.
Juvenal. Sat.
14.
1 Tim. 6. 10.

whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blinde mine eyes therewith? To begin with the General; whose Ox have I taken, or whose Ass have I taken? These two creatures, the Ox and the Ass are here mentioned, because of their great usefulness: the strength of the Ox, and the patience of the Ass, enabling them; the one for labour, the other for carriage. For in those times and countries they used Asses altogether for journeys and for burdens; as we now adays and in these parts of the world do Horses: Whereof in old time we finde very little speech of any other use, then for the services of war only. Whence it is, that the Ox and the Ass are in the Scriptures so frequently mentioned together, and so reckoned together as a principal part of a mans wealth: and also both here and elsewhere by way of Synecdoche put for a mans whole substance or estate. In the last Commandement of the Ten, after those words Thou shalt not covet thy neighbours Ox nor his Ass, it is added, nor any thing that is thy neighbours. What is there expressed, the same is here to be understood: as if Samuel had said; I have neither taken any mans Ox nor Ass, nor anything else that was another mans.

20. And then by Taking he must needs mean a wrongful taking: the words will else bear no reasonable construction. For to deny the lawfulness of commerce and civil contracts, such as are buying, selling, giving, exchanging, and the like, wherein the right and property of things is transferred from one man to another by delivering and taking (δός τι, καὶ λάβε τι:) what were it else, but to overthrow all humane society, and utterly to destroy all the offices of Commutative Justice; which is wholly conversant about contracts of that nature. His meaning clearly is, that contenting himself with his own portion, he had not sought to enrich himself by the spoil of others; or to gain any thing to himself to his neighbours hurt by any unjust or unconscionable means. It is the first and principal office of Justice, *sum cuique*, to let every man have his own. And the holy law of God bindeth our very thoughts and desires from coveting, (but how much more then our hands from taking?) that which of right belongeth not to us. That ἐκ ἐπιθυμίας therefore in the Law, Thou shalt not covet that which is anothers; is by our Saviour himself, the best interpreter of the Law, rendred by μὴ ἀποσεβήσεις in the Gospel, Thou shalt not take that which is anothers. To teach us, that who so will allow himself the liberty to desire it, will not deny himself the liberty (if opportunity serve) to take it: And that therefore who so ever would hold his hands, must first learn to subdue his covetous lusts.

21. It is verily nothing so much as our a Covetousness, that maketh us unjust: which S. Paul affirmeth to be the root of all evil; but is most manifestly the root of this evil of injustice. Aristotle sheweth it out of the native signification of the Greck word πλεονεξία:

πλεονεξία:

A *πλεονεξία*: as much as to say, a desire of having more; more then is our due, more then falleth to our part or share. As if a man that were to divide something betwixt himself and his fellow by even portions, should share the biggest part to himself, whereby to make himself a gainer, and his partner a loser. This is *πλεονεξία*: and it is indeed quite contrary to that *νόμος βασιλικός* as S. James calleth it, that Royal Law, Thou shalt love thy neighbour as thy self; and to that great fundamental Rule of Equity, by which as by the Standard we ought to mete out all our dealings towards our brethren, *Quod tibi fieri non vis, &c.* What-

James 2. 8.

B soever you would that men should do unto you, do you even the same to them.

Mat. 7. 12.

22. If all men would first look back into the most suspected passages of their former dealings, unpartially trying them but by this one Rule (and by this one Rule they shall all be tried at the last day;) and then would secondly resolve to lay this Rule ever before their eyes, for the levelling of their future conversations: what a world of injustice might they finde out by the one, keep out by the other? which, because that Rule is so much neglected, are therefore now so little regarded. Say, thou that by thy cunning over-reachest thy brother in buying, selling, or bargaining; or deceivest the trust reposed in thee by thy friend: couldest thou brook, to be in like sort cheated thy self? Thou that Ahab-like wringest thy poor neighbours Vineyard from him; drivest him by continual molestations to this strait, that either he must forsake the town (if thou hast a minde to enclose it) or else consent to his own and most of his neighbours undoing; or any other way enforcest him to come to thy bent for fear of a worse displeasure: couldest thou think it reasonable, if his case were thine, to be so plagued and oppressed thy self? Thou that bribest a corrupt Officer, subornest a perjured witness, procurest a packt Jury, and (where thou canst conceive any hope that it will be taken,) offerest to convey a reward into the bosom even of the Judge himself; to pervert judgement, and to get the day of thine adversary, when his cause is more righteous then thine: couldest thou be patient thy self to be wrested out of thine own apparant right by such engines? In a word, thou that takest thy brothers Ox, or his Ass, or any thing that is his, from him wrongfully: wouldest thou be content thy brother should wrongfully take thine? Whosoever thou art that doest another wrong, do but a turn the tables; imagine thy neighbour were now playing thy game, and thou his: and then deal but squarely in this one point, and if thine own heart condemn thee not, go on and prosper.

23. But men that are resolved of their End, (if this be their End, to make themselves great and rich a howsoever,) are not much moved with arguments of this nature. The evidence of

D d d

Goals

a "Α πλεονεξία
 ὅς ἐστιν ἐν τῷ νόμῳ
 τοῦ βασιλέως, ὅτι
 ἀλλοίως μὴ
 πιστεύει. Ἰσο-
 κρατ. in Nicoc.
 a—quocunque
 modo rem. Ho-
 rat. 1. epist. 1.

b Hebr. 187.

1 Tim. 6. 6.

Mark. 8. 36.

Psal. 17. 4.

Prov. 10. 2.

Prov. 20. 21.

—17.
Job 20. 15.

3 King 21. 19.

4 King. 5. 27.

Jos. 7. 24.

Deut. 13. 17.
Jos. 7. 11.Mat. 13. 33; 28.
1 Cor. 5. 6.

Gods Law, and conscience of their own duty, work little upon them: **A**
Gain is the thing they look after; as for *Equity*, they little regard
 it. Let me tell them, then that *unjust gain* is not *gain*, but *loss*. Not
 is this a *paradoxe*: when a mere heathen man could say, *ἡ ἀδικία*
ἡ χάρις τοῦ ἀγαθοῦ: and another, *Lucrum parat lucrum, si justum fiet*.
 St. Paul placeth gain in *godliness*, not in *wealth*: and our Saviour
 teacheth, that he that should *gain the whole world*, if he should for
 that *lose his own soule*, should have little cause to boast of his peni-
 worth. *Lucrum in arcâ, damnum in conscientia*: the gain will no
 waies countervail the loss. All this is most certain truth: but still
 we hit not upon the right string. The worldling hath his portion in **B**
 this present life; and in these outward things; and therefore what
 losses befall him therein, he can feel as soon as another man, and
 value them as well: But he is not much sensible either of a *spiritual*,
 or an *eternal loss*. To come home to him then; let him know that
 the gain of *unrighteousness* shall not long prosper with him and his.
Treasures of wickedness profit little, saith Solomon Prov. 10. His mean-
 ing is, take them *à primo ad ultimum*, and they profit nothing. **A**
 A man may seem to profit by them, and to come up wonderfully for
 a time; but time and experience shew, that they *milder* away a-
 gain at the last, and *crumble* to nothing; and that for the most
 part within the compass of an age. Seldom shall you see them **C**
 hold so long; but very rarely beyond, the next generation. An
inheritance may be gotten hastily at the beginning: but the end thereof
 shall not be blessed; the same Solomon Prov. 20. The morsels of *de-*
ceit (and *violence*) that were so pleasant in the chewing; the time
 will come when they shall be vomited up again with sorrow and
 bitterness. What gained *Ahab* by it, when he had made himself
 master of *Naboths vineyard*, but the hastening of his own destruction?
 And what was *Gehazi* the better for the *guifts* he received from *Naa-*
man; which brought an *hereditary leprosie* with them? And what **D**
 was *Achan* the richer for the *golden wedge* he had saved out of the
 spoils, and hidden in his tent; which brought *destruction* upon him,
 and all that appertained to him?

24. Brethren, let us be wise and wary, and not deceive our
 selves. These gobbets are but *Satans baits*: which when we swal-
 low, we swallow a hocke with them, wherewith he will strike us
 through at the last, though he suffer us a while to play upon the lines,
 and to please our selves with those new morsels. Let us therefore
 beware that we suffer not the least portion of *unjust gain* to cleave
 to our fingers, or to mingle with our other substance. There is a **E**
secret pysson in it, which in time will diffuse it self through the
 whole heap, and seize upon every part; and like *mercury-water* or
Aqua fortis, eat out all: as some write of the *Ostriches feather*, that
 it will in time moult and consume all the feathers in the tub where-
 in it is put. Know you not, that a small handful of *leaven*, if it
 be

A be hidden in a great trough full of *meal*, will work it self into every part of it, sower the whole lump? And that a single rood of *Capite-land* will bring the whole estate into *wardship*, though containing many thousand acres of never so free a tenure? It was wisely done therefore of *Samuel*, as well as justly, not to meddle with the taking of any mans *Oxe* or *Ass*.

25. It ought to be the care of every private man, thus far to follow *Samuels* example, that he keep himself from doing any man wrong. But men that are in place of government, as *Samuel* was, have yet a farther charge lying upon them over and besides the former: and that is to preserve others from wrong; and being wronged, to relieve them to the utmost of their power. A Magistrate should be so far from taking any mans *oxe* or *asse* from him; that, so far as he can hinder it, he should not suffer any other man so to doe. Where *Commutative Justice* is by private persons violated, through fraud, oppression, or bribery: there it behoveth the Magistrate to set in, and doe his part in the administration of *Distributive Justice*: for the rectifying and redressing thereof. It is the very end, for which principally *Laws*, and *Courts*, and *Magistrates* were ordained.

C 26. The more have they to answer for, that abuse any part of this so sacred an ordinance, for the abetting, countenancing, or strengthening of any injurious act. They that have skill in the *Laws*; by giving dangerous a counsel in the chamber, or pleading smoothly at the Barr. They that attend about the *Courts*; by keeping back just complaints, or doing other cast of their office in favour of an evil person or cause. But especially the *Magistrates* themselves; by a perfunctory or partial hearing, by pressing the *Laws* with rigour, or qualifying them with some mitigation, where they ought not. Where others do wrong; if they know it and can help it; their very connivence maketh them *Accessories*: and then the greatness and eminency of their places enhanleth the crime yet further, and maketh them *Principals*. *Qui non prohibet peccare, cum potest, jubet*. He that suffereth another to take any mans *oxe* or *asse* from him; or his house, or land, or common from him; or his tith or glebe from him; or his liberty or good name from him; or his life or any part of his livelihood from him; being able to remedy it: it is all one as if he should bid him doe it. — *Memento ministro Fur erit*, is a fit Motto for every good Magistrate.

E 27. I have now done with the *Genus*, the *Species* follow; which I shall dispatch with more brevity. The particulars are three: *Fraud*, *Oppression*, and *Bribery*. [whom have I defrauded? whom have I oppressed? or of whose hand have I received a bribe, to blinde mine eyes therewith?] Most Injuries are reduced to the two first heads; ^b *Fraud* and *Vis*. Sometimes a man is wronged, and perceiveth it not till afterwards; which, if he had knowen in time; he

a Bonus vir non agit nisi bonas causas. Quintil. 12. instit. 1.

b Cie. 3. de offic. 2. § 14. ut Bini. Homer.

Psal 72. 14.

Zeph. 1. 9.

Exod. 1. 10.

ὁ δὲ πρὸς τὸν
 τὸν μὲν ἐπικ-
 νῆται, ὡς οὐ-
 ρανθῶν ἐκεί-
 νην ἀλαμπ-
 κῶν. Plut. in
 Lysandr.
 c Cic. lib. 1.
 de Offic.

Levit. 19. 13.

-35.

Lev. 6. 2. & c.

Prov. 11. 1.

20. 10. 2.

Jer. 5. 26. 27.

Osee. 12. 7.

Amos 8. 5.

1 Thes. 4. 3. - 6

1 Cor. 6. 8.

he might have prevented : this is *Defrauding*. Sometimes he seeth and feeleth how and wherein he is *wronged*; but knoweth not which way in the world to avoid it : this is *Oppression*. There he met with a *Fox* : here with a *Lion*. In that he is *over-wrought* by *Craft* : in this *over-born* by *Might*. Both are joyned together in the Psalm [*He shall redeem their soul from falsehood and violence, Psalm 72.*] And in the Prophet [*I will punish those that leap on the threshold, which fill their masters houses with violence and deceit, Zeph. 1.*] And they are sometimes joyned together in practise. As Pharaoh said consulting the destruction of the Israelites, *Opprimamus sapienter*, let us deal wisely with them, and destroy them. And as *Lysander* was wont to say, that where ^b the *Lions skin* would not reach to do the business, it should be eaked out with the *Foxes*. Both are hateful both to God and man : ^c *Sed fraus odio digna majore*, saith the Oratour; of the two, *Deceit* is the baser and more hateful. Because men had rather be thought to want *strength*, (for that begetteth *pity*;) then to want *wit* (which doth but expose them to *scorn*;) thence it is, that usually they complain more of *treachery*, then they do of open *hostility*; and take it deeper to heart to be *defrauded*, then to be *oppressed*. The loss troubleth them not so much, they say : but they cannot endure to be couzened. *Samuel*, you see, disclaimeth this in the first place, [*Whom have I defrauded?*]

28. He knew the *Law of God*, and the *Law of Equity*, (the written, and the unwritten *Law* both) were altogether against it. *Thou shalt not defraud thy neighbour, Levit. 19.* and after in the same Chapter, *Ye shall do no unrighteousness in judgement, in mete-yard, in weight, or in measure.* In the sixth Chapter of the same book, it is declared that he that committeth a trespass by *deceiving his neighbour* sinneth therein : and the *Law* there enjoyneth an *offering* to be made for the expiating of that sin. How often doth *Solomon* condemn *false weights* and *false ballances* as foul *abominations*? And how frequently do the *Prophets* object it, as a main provocation of Gods heavey judgements upon the Land, That they *set traps*, and *laid snares for men*; That *their houses were full of deceit*, as a *cage is full of birds*; That they were as crafty *Merchants*, in whose hands are the *ballances of deceit*; "That they *made the Ephah* (whereby they measured out *the commodities they sold*) *small*, and the *Shekel* (wherewith they weighed *the money they were to receive for that they sold*) *great*, and *falsified the ballances*; and the like? *S. Paul* also (if the translations speak his sense aright) laieth a charge upon the *Thessalonians*, *That no man go beyond or defraud his brother in any matter*: Both because it is the *will of God* sufficiently revealed in his Word, that men should not do so; and because God will be a sure and severe *avenger of those that do so*, 1 *Thess. 4.* And he chideth the *Corinthians* for *doing wrong*, and *defrauding one another*, 1 *Cor. 6.* And lest in what he either *forbiddeth* to, or *reproveth* in others, himself should

A should prove guilty: he protesteth against all such dealings more then once: [*Receive us, we have wronged no man, we have defrauded no man, 2 Cor. 7. And again 2 Cor. 12. Be it, I did not burden you, (as the false Apostles for filthy lucre, and to serve their own bellies, did,) nevertheless it may be you will think I was crafty, and caught you with guile. No such matter, saith he, I abhor it; I never made gain of you, either by my self, or by my Agents, Titus or any other that I sent unto you. Much like Samuels challenge here, whom have I defrauded?*

2 Cor. 7. 2.

—32. 17.

Rom. 16. 18.

B 29. A very grievous thing it is to think of, but a thing meerly impossible to reckon up, (how much less then to remedy and reform?) all the several kindes of *frauds* and *deceits* that are used in the world. Wherein men are grown wondrous expert: and so shameless withal; that they think it rather a credit to them, as an argument of their perfect understanding in their several *mysteries* and particular *professions*, then any blemish to them in their *Christian profession*, to cheat and cozen, they care not whom, nor how; so they may get a *gain*, and gather *wealth* by it. In the way of trade, in *buying, selling*, and other *bargaining*; what lying, dissembling, and deceiving? It is stark *naught*, saith the *buyer*; it is perfect *good*, saith the *seller*: when many times neither of both speaketh, either as he thinketh, or as the truth of the thing is. False *weights*, false *measures*, false *thumbs*, false *lights*, false *marks*, false *wares*, false *oathes*: in the *Markets* and *Shops*. In the common offices of neighbour-hood, friendship, service, or trust: false *gloses*, false *promises*, false *tales*, false *cracks*, false *shews*, false *reckonings*. In the *Courts of Law* and all juridical proceedings: false *Bills*, false *answers*, false *suggestions*, false *counsels*, false *accusations*, false *pleas*, false *testimonies*, false *records*, false *motions*, false *verdicts*, false *judgements*. The hour would fail me to mention but the chief heads of those *falsehoods*, that are common and notorious: but no mans experience would serve him to comprehend, no mans breath to declare, the infinite variety of those more secret and subtil *falsehoods*, that are daily *invented* and *exercised* every where under the Sun.

a Perfidiam, fraudes. Et ab omni crimine lucrum Questum. Juvenal. Sat. 13. Prov. 20. 14.

D 30. Yet are they all in the mean time, *abominable* to God that be- holdeth them (*The Lord will abhor both the blood-thirsty and deceitful man*;) and will prove in the end *unprofitable* to those that use them, and (without repentance) *damnable*. He that *beguileth* another, however he may please himself therewithal onward; yet shall finde at length that he hath most of all *beguiled himself*: *deceiving* and being *deceived*, as the Apostles words (though spoken to another purpose) are, According to that of Solomon, *The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward*. Blessed is the man then, in whole heart and tongue, and hands there is found no deceit; That walketh *uprightly*, and worketh

Psalm 5. 6.

2 Tim. 3. 13.

Prov. 11. 18.

Pfal. 15. 2.
&c.

eth righteousness, and speaketh the truth from his heart ; That hath not stretched his wits to hurt his neighbour ; nor made advantage of any mans unskilfulness, simplicity, or credulity to gain from him wrongfully ; That can stand upon it, as Samuel here doth, and his heart not give his tongue the lie, that he hath defrauded no man.

Jam. 2. 6.

1 Tim. 6. 17.

Pfal. 119. 122.

Amos 4. 1.

2. 2. 2. 2.
Gum.

Job. 35. 8.
Amos 8. 4.
b As the wilde
affe is the lions
prey in the
wildernes : so
the rich eat up
the poor. Sirac.
13. 19.
b o m u k e j t a -
p o b r u u a l
e s t t u m e l o -
v o r . Basil. in
Hexam. hom.
7.
Esay 3. 15.
Pfal. 14. 4.
Levit 25. 14.

-17-

31. The other kinde of Injury, here next mentioned, is Oppression : wherein a man maketh use of his power to the doing of wrong, as he did of his wits in defrauding. Which is for the most part the fault of rich and great men : because they have the greatest power so to doe, and are not so easily resisted in what they will have done. Doe not not the rich men oppress you, Jam. 2. For riches and worldly greatness lift up the hearts of men, and swell them with pride (Charge them that are rich in this world, that they be not high-minded, saith S. Paul :) and pride bringeth on Oppression (let not the proud oppress me, saith David, Psal. 119.) They are the large fat kine of Basan, (that is, the Princes, and Nobles, and great ones of the land,) those that dwell in the mountains of Samaria, that oppress the poor, and crush the needy. Amos 4. Yet not they only : for even poor and mean men also are in their dispositions as proud, and as mercilefs, as the greatest ; if their powers were answerable to their wills, and their hornes to their curstness : and they are as ready to shew it too, so oft as their power will serve them so to doe. Now this also Samuel disclaimeth as well as the former. Although he had a large power, having been chief governour for many years together, and so ^a not bound to render an account of his actions to any : yet he doubteth not but to acquit himself before the whole congregation from having any wayes in all that so long a time abused his so vast power unto oppression. [whom have I oppressed ?]

32. He well knew, that Oppression, though it were a common, yet was withall a grievous and a base sin. A very common sin it is. Elibu speaketh of multitudes of Oppressions, Job. 35. How do the wealthy every where swallow up the needy : as in the Forrests ^c the greater beasts prey upon the lesser ; and in the ponds ^c the larger fishes eat up the smaller fry ? Grinding the faces of the poor first, and then eating them up like bread : racking their rents, taking in their commons, overthrowing their tenures, diminishing their wages, encroaching their boones. In a word, (for it would be endless to run through particulars) taking advantage of their inability to help themselves, or other their necessities in any kinde whatsoever, to work their own wills upon them, and to get somewhat from them for their own enriching.

33. Yet is it indeed a very grievous sin, forbidden by God himself in expresse terms Levit. 25. If thou sell ought unto thy neighbour, or buyest ought of thy neighbours hand, ye shall not oppress one another : and so going on concludeth, Ye shall not therefore oppress one another,

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A *another; but thou shalt fear thy God*; Implying that it is from want of the fear of God, that men oppress one another. Solomon therefore saith, that *he that oppresseth the poor, reproacheth (or despiseth) his maker.* Prov. 14. And indeed so he doth, more wayes then one. First, he despiseth his Makers *Commandment*, who hath (as you heard) peremptorily forbidden him to oppress. Secondly, he despiseth his Makers *Creature*: the poor man whom he so oppresseth being Gods workmanship as well as himself. Thirdly, he despiseth his Makers *Example*: who looketh upon the distressed of the poor and oppressed, to provide for them, and to relieve them. B *Fourthly*, he despiseth his Makers *Ordinance*: in perverting that power and wealth, which God lent him purposely to do good therewithall, and turning it to a quite contrary use, to the hurt and damage of others. And he that goeth on to *reproach his Maker*, (without repentance) must needs doe it to his own confusion. He that *made* him, can *marr* him when he pleaeth: and the greatest oppressours shall be no more able to stand before him then, than their poorer brethren are now able to stand out against them.

Prov. 14. 31.

C 34. Adde to the *grievousness* of this sin, the *baseness* of it also: and that methinks should work much upon every noble and generous spirit to abhor it. Alas! who are they, you thus trample upon, and insult over? but these *poor worms* of the earth, who when they are trodden on, dare scarce so much as turn again: (*for as much as your treading is upon the poor,* Amos 5.) and it is a poor and inglorious conquest, that is gotten by the toile of such an adversary. *Rob not the poor*, saith Solomon, *because he is poor: neither oppress the afflicted &c.* Prov. 22. These first words are capable of a double construction. First, *Rob not the poor, because he is poor*: that is, Let not his poverty and inability to withstand thee, encourage thee the rather to rob him. Which construction agreeth D very well with the reason given in the next verse, [*For the Lord will plead their cause, and spoil the soul of those that spoiled them.* As if he had said, Be well advised what you doe: weak though they be, and can do little for themselves; yet they have a strong one to take their part, who will see that such as do them wrong shall not goe unpunished. Yet is there another sence to be made of those words also, neither unfitly nor unprofitably; as thus, *Rob not the poor, because he is poor*: that is, Let the consideration of his poverty keep thee off from meddling with him. 1. A little loss would be his undoing; *because he is poor.* 2. And if thou shouldst wring all he hath from him, it could make no great addition to thee; *because he is poor.* 3. Or if it could, yet is he no fit match for thee to exercise thy strength upon, if thou art rich; *because he is poor.* E

Amos 5. 11.

Prov. 22. 22.

-23.

35. But herein especially may you behold the *baseness* of Oppression;

pression; that the basest people, men of the lowest rank and spirit, are evermore the most insolent, and consequently (according to the proportion of their power) the most oppressive.

a Claudian.

a *Asperius nihil est humili* — in the Poet;

Prov. 28. 3.

Math. 18. 28.

— 27.
b Terent.

Esay 33. 15.

Esay 33. 15.

Act. 28. 15.

Luk. 16. 9.

But take it from Solomon rather: who compareth a poor man, when he hath the opportunity to oppress another poor man, to a sweeping rain that leaveth no seed Prov. 28. How roughly did that servant in the Parable deal with his fellow-servant, when he shook him by the throat for a small debt, after his master had but newly remitted to him a sum incomparably greater? The reason of the difference was: the master dealt nobly and freely and like himself; and had compassion; but the servant, being of a low and narrow spirit, must insult. b *Senties qui vir siem*. If a mean man in any of our towns or hamlets be a little gotten up, to over-top most of his neighbours in wealth; or be put into some little authority to deal under some great man for the disposing of his farms or grounds; or have something to sell to his necessitous neighbour, that must buy upon day; or have a little money lying by him to furnish another that for the supply of his present necessities must sell off somewhat of that little he hath though at an under-rate; or the like: it is scarce credible (did not every dayes experience make proof of it,) how such a man will skrew up the poor man that falleth into his hands, without all mercy, and beyond all reason. Conclude hence all ye that are of generous births or spirits, how unworthy that practise would be in you; wherein men of the lowest minds and conditions can in their proportion) not equall only, but even exceed you. Which should make you, not only to hate Oppression, because it is wicked: but even to scorn it, because it is base; and to despise it. [He that despiseth the gain of oppressions. Esay 33.] This for the second particular, whom have I oppressed?

35. There is yet a third behinde, against which Solomon protesteth as a branch of Injustice also; which also concerned him more properly as a Judge: to wit Bribery. [Or of whose hands have I received a bribe, that I might blinde mine eyes therewith?] In the place now last cited the Prophet Esay, speaking of an upright just man, describeth him amongst other things by this, that he *shaketh his hands* from holding of bribes: as a man would shake off a Viper or other venomous beast, that should offer to fasten upon his hand, as Paul did at Mal a, Acts 28. The word that here in the text is rendred *Munus*, a gift or a bribe (מנח) the Targum there rendreth מנחן (Mammon dishgar: whereunto that Mammon of unrighteousness mentioned Luke 16. and wherewith our Saviour would have rich men make themselves friends, may very well seem to have reference. Although I confels that phrase there may not improperly

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- A "bably be conceived in another notion somewhat different from
 "this; to note the *falseness*, *deceitfulness*, and *uncertainty* of these
 "wordly riches, in opposition to *spiritual riches* a little after there cal-
 "led the *true riches*: for so the words *Mammon disbquar* do proper-
 "ly import; as who say, the *false* or *lying* riches, or (in comparison
 "of the true and durable) *riches* falsely so called. However, the phrase
 seemeth to be *proverbial*, and (taken in the former sense) to bear this
 meaning in that place. As *wordly wise men*, that have suits depending
 in the Courts, will attempt by *bestowing gifts* upon him or his ser-
 vants, to make the *Judge* their friend, that so the *cause* may be carried
 on their side when it cometh to an hearing: with the like *wisdom*
 B should Christian men make themselves friends of the poor (who are
 Gods *favourites*) by *giving alms* to them out of their worldly goods,
 that so they may finde favour with him at the *day of judgement*. The
 proverbial ule of that phrase (which made me the rather observe
 it) sheweth what was the common opinion men held of *gifts* be-
 stowed to procure favour in judgement: to wit, that they were the
Mammon of unrighteousness. And that in a double respect: first, as
 the price of an *unrighteous sentence*, in the intention of the *giver*; and
 then as a piece of unjust and *unrighteous gain* in the *receiver*. Prohi-
 C bited by the Lord in the *Law*, as well as the other two branches of
Injustice were; and that both frequently and expressly: and taxed by
 the *Prophet* as a sin of a very high nature, a *mighty sin* [I know your ma-
 nifold transgressions, and your mighty sins: they afflict the just, they take a
 bribe, and they turn aside the poor in the gate from their right. Amos 5:
 36. But it may be said, Since we have already comprehended
 all *injuries* under the two former heads, *Fraud* and *Oppression*:
 how cometh it to be here mentioned as a *third* thing and distinct
 from them both? Either we must free it from being *injurious*; or
 reduce it to one of the two, *Fraud*, or *Oppression*. I answer in
 D short, that *Bribery* is properly a branch of *Oppression*. For if the
bribe be exacted, or but expected; yet so, as that there can be little
 hope of a *favourable*; or so much as a *fair hearing* without it; then
 is it a manifest *oppression* in the *receiver*: because he maketh an
advantage of that power, wherewith he is intrusted for the admini-
 stration of *justice*, to his own proper *benefit*, which ought not to be,
 and is clearly an *oppression*. But if it proceed rather from the volun-
 tary offer of the *giver*, for the compassing of his own ends; then is it
 an *oppression* in him: because thereby he getteth an *advantage* in the
 favour of the Court against his adversary, and to his prejudice. For
 E observe it, the greatest *oppressours*, are ever the greatest *bribers*, and
 freest of their gifts to those that may bestead them in their suits.
 Which is one manifest cause (besides the secret and just judgement of
 God upon them) why *oppressours* seldom thrive in their estates, near
 the proportion of their gettings. Even because so much of what
 cometh in by their *oppressions*, goeth out again for the upholding

—11.

Exod. 23. 8.
Deut. 15. 19.

Amos 5. 12.
Foris pecca-
ta. Vulg.

Ecc

of

Prov. 22. 16.

of their *oppressions*. It was not for nothing, you may well think, that *Solomon* so yoked these two things together; *Oppressing* the poor, and *giving* to the rich in Prov. 22. [*He that oppresseth the poor to increase his riches, and he that giveth to the rich shall surely come to want.*] As he hath a *spring* one way, so he hath a *drain* another way; which keepeth him from *rising* to that excess of height he aimeth at.

37. *Bribery* then is a branch of *Oppression*: That we have cleared. But yet one part of the doubt remaineth: why, if it belong to one of the two, is it here mentioned as a *third species*, different from both? For this I say; *First*, it might be specially mentioned, as a corruption more peculiarly incident to the office of *Judicature*, in respect whereof especially *Samuel* now stood upon his justification: whereas *Frauds* and most other *Oppressions* are of a larger and more comprehensive extent. And *secondly*, because it hath a *peculiar formality* by it self, whereby it differeth from other *injuries* of either sort, in this: that whereas all other whether *Frauds* and *Oppressions* are *involuntary* on one part, (for *Volenti non fit injuria*: no man is willing to be either *defrauded* or *oppressed*, if he knew it, and knew how to help it;) this of *Bribery* is done with the mutual knowledge and consent both of the *Giver* and *Receiver*.

38. Which *circumstance* maketh it (at least in this one respect) somewhat *worse*, then either of the former: that whereas in other *frauds* and *oppressions* the one party only is guilty, because they are done without the *consent* of the other party; in this of *Bribery* both parties are guilty, because *both consent*. Neither doth this *joynt consent* of both parties hinder, but that it is still *injurious*. Because the injury that is hereby done, is not done to *either of the parties* thereunto consenting, (supposing the *consent* on both parts free and *spontaneous*;) but it is done by them both to a *third party*, namely, to the *adversary* of him that giveth the bribe: whose *consent* you will easily suppose never to have been asked in the business. So that the *injury* is still done *non volenti*.

39. Of the commonness of which sin, especially in *inferiour officers*, who are ever and anon trucking for expedition: it would be impertinent to speak from *this Text*, wherein *Samuel* speaketh of it only, as it might concern himself who was a *Judge*. Of the heinousness of it in the sight of *God*, and the mischief it doth to the *Common-wealth*, when it is found in *Judges* and *Magistrates*, I shall forbear to speak, (the time being withall now wellnigh spent:) because out of the confidence I have of the sincerity of those that now hear me, I deem the labour needless. Only I cannot (the *Text* offering it) but touch somewhat at that property, which *Samuel* here ascribeth to a bribe, of *blinding the eyes*. *Solomon* speaketh much of the powerful operation of *gifts* and *bribes*: how they pacifie *anger*, procure *access* into the presence of great persons, and

Prov. 21. 14.
—18. 16.
—17. 8.

favour

A *favour* from them, and sundry the like, which are all of easie understanding, and the truth of them (as well as the meaning) obvious. But the effect here mentioned, of *blinding the eyes*, though somewhat more obscure, is yet oftner found in the Scriptures, then any of the other. *Samuel* undoubtedly learnt it from *Moses*, who hath it twice: Once in *Exodus*, and again repeated in *Deuteronomy*, in the self-same words, (*Thou shalt take no gift: for a gift blindeth the eyes of the wise, and perverteth ^a the words of the righteous.*) A marvelous power sure there is in them, that can work upon men so strongly; (yea sometimes upon ^b *wise* and *righteous* men, as *Moses* his words express;) as to stop their *mouths*, and binde their *hands*, and binde their *eyes*; that they can neither *speak*, nor *doe*, nor *see* what is right. ^c *πειθευ* *δωρεα* *υ* *θης* *αδρυ* *Θ*, as it is in *Euripides*: They say that even the *gods* may be tempted with gifts. Very like; if applied to such *gods* as are spoken of in the Psalm, (*Dixi Dij, I have said, ye are gods.*)

Exod. 23. 8.
Deut. 16. 19.

^a *βῆς ἐμὴ γλώττι.*
^b *ἀλλὰ τίς-δὲν ὑποπία-σινται.*
Πινδάρ.
^c *Euripid. in Medea. act. 4.*

Psalm. 82. 6.

40. But then what is it to *binde the eyes*? or how can *bribes* do it? *Justice* is not unfitly pourtrayed in the forme of a man with his *right eye* open, to look at the *Cause*; and his *left eye* shut or muffled, that he may not look at the *Person*. Now a *guist* putteth all this out of order, and setteth it the quite contrary way. It giveth the

C *left eye* liberty, but too much; to look askint upon the *person*: but putteth the *right eye* quite out, that it cannot discern the *Cause*. Even as in the next fore-going Chapter *Nahash* the *Ammonite* would have covenanted with the inhabitants of *Jabesh-Gilead*, upon condition he might thrust out all their *right eyes*. From this property of hood-winking and muffling up the *eyes* it is, that a *Bribe* is in the Hebrew (the Text-word here) called *כֹּפֶר* *Copher*, of *כֹּפֶר* *Caphar*; to cover, to dawbe up, or to draw over with lime, plaister, or the like. Whereunto our English word, *to cover* hath such nere affinity in the sound; that (were it not apparently taken from the French *Couvrir*, and that from the Latine *Cooperire*) it might D with some probability be thought to owe its Original to the Hebrew. But however it be for the word, the thing is clear enough: this *Copher* doth so cover and plaister up the *eyes*, that they cannot see to do their office aright, and as they ought.

1 Sam. 11. 2.

E 41. And the reason of all this is: because *guists*, if they be handsomely conveyed, and not tendred in the name, nor appearing in the likeness of *Bribes*, (for then *wise* and *righteous* men will reject them with disdain, and shake their hands and laps from receiving them;) but I say, if they come as *presents* only, and by way of kindness and respect: they are sometimes well accepted, and that deservedly, even of *wise* and *righteous* men; as testimonies of the love and observance of the givers. And then the nature of ingenuous persons is such, that they cannot but entertain a good opinion of those that shew good respect unto them; and are glad when any opportunity is offered them whereby to manifest such their good opinions;

Rejecit alio dona nocentium vultu. Hor. 4. Carm. 9. Elay 33. 15.

ἐπιπολεῖ γὰρ
τῷ φερρεῖν, τὸ
λαμβάνειν.
Antiphon πρὸς
φλάτυ γὰρ πρὸς
ἐλ τὸ φιλεῖ-
ν ὅσον δὲ ἐπὶ
λῶν. Plat. 5.
de legib.

and to require one curtéſie with another. Whereby it cometh to pass, that *guists* by little and little, and by insensible degrees win upon the *affections* of such men, as are yet *just in their intensions*, and would not willingly be *corrupted*; and at the last over-master them: And the *affections* once thoroughly posselt; it is then no great mastery to doe the rest, and to surpris the *judgment*. The good Magistrate therefore, that would save *his eyes*, and preserve their sight, had need not only to hate *bribes*, but to be very jealous of *presents*: lest some of those things which he receiveth but as *Gifts*, be yet meant him for *Bribes*. But especially to suspect those *gifts* as so meant, where the *quantity* and proportion of the *gift*, considered and compared with the *quality* and condition of the *giver*, may cast any just cause of *suspicion* upon them: but to conclude them absolutely so meant, if they be sent from persons that have business in the Courts.

42. The only thing now remaining to be spoken to from the Text, and that but in a word or two, is *Samuels Equity*: in offering, in case any thing should be truly charged against him in any the premises, to make the wronged parties *restitution*. [*whose ox have I taken? or &c. And I will restore it you.*] Samuel was confident he had not *wittingly* done any man wrong; either by *Fraud*, *Oppression*, or *Bribery*; whereby he should be bound to make, or should need to offer *Restitution*. Yet, partly to shew what was fit to be done in such cases, and his own readiness so to doe, if there should be cause; and partly for that it was possible, in so long time of his government, and amid so many causes as passed through his hands, that he might through *mis-information*, *precipitancy*, *negligence*, *prejudice*, or other humane frailty, have committed some *oversight* in judgment, for which it might be reasonable for him to make some kinde of *compensation* to the parties thereby damaged: he here offereth *Restitution*. A duty, in case of *Injury*, most necessary: both for quieting the *Conscience* within; and to give satisfaction to the world; and for the more assurance of the truth and sincerity of our *repentance* in the sight of God for the wrongs we have done. Without which (at least in the desire and endeavour) there can be no true *repentance* for the sin, and consequently no security of the remission of the guilt. That of *Augustine*, *Non dimittitur peccatum, nisi restituatur ablatum*, is a famous received *Aphorism* in this case: well known to all; but little considered, and less practised, by most.

43. There is an enforced *Restitution*; whereof perhaps Zophar speaketh in Job 20. [*That which he laboured for, he shall restore, and not swallow it down: according to his substance shall the restitution be, and he shall not rejoyce therein.*] and such as the Law imposed upon thefts and other manifest wrongs: which although not much worth, is yet better then none. But as *Samuels* offer here was voluntary: so it

a Si res aliena
non redditur;
non agitur pen-
nitentia, sed
sanguis. Aug.
Epist. 54.
b Ibid.

Job 20. 18.

A it is the *Voluntary Restitution*, that best pleaseth God, pacifieth the Conscience, and in some measure satisfieth the world. Such was that of *Zachew* *Luk. 19.* in restoring *fourfold* to every man from whom he had gained any thing wrongfully. It may be feared, if every Officer, that hath to doe in or about the Courts of Justice, should be tied to that proportion, many one would have but a very small surplusage remaining, whereout to bestow the one moiety to pious uses, as *Zachew* there did.

Luk. 19. 8.

B 44. There is scarce any one point in the whole body of *Moral Divinity*, that soundeth so harsh to the eare, or relishest so harsh in the palate of a worldling, as this of *Restitution* doth. To such a man this is *durus sermo* indeed; a hard, very hard saying: yet as hard as it seemeth to be, it is full of reason, and *Equity*. So full, that I dare confidently say, who ever he be, that complaineth of it as a *hard imposition*, when he is required to restore to the right owner that which he hath unjustly taken from him; that man is *αυτοκαταδικαζομενος*: there needeth no other testimony nor evidence against him, then his own Conscience to condemn him. Nay, I may say yet more; There needeth not so much as that: his own mouth will do it. *Ex ore tuo*, thou unjust man! I bid thee not, answer me; do but answer thy self, this one question, and it shall suffice. If it goe hard with thee to restore it back, to him that hath a true right in it: did it not goe as hard (thinkest thou) with him to part with it before to thee, who hadst not the same right thereunto that he had? I say no more: consider it well, and then remember the grand Rule never to be forgotten, *Doe as you would be done to.*

D 45. Concerning the manner of *Restitution* and the measure, the time, place, persons and other circumstances thereunto belonging; many things there are of considerable moment, and very needful to be understood of all men that love to deal justly: which I may not now enter into. Whole volumes have been written of this Subject: and the *Casuits* are large in their discourses thereof. But for the thing it self in general, thus much is clear from the *Judicial Law* of God given by *Moses* to the people of *Israel*; from the letter whereof though Christians be free, (*positive Laws* binding none but those to whom they were given,) yet the *Equity* thereof still bindeth us as a branch of the unchangable *Law of Nature*. That whosoever shall have wronged his neighbour in any thing committed to his custody, or in fellowship, or in any thing taken away by violence or by fraud, or in detaining any found thing, or the like; is bound to restore it: and that in *integrum*, to the utmost farthing of what he hath taken, if he be able. Nor so only, but beside the principal, to offer some little overplus also, by way of compensation for the damage; if at least the wronged party have sustained any damage thereby, and unless he shall be willing freely to remit it.

it.

it. *Moses* his Law speaketh of a *fifth part* more: as if he had wronged his neighbour to the value of *twenty shekels*, the restitution was to be after the rate of *four and twenty*. See the sixth of *Leviticus*, in the beginning of the Chapter. The assignment of that proportion belonged to the *Jewish people*, and the obligation thereof therefore expired together with that *policy*: but yet still *reason* and *equity* require that something be done. The Lord give us all hearts to do that which is *equal* and *right*, and in all our dealings with others to have evermore the *fear of God* before our eyes: knowing that of the Lord the *righteous Judge* we shall in our souls receive at the last great assize, according to what we have done in our bodies here, whether it be good or evil. Now to God the Father, &c.

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A D
P O P U L U M.

The First Sermon.

C Prov. 19.21.

There are many devices in a mans heart : nevertheless the counsel of the Lord, that shall stand.

I. **I**T being impossible for us to *know God* absolutely and *as he is*, (his essence being *infinite*, and so altogether *incomprehensible* by any but himself:) the highest degree of *knowledge* we can hope to attain unto, (at least in this life,) is by way of *comparison* with our selves, and other creatures. Whereby it is possible for us, making the *comparison right*, and remembering ever the infinite *disproportion* of the things compared, to come to some little kinde of glimmering guess *what he is*; by finding and well considering *what he is not*.

E. 2. But even in this way of learning we are oftentimes very much at a loss. Because we fall for the most part either *short*, or *over* in that, from which we are to take our first rise towards the right *knowledge of God*: to wit, the right *knowledge of our selves*. We do not onely see very imperfectly at the best, because we see *but in a glass*, as saith the Apostle: but we mistake also most an end very grossly; because we are apt to make use of a *false glass*. We think foolishly, (yea and *wickedly* too sometimes, as it is Psam 50.) that God is *even such an one as our selves*: and yet (God knoweth)

1 Cor. 13. 12.

Psal. 50. 21. 7

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1 Cor. 13. 12.

Psal. 50. 21. 3

Jer. 17. 9.
Pfal. 94. 11.

Pfal 144. 4.
— 39. 5.
— 62. 9.

Gal. 6. 3.

Ecl. 55. 8, 9.

knoweth) little do we know what *our selves* are. There is so much *deceitfulness* in our hearts, so much *vanity* in our thoughts, so much *pride* in our spirits; that, though we hear daily with our ears, that *man is like a thing of nought*; that he is *altogether vanity*; yea *lighter then vanity it self*; and see daily before our eyes *experiments* enow to convince us, that all this is true: yet we are willing to betray our selves into a belief, that sure *we are something*, when indeed *we are nothing*; and to please our selves but too much in our own *ways and imaginations*.

3. To rectifie this so *absurd and dangerous* an error in us, (absurd in the ground, and dangerous in the *consequents*;) and withal to bring us by a righter understanding of *our selves* to a better knowledge of *God*: useful (amongst other things) it is, to consider the wide difference that is betwixt *Gods ways* and ours, betwixt *our purposes* and his. For *my thoughts are not your thoughts*, saith the Lord by the Prophet, *neither are your ways my ways*. For as the heavens are higher then the earth, so (but much more then so too) are *my ways higher then your ways*, and *my thoughts then your thoughts*. Weigh them the one against the other in the ballance of the Sanctuary; or but even by the beam of your own reason and experience, so it be done unpartially: and you will easily acknowledge both the *vanity* and uncertainty of *ours*, and the certainty and stability of *his*, thoughts and purposes.

4. We have a *Proverb* common among us, that yeeldeth the conclusion; *Man purposeth, but God disposeth*. And this Proverb of Solomon in the Text discovereth ground enough wherefrom to infer that conclusion, *There are many devices in a mans heart: nevertheless the counsel of the Lord, that shall stand*. And that in three remarkable differences between the one and the other, therein expressed.

First, in the different Names of the things. Ours are but *Devices*; His is *Counsel*.

Secondly, in their different Number. Ours are *devices* in the plural number, and with the expresse addition of multiplicity also, *Many devices*: His but one, *Counsel* in the singular.

Thirdly, in their different manner of Existing. Ours are but conceived in the heart; we have not strength enough to bring them forth, or to give them a being *ad extra*; — *many devices in a mans heart*: But he is able to give his a *real sufficiency*, and to make them *stand* fast and firm, in despite of all opposition and endeavours to the contrary. *The counsel of the Lord, that shall stand*.

5. The whole amounts to these two points. *First*, when we have tossed many and various thoughts in our heads, amidst the throng of our *hopes*, and *fears*, and *desires*, and *cares*; cast this way, and that

A that way; plotted, contrived, and devised, how to avoid this or that *danger*, how to compass this or that *designe*, how to gratifie this *friend*, or advance that *childe*, how to counterwork or defeat this or that *enemy* or *competitor*; when we have summoned all our powers and set all our wits on work to manage the *designe* we have pitched upon, and made all so sure that there seemeth nothing wanting to bring our intentions to the wished end: *Unless God say Amen*, that is, unless it please him either in mercy to *blesse* our endeavours with *successe* for our comfort, or at least for some other secret ends agreeable to his wisdom and justice *suffer* them to take effect; they shall all come to nothing, and be as the untimely fruit of a woman, which after much pain and anguish to her that conceived it, perisheth in the wombe, and never seeth the Sunne. Secondly, what God hath in his everlasting counsell determined, either to do himself, or to suffer to be done by any of his Creatures, shall whether we like it or dislike it, whether we will or no, undoubtedly even so come to passe as he hath appointed. The Lord will be King, (*Fremat licet orbis*) and do whatsoever pleaseth him in heaven and earth, in the sea and in all deep places, be the earth never so *unquiet*, and all the people that dwell therein never so *impatient*.

Psal. 58. 3.

Psal. 99. 1.

Psal. 136. 6.

6. Which two points, to wit the *vanity* of our devices, and the *stability* of Gods counsels, by reason of the *opposition* that is betwixt them, whereby they mutually give and receive *light* and *confirmation* either to and from other, are therefore very frequently joyned together in sundry places of Scripture. As in Psal. 2. the *rage* and *fury* of Jews and Gentiles, of *Princes* and *People*, against the Lord and his anointed; their *imaginings*, *insurrections*, and joyned consultations to effect their intendments; & the 1 professed resolutions to break the bonds and to cast away the cords of their bounden allegiance; how vain and ineffectual they are, and instead of that *liberty* and *advantage* they had promised to themselves, procure them nothing but *scorn* and *vexation*, is largely declared in the beginning of the Psalm: and then followeth in few words, how effectual (notwithstanding all their *imaginings* and *endeavours* to the contrary) the purpose of God was in setting up the kingdom of Christ, *Yet have I set my king upon my holy hill of Zion*. So in Job 5. Eliphaz sheweth the great power of God; first, in *disappointing* the devices of the crafty, so that their hands cannot perform their enterprize; but the wise are taken in their own craftiness, and the counsel of the froward is carried headlong: and then in fulfilling his own counsel of saving the poor from the sword, the mouth, and the hand of the mighty. And the like doth David again in Psal. 33. fully and in words agreeable to these of Solomon, even in *terminis*. The Lord bringeth the counsel of the heathen to nought, and

Psal. 2. 1.

-2.

-3.

-4, 5.

-6.

Job 5. 12.

-13.

-15.

Psal. 33. 10.

F f f

makeih

Psal. 33. 11.

makeih the devices of the people of none effect. That for the first point : then followeth for the second, in the very next words, *The counsel of the Lord shall stand for ever and ever, and the thoughts of his heart from generation to generation.*

7. For the better evidencing and enforcing of both which points, I shall proceed in this order. *First*, to consider of the *three differences* formerly mentioned and contained in the Text, each of them severally and apart : then (taking the whole together) *Secondly*, to shew some *Reasons* or grounds thereof; and *lastly*, to propose some profitable *Inferences* from the same.

8. The *first Difference* is in the Names: *Mans Devices*; but *the Counsel of the Lord*. Our most serious *thoughts*, the most mature and best digested *deliberations* and *advices* of the sons of men, and all the most exquisite *resolutions*, and advantagious *endeavours* ensuing thereupon, are but *devices* in comparison. *Imaginations*, *Fancies*, or if you can finde any lighter or emptier name whereby to call them. Indeed all these expressions are but *too high*, to render to the full the extreme *vacuity* and *nothingness* of all humane devices. Very *Chimeraes* they are; *Castles in the aire*: that have no *reall existence* in them, no *base* or *bottom* under them to uphold them.

9. I know not readily, how to represent them unto you better then under the notion of *Fancies*: and so might the word be well enough here rendred. *There are many fancies*, (or fantastical devices) *in a mans heart*. Now the *vacuity* of *mens fancies* may something appear in *mad men*: in whom the inflammation of blood distempering the brain, as it hindereth the operation of the minde, and depriveth them of all solidity of *judgment*; so it ad-deth strength and nimbleness to the *fancy*. Whence it cometh to pass, that the sharpest *Satyrical wits*, with all the help of *Art* and *Study*, cannot ordinarily invent such shrewd and *stinging answers*, nor make such quick and *smart returns of wit*, to those that talk with them, as a *mad man* sometimes in a *frantick fit* will hit upon of a sudden.

10. But in nothing is the *Vanity* of *mens fancies* more apparent, then in our ordinary *dreams*. Wherein we often fancy to our selves *golden mountains*, and many other such things, as never were, nor ever shall be *in rerum natura*; such as have neither *coherence* nor *possibility* in them; and such as when we are awake, we doe not only finde to be *void of all truth and reality*, but we laugh at as *ridiculous*, and wonder how such *senceless and inconsistent imaginations* should ever come into our heads. And yet whilest we are *dreaming*, we entertain them with as full a periwasion of the *truth and reality* of them, as we do those things whereof we have the greatest assurance in the world; without any the least suspicion to the contrary: and are accordingly *affected* with them, mightily

A mightily pleased or displeased, even as they suite with, or goe cros to, our natural desires. But when we awake, we many times can scarce well tell what we dreamed of, much les do we finde our selves posselt of those things which in our dreams we fancied to be ours.

11. As these dreams of one asleep, or those flashes of wit that come from a mad man: such are all the plots and projects, the thoughts and purposes of men, wherewith they so much please or disquiet themselves about any thing that is done under the sun. Of all which our Solomon, out of his great wisdom and much experience, pronounceth often and peremptorily, that they are but vanity, and folly, and madness. They that applaud themselves in their cunning and deep contrivances; that truit to their wealth, power, strength, or policy; that think they are able to carry all before them, and to doe what they list: are all the while but in a dream. So David affirmeth of the wicked in the midst of their greatest prosperity and successes. Like as a dream when one awaketh, so shalt thou make their Image to vanish out of the City. Psal. 73. and Plal. 76. The proud are robbed: they have slept their sleep; and all the men of might (that is, that thought themselves such mighty men, whilest they continued in their dream,) when they awaked, found nothing in their hands. And the Prophet Esay saith concerning all the nations that fight against mount Sion, that they shall be even as when a hungry man dreameth that he is eating, but he awaketh, and his soul is empty: or as when a thirsty man dreameth that he is drinking, but when he awaketh, behold he is faint, and his soul hath appetite. Esay 29.

Eccles. 2 1, 2.
&c.

Psal. 73. 20.

-76. 5.

Esay 29. 7, 8.

12. You may see in these representations, what a poor nothing is all humane wisdom. Those devices which we applaud in our selves or others, as matters of a great reach, and contrived with deep policy, are no better then mere fancies or dreams: whimsies, as we call them. At the most, but as a spiders web, (that is one of the Prophets comparisons too) a thing of great curiosity to the eye; spun of a most fine subtil thread, and in a most exact proportion: but a thing of no strength at all, unless against a small fly, (the greater ones will break through it;) and the light touch of a besom striketh it all away in a moment.

Esay 55. 5, 6.

13. But as for Gods eternal purposes, it is not so with them. We are not to conceive of them, as of our own vain devices; but rather as of sage counsels. The Counsel of the Lord. By which name they are also stiled in Psal. 33. 11. and elsewhere in the Old Testament. The same name is found also in the New.— according to the purpose of him that worketh all things after the Counsel of his own will. Eph. 1. 11. Yet is not this to be understood properly neither: for Counsel is a thing, that in strict propriety of speech cannot be attributed unto God: for who hath been his Counsellor?

Rom. 11. 34.

F f f 2

Counsel

Counsel importeth alwayes some debate with ones self or others, some *deliberation*, what is best to do or not to do, and how to do it: and consequently must suppose some impotency or defect either in respect of *knowledge*, or *action*, or both. He that *knoweth perfectly* at the first thought of a thing what is fit to be done, and is assured *nothing can hinder* him for doing the same, needeth not either to ask or to take counsel about it. God therefore, whose both *wisdom* and *power* is infinite, hath not any need or use of Counsel.

14. The truth is, as the name of *Devices*, was too high an appellation to bestow upon our *vain imaginations*, if we knew a worse: so the name of *Counsel* is too low, to bestow upon Almighty Gods *eternal purposes*, if we knew a better: But the Scriptures fitted to our capacity, speaketh of the things of God in such language, and under such *notions*, as best agree with our weak *conceptions*, but far below the dignity and Majesty of the things themselves. *Counsels* then they are called, in comparison of mens *devices*: and the reason of the comparison standeth thus. As those *resolutions*, which follow upon good *advice* and mature *deliberation*, where all *circumstances* are taken into due consideration, and the *conveniencies* and *inconveniencies* examined and weighed (which we call *counsels*) are better approved of, as being more *solid*, and likely to prove more *successful*, then those *sudden motions* that rash light heads take up in a heat or humour, and carry on without either *fear* or *wit*: so, (but infinitely more then so,) do the wise purposes and *Counsels* of God exceed the vain imaginations and *devices* of men. As the *lightning*, which is but a *flash*, and then *vanisheth*; so are these: but those, like the *Sun*, which hath a fulness of durable *light* and *heat* within it self alwayes alike, howsoever it may appear to us sometimes more and sometimes less.

15. The second difference in the Text, is in the *Number*. Ours are *Devices* in the plural; many *Devices*: His but one; *Counsel* in the singular. Mens *purposes* are various, and changeable. Seldom do we continue long in one minde; but upon every slight occasion, as the *weathercock* with the winde, we are ready to turn and face about. What between *fears*, and *hopes*, *desires* and *cares*, our thoughts are so pulled and harrowed this way and that way; that many times we are so *distracted* in our mindes, that we cannot well tell what we would have or not have, to hold to. Little children we know are eagerly fond to have any *toy* they see; but throw it away presently, as soon as they see another (perhaps a *verier toy* then it) and long as eagerly for that; (*Quod petiit spernit*.) There is a spice of this *childishness* remaining in all the sons of *Adam* even to their dying day. Whether it be from the *natural fickleness* of our mindes, longing after *novelty*;

Sub nutrice
puella velut si
tuderet infans,
Quod cupide
petiit, maturè
plena reliquit.
Horat. 2. ep. 1.

A novelty; or from the *unsufficiency* of any thing in this world to satisfy the *appetites* of the soul; or from whatsoever other cause it proceedeth: certain it is, that we cannot affect any thing long without some *weariness* and *satiety*. Whence it cometh to pass that we seek for that *contentment* in *variety*, which we cannot finde in any *one thing* though never so excellent and desirable. Thus it fareth with us, according to what our Saviour said of *Martha*, *τρυφάζει περὶ πολλῶν*, *we are troubled*, (or rather we trouble our selves) *about many things*: or what our *Solomon* saith of men in general, that *they have sought out many inventions*. Many fancies we entertain: and as one nail another, (*clavus clavum*), so one fancy driveth out another, *in infinitum*.

μεταβολή
πίστων γλυ-
κὺ. Eurip. in
Orest.

Luke 10. 41.

Eccle. 7. 29.

16. Which *multiplicity* and *variety* of devices in us, is a most clear and demonstrative evidence of the *vanity* and *unsufficiency* thereof: even as in most other things *multiplicity* argueth *infirmitie*. As there are *many Stars* in the Firmament, because they give but a little light: but *one Sun* serveth the turn, without need of more, to give light to the whole World. It were a superfluous curiosity for a man to provide *two strings* to his Bow, if he were sure *one* would hold. And therefore are there *thousands of horses* and *men* prepared for the managing of a war, because *one* or *a few* are presumed to be *unsufficient* for the work. By this very Argument the Apostle in the Epistle to the Hebrews proveth the *insufficiency* of the *legal Priesthood* and *Sacrifices*: the *Priests* were many, and there was an iteration of the *Sacrifices*; because of the *mortality* of the one, and the *unprofitableness* of the other to take away sins. As on the contrary he proveth the *sufficiency* of the *Priesthood* and *sacrifice* of *Christ*, from the *unchangeableness*, and *One-ship* (if I may so say) both of *Priest* and *Sacrifice*.

ὡς περ τοῖς
ἀρχαῖς τοῖς
πολυχρῆστα
δὲ δὶ δὴ τῶ
ἀδύνατον.
Aristot. de
mund. ca. 6.
Heb. 7. 23.
—28.
& 10. 1.—14.

D 17. It is no commendation then, but rather a disparagement to *mens devices* that they are so *many*. But it is the honour of God; that his *Counsel* is but *one*, and *unchangeable*. We finde *expressed* with that adjunct Heb. 6. *τὸ ἀμετάβλητον τῆς ἐπαγγελίας*, the *immutability* of his *Counsel*. And it is there laid down as the great foundation of our *Christian hope*, and the very strength of all our consolation. *Quod scripsi, scripsi*. What he hath written in the secret book of his *determinate counsel*, (though it be *counsel* to us, and uncertain; until either he *reveal* it, or the event *discover* it; yet) is it most *certain* in it self, and altogether *unchangeable*. We follow our own *devices* many times, which we afterwards *repent*: and truly our *second thoughts* are most an end the wiser. But with God there is no *after-counsel*, to correct the errours of the former: he knoweth not any such thing as *repentance*; it is altogether *hid* from his eyes. He is indeed sometimes in the Scriptures said to *repent*, as Genesis 6. and in the business

Heb. 6. 17; 18

αἱ δὲ τὰς αἰ-
τίας οὐκ ἐν τῇ-
δε σφοδρῶ-
ς. Eurip. in
Hippol. act. 2:
Osee 13. 14.
Gen. 6. 6;
Jer. 18. 8.

Jona 3. 10.

business of *Ninivch*, and elsewhere. But it is not ascribed unto God properly, but as other humane *passions* and *affections* are, as *grief*, *sorrow* &c. ἀνθρωπινὰ πάθη, to import some *actions* of God, eventually and according to the manner of our understanding, like unto the *operations* which those *passions* produce in us: but have nothing at all of the *nature* of those *passions* in them. So that still, that is eternally true, which was spoken indeed by a *false Prophet*, but whose spirit and tongue was at that time guided by the God of truth, Numbers 23. 19. *God is not a man that he should lye; Neither the son of man, that he should repent.* His Counsell therefore standeth ever one and the same; not reversed by repentance, or countermanded by any *after-counsel*.

18. Followeth the *third Difference*, which consisteth in their *Efficacy*, and is expressed in the Text by their *different manner of Existing*. Many devices may be in a mans heart, but it is not in his power to make them stand: unless God will, they shall never be accomplished. But in despite of all the world, the counsel of the Lord shall stand: nothing can hinder, or disappoint that, but that it shall have the intended effect.

19. The Heart, although sometimes it be put for the appetitive part of the soul only, as being the proper seat of the desires and affections, as the Head or Brain is of the conceptions or thoughts: yet is it very often in Scripture, and so it is here, taken more largely; so as to comprehend the whole soule, in all its faculties, as well the apprehensive as the appetitive; and consequently taketh in the Thoughts, as well as the Desires of the Soule. Whence we read of the thoughts of the heart, of thoughts arising in the heart, of thoughts proceeding from out the heart, and the like. The meaning then is, that multitudes and variety of devices may be in a mans head or in his heart, in his thoughts and desires, in his intentions and hopes: but unless God give leave, there they must stay. He is not able to bring them on further, to put them in execution, and to give them a real existency.

—They imagined such a device, as they are not able to perform. Psalm 21. Whatsoever high conceits men may have of the fond imaginations of their own hearts, as if they were some goodly things; yet the Lord that better understandeth us, then we doe our selves, knoweth all the thoughts of men that they are but vain. Psalm 94. And this he knoweth, not only for the οἶτι, that it is so, by his omniscience and prescience; but for the διότι too (which is the most perfect kinde of knowledge,) why it is so: even because his hand is in it, to render them vain—It is he that maketh the devices of the people, (ey, and of Princ's too, as it is added in some translations) to be of none effect. Psalm 33.

20. Possibly the heart may be so full, that it may run over, make some offers outward by the mouth, (for out of the abundance

Gen. 6. 5.
A. 8. 20.
Luk. 24. 38.
Marth. 15. 19.

Psalm 21. 11.

Psalm 94. 11.

Psalm 33. 10.

A abundance of the heart the mouth speaketh) and the tongue may boast great things, and talk high. It may so indeed, but that boasting doth not any thing at all to further the business, or to give the thoughts of the heart a firme bottom or base whereon to rest ; it many times rather helps to overturn them the sooner. We call it vapouring : and well may we so call it. For as a vapour, that ariseth from the earth, is scattered with the winde, vaniseth, and cometh to nothing : So are all the imaginations and devices that are conceived in the heart of man, blasted when the Lord bloweth upon them, and then they come to nothing.

March. 12. 34.
Jam. 3. 5.

B 21. But as for the Counsels of his heart, they shall stand : Rooted and established, like the mountains. The foundation of God standeth firme, though spoken by the Apostle in another sense, is most true in this also. What he hath purposed either himself to doe, or to have done by any of his creatures, shall most certainly and infallibly come to pass in every circumstance, just as he hath appointed it. It is established in the heavens : and though all the powers in earth and hell should joyn their forces together, set to all their shoulders and strength against it, and thrust sore at it to make it fall ; yet shall they never be able to move it or shake it, much less to remove it from the place where it standeth, or to overthrow it. His name is Jehovah : it signifieth as much as essence or being. 1. Not only because of the eternity of his own being, and that from himself, and underived from any other ; 2. Nor yet because he is the author of being to all other things that are : 3. But also for that he is able to give a being, reality, and subsistence to his own will and word, to all his purposes and promises. — *Da voci tue vocem virtutis.* What he hath appointed, none can disappoint. His counsel doth, shall, must stand. My Counsel shall stand ; and I will doe all my pleasure. Esay 46. 10.

2 Tim. 2. 19.

אֵל שֶׁ
נִשְׁמָתוֹ
דִּי
אֵלֹהִים
נִשְׁמָתוֹ
דִּי
פְּסַל. 89. 2,
119. 89.

C 22. The consideration of these differences hath sufficiently discovered, the weakness frailty and unsuccessfulness of Mens devices on the one side ; and on the other side, the stability unchangableness and unfailingness of Gods Counsels. Whereof, the consideration of the Reasons of the said differences will give us yet farther assurance : and those Reasons taken from the Sovereignty, the Eternity, the Wisdom, and the Power of God.

D 23: First, God is the *prima causa*, the sovereign agent, and first mover, in every motion and inclination of the Creature : Men, ey and Angels too, who far excel them in strength, are but secondary agents, subordinate causes, and as it were instruments to doe his will. Now the first cause hath such a necessary influence into all the operations of second causes, that if the concurrence thereof be withheld, their operations must cease. The providence of God in ordering the world, and the acting of the creatures by his actuation of them, is *Rota in rota*, (so represented to

Psal. 103. 20,
21.

Ezekiel

Ezek. 1. 15.

Acts 17. 28.

Exod. 14. 25.

Psal. 116. 16.

Jer. 25. 9 ;
43. 10 ; Ezek.
29. 20.

Πολλὰ ἐ-
λθόντα κα-
λῶς ἔ-
χθονας δι-
δόντων, δι-
αυθι δὲ ἀλ-
λα κινεῖται
ἐκ ἀρχῆς.
Aristot. de di-
vinat. cap. 1.
Μικρὰ μὲν α-
κολούθως, κα-
ταλάσσει καὶ
πολλὰς πάλιν
διαφορὰς
ἀποδίδει. Arist.
de incesu a-
nimal, c. 7.

Ezekiel in a vision :) like the motion of a *Clock* or other artificial *en-
gine*, consisting of many *wheels* one within another, some bigger,
some lesser; but all depend upon the *first great wheel*, which moveth
all the rest, and without which none of the rest can move. *In him*
we live, and move, and have our being: and in his hands are the hearts
of the greatest *Kings*, (and how much more then of meaner per-
sons;) *which he turneth & bendeth which way soever he pleaseth*, Prov.
21. 1. Be the *Ax* never so *sharp* and *strong*, yet can it not cut any
thing, unless the *hand* of the workman *move* it: and then it *cutteth*
but where he would have it, and that more or less, as he putteth
more or less *strength* unto it. No more can *Men*, whatsoever strength
of *wit* or *power* they are endued with, bring their own *devices* to pass;
but *when*, and *where*, and *so far forth* only, as the *Lord* thinketh fit to
make use of them. *Pharaohs Chariot* may hurry him apace to the
place of his *destruction*, because God had so appointed it: but anon
God taketh off the *wheels*, and the Chariot can *move* no farther, but
leaveth him helpless in the midst of the chanel.

24. So vain are all *mens devices*, as to the serving of their *own*
ends, and the accomplishment of their *own desires*. Yet doth Al-
mighty God so order these otherwise *vain things* by his over-ruling
providence, as to make them *subservient* to his everlasting counsels.
For all things serve him, Psal. 119. 91. Happy, thrice happy, they
that do him *voluntary service*; that can say with *David*, and in his
sence, *Behold O Lord, how that I am thy servant*, Psal. 116. that have
devoted themselves faithfully and accordingly bend their endea-
vours to do him true and *laudable service*, by obeying his *revealed will*.
But certainly whether they will or no, though they think of nothing
less, they shall *serve him* to the furthering and accomplishing of his
secret will. As we finde, *my servant David* often, as his *servant* in the
one kinde: so we sometimes meet with *my servant Nebuchadnezzar*,
as his *servant* in the other kind.

25. Another *Reason* of the differences aforesaid is from *Gods*
Eternity. Man is but of *yesterday*, and his thoughts *casual*. They go
and come, as it happeneth; without any certain *rule* and *order*. And
as *himself* is; mutable; fickle, and uncertain: so are the *things* he
hath to do withal, and whereabouts he is conversant; subject to
contingencies and variations. *Tempora mutantur*. So many new un-
expected accidents happen every hour, which no wit of man could
foresee; that may make it necessary for us many times to depart
from our former most advised *resolutions*: as the *Mariner* must
strike sail again, (perhaps when he hath but newly *loyst* it up,) if the
winde and *weather* change. Sometimes a very small *inconsiderable ac-
cident* in it self, may yet work a very *great turn* in a business of the
greatest moment. A *Smith* in setting on a *shoe* chanceth to drive
the *nail* a little aside; the *Horse* is prickt; the prick endangereth
the *Horse*, and the *Horse* the *Rider*; upon the defeat of the *Rider*.

(suppose)

A (suppose the *General* or some *Commander* of special use) the battel is lost; upon the issue of that battel may depend the state of a whole Kingdom, and in the state of that may the interest of so many Princes and Kingdoms be involved, that a very little oversight in a very mean person may occasion very great alterations in a great part of the world. So easily may mens devices be disappointed, and their expectations frustrated.

B 26. But the Counsels of God are, as himself is; *Eternal*, and unchangeable. *Ego Deus & non mutor*, I am God, and am not changed: as if he had said, The nature of the Godhead is not capable of any change, nor subject to mutability. All change is either for the better, or for the worse: but God cannot change for the better, because he is already best; nor for the worse, for then he should cease to be best. It is therefore impossible he should change at all. His determinations therefore are unalterable, more then the laws of the Medes and Persians: for time hath long since altered those Laws, but his counsels remain yesterday, and to day, the same, and for ever. Chance, and (if you will) Fortune also may have place in the affairs of men, and the things that are done under the Sun: But to him that dwelleth in heaven, that inhabiteth Eternity, that knew from the beginning and before the beginning of the world all things that are done in heaven and earth; nothing can be casual, new, or unexpected, to cause any change of purpose in him.

C 27. A third Reason there is from the wisdom of God. There is folly in all the sons of men. They know but a very small part of the things that are in the world: and those things they do know, they know but in part. Besides their natural ignorance; through precipitancy, mis-information, prejudice, partial affections, and sundry other causes, they are subject to very many mistakes and aberrations: whereby it cometh to pass, that the wisest men sometimes are foully overseen, and are fain to take up the Fools plea, and to cry *Non putaram*.

D 28. But as for God; he, and he alone, is wise. *Μόνος σοφός*—the only wise God, 1 Tim. 1. As we are sure he will not deceive any, being of infinite goodness: so we may be sure he cannot be deceived by any, being of infinite wisdom. There is such a fulness of wisdom in him, that it hath left no room for second thoughts, or after-counsels: nor can there be imagined any cause, why he should retract or reverse any of that he hath determined to do, either in part or in whole.

E 29. Lastly, as his wisdom, so is his Power also infinite. Man may devise, purpose, and resolve upon a course for the obtaining of his intentions; and that possibly with so good advice, and upon such probable and rational grounds, that there appeareth no reason to the contrary, why he should not persist in the same minde still, and pursue that his said resolution. And yet there may a thousand impediments

G g g

intervene

Mal 3. 6.
Τὸ θεῶν ἀ-
μετέωλον
ἀναστήσει
Ἰδ. Arist. 1. de
cælo. 9.

1 Tim. 1. 17.
Psal. 147. 5.

ὅς ἀπὸ τοῦ ἀ-
πείρου ἔστι
ἰσχυρὸς. Arist. 1.
de cælo. 7.

Jer. 10. 23.

Prov. 16. 9.

Psal. 135. 6.

Rom 9. 19.
 ὁ θεὸς καὶ οὐ-
 κεν ἐθέλει.
 Δυναμὶς γὰρ
 αὐτοῦ. Hom.
 Odyss. ξ.

Psal. 118. 16.

1 Cor. 1. 19.

- 3. 19.

- 1. 31.

1. Inference.

Prov. 3. 5.

intervene, to obstruct the business; so that it shall not be in the power of his hand, to remove those obstacles, whereby to accomplish the desires of his heart. O Lord, saith the Prophet Jeremy, *I know that the way of man is not in himself: it is not in man that walketh, to direct his steps.* And our Solomon, a little before in this book; *A mans heart deviseth his way: but the Lord directeth his steps.*

30. But as for the Lord; his Power hath no bars or bounds, other then those of his own will. *Quicquid voluit, fecit.* Whatsoever the Lord pleased, that did he in heaven, and in earth; in the sea and in all deep places. For who hath ever resisted his will? Rom. 9. Doth he mean his revealed will think you? Surely not: thousands have resisted and daily do resist that will, the will, and the commandments of God. But he meaneth it of his secret will, the wil of his everlasting Counsels and purposes: and that too of an effectual resistance, such a resistance as shall hinder the accomplishment of that will. For otherwise there are thousands that offer resistance to that also, if their resistance could prevail. But all resistance as well of the one sort as of the other is in vain, as to that end: *Though hand joyn in hand, it will be to no purpose; the right hand of the Lord will have the prebeminence when all is done. Associate your selves, O ye people, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word and it shall not stand,* Eley 8. 9, 10. But the counsel of the Lord, that shall stand; and none shall be able to hinder it.

31. Lay all these together, the Sovereignty, the Eternity, the wisdom, and the Power of God, (and in all these God will be glorified:) and you will see great reason, why the Lord should so often blast mens devices, bring all their counsels and contrivances to nought, and take the wise in their own craftiness. Even to let men see, in their disappointment, the vanity of all humane devices: that they might learn not to glory in, or trust to, their own wisdom, or strength, or any thing else in themselves, or in any creature, but that he that glorieth might glory in the Lord only.

32. Let every one of us therefore learn (that I may now proceed to the Inferences) from the consideration of what we have heard. First of all, not to trust too much to our own wit, neither to lean to our own understandings; Nor please our selves over-much in the vain devices, imaginations, fancies, or dreams of our own hearts. Though our purposes should be honest, and not any wayes sinfull either in Matter, End, Means, or other Circumstance: yet if we should be over-confident of their success, rest too much upon our own skill, contrivances, or any worldly help; like enough they may deceive us. It may please God to suffer those that have worse purposes, propose to themselves easier ends, or make use of more unwarrantable means; to prosper to our grief and loss, yea possibly to our destruction: if it be but for this only, to chastise us for resting too much upon outward helps, and making flesh our arme, and not relying

A relying our selves intirely upon him and his salvation.

33. Who knoweth but *Judgment* may, nay, who knoweth not that *Judgment must* (saith the Apostle; that is, in the ordinary course of Gods providence *usually doth*) *begin at the house of God.* 1 Pet. 4. 17. Who out of his tender care of their wel-doing, will sooner *punish* (temporally I mean) his own *children*, when they take pride in their own *inventions*, and sooth themselves in the *devices* of their own hearts; then he will his professed *enemies*, that stand at defiance with him, and openly fight against him. These he suffereth many times to goe on in their *impieties*, and to climbe up to the height of their *ambitious desires*: that in the mean time he may make use of their *injustice* and *oppression* for the scourging of those of his own *household*, and in the end get himself the more *glory* by their *destruction*.

34. But then *Secondly*, howsoever *Judgment* may *begin* at the house of God, most certain it is, it shall not *end* there: but the hand of God and his *revenging justice* shall at last reach the house of the wicked oppressour also. And that, not with *temporary punishments* only, as he did correct his own: but (without repentance) evil shall hunt them to their *everlasting destruction*, that despise his *known Counsels*, to follow the *curst devices* and *imaginati- 2. Inference.* ons of their own naughty hearts. The *Persecutors* of God in his servants, of Christ in his members; that say in the pride of their hearts, (*with our tongues*, with our wits, with our armes and armics *we will prevail: we are they that ought to speak*, and to rule: *who is Lord over us? we have Counsel and strength for war &c.*) what do they, but even *kick against the pricks*? as the phrase is *Act. 9.* which pierce into the heels of the *kicker*, and worke him much anguish; but themselves remain as they were before without any alteration, or abatement of their sharpnesse. God delighteth to *get himself honour*, and to *shew the strength of his arm*, by *scattering* such proud Pharaohs in the *imagination of their hearts*: and that especially when they are arrived (and not *ordinarily* till then) almost at the very highest pitch of their designs. When they are in the top of their *jollity*, and gotten to the uppermost roundle of the *ladder*; then doth he put to his hand, tumble them down headlong at once: and then *how suddenly* do they *consume*, *perish*, and come to a *fearful end*? Then shall they finde, (but too late,) what their pride would not before suffer them to believe, to be a *terrible truth*, that all their *devices* were but *folly*, and that the *Counsel of the Lord must stand.* Psal. 12. 4. Esay 36. 5. Act. 9. 5. Exod. 14. 17. Luk. 1. 51.

35. A *terrible truth* indeed to them: but *Thirdly*, of most comfortable consideration to all those, that with patience and cheerfulness suffer for the testimony of God or a good conscience, and in a good cause, under the insolencies of proud and powerful persecutors. When their enemies have bent all the strength of their *wits* and *power* to work their destruction: God can, (and as he seeth it instru- 3. Inference.

mental to his everlasting counsels will,) infatuate all their counsells, A
 elude all their devices and stratagems, bring all their preparations
 and enterprizes to nought, and turn them all to their destruction,
 2 Sam. 15. 31. his own glory, and the welfare of his servants. 1. Either by turning
 1 Sam. 23. 25, their counsels into folly, as he did Achitophels. 2. Or by diversion;
 27. finding them work elsewhere: as Saul was fain to leave the pur-
 Esay 37. 7, 9. suit of David, when he and his men had compassed him about and were
 ready to take him, upon a message then brought him of an invasion
 of the land by the Philistines. And as he sent a blast upon Senache-
 rib, by a rumour that he heard of the King of Ethiopia's coming forth
 to war against him; which caused him to desert his intended siege of B
 Jerusalem. 3. Or by putting a blessing into the mouth of their ene-
 mies, instead of a curse: as he guided the mouth of Balaam, con-
 trary to his intendment and desire. 4. Or he can melt the hearts of
 his enemies into a kinde of compassion, or cause them to relent, so
 as to be at peace with them when they meet, though they came out a-
 gainst them with mindes and preparations of hostility: as he did
 Labans first, and Esaus afterwards, against Jacob.
 36. Howsoever, some way or other he can curb and restrain
 either their malice, or power, or both; that when they have devised C
 devices against them, as they did against Jeremiah, they shall not
 be able to put them in execution. As a cunning rider that suffereth
 a wilde untamed Horle to fling and fly out under him, but with
 the bridle in his jaws can give him a sudden stop at his pleasure, even
 in the midst of his fullest career: Or as a skilful fisher, when some
 great fish hath caught the bait, letteth it tumble and play upon the
 line awhile, and beat it self upon the water or against the bank, and
 at last when he spieth his time, striketh the hook into him, and draw-
 eth him to the land. So can the Lord deal, and often doth, with
 the great Behemoths and Leviathans of the world: he letteth them
 go on in the pleasing devices of their own seduced hearts, and suf-
 fereth them to prosper in their mischievous imaginations, (according D
 to the old, or as the new translation rendreth it Psal. 140.) in their
 wicked devices, till they be even covered over with pride and violence.
 But when the time is come, which he in his eternal counsel hath
 appointed, he putteth his hook into their noses, and his bridle into their
 lips; (they are both his own expressions by the Prophet, in the case
 of Hezekiah and Senacherib,) and so defeateth all their malicious
 purposes for the future. And though they fret and rage for anger,
 and are as impatient as a wilde Bull in a net (which is another of the
 Prophets expressions elsewhere:) yet is it to no purpose: though E
 they gnash with their teeth through indignation and envy, yet will they,
 nill they, they shall melt away, and their desires shall perish. Whereof,
 besides sundry examples in Scripture, God hath given us of this nati-
 on some remarkable experiments: especially in two never to be for-
 gotten defeats, the one of the Invincible Armado in eighty eight, the
 other of the Gunpowder-Treason since.
 37. The

2 Sam. 15. 31.

1 Sam. 23. 25,
27.

Esay 37. 7, 9.

Num. 23. 3.

Prov. 16. 7.

Gen. 31. 29.
Gen. 33. 4.Jer. 18. 18.
וְיִשְׁלַח אֶת-
דְּרָגוֹתֵינוּ
מֵאֵת הַמֶּלֶךְ
לִלְבֹדָתָהּ. Ho-
mer. Iliad. 6.Psal. 140. 9.
Psal. 73. 6.

Esay 37. 29.

Esay 51. 20.

Psal. 112. 10.

A 37. The meditation of which both *examples and experiments*, would be as a sovereign Cordial, to relieve our spirits, and sustain our souls with comfort, against those *deliquia anima*, those fainting fits that sometimes come upon us, when we are either *over-burdened* under the pressures of our own *sufferings*, or *overgrieved* at the prosperous *successes* of our cruel enemies. The comfort is; that neither they nor their *devices* can prevail against us any farther then God will give them leave: and we know, that *if we cleave stedfastly* to him, he will not give them leave to prevail any farther then shall be for our good. He that by his power stilleth the *raging of the Sea*, that hath let it its certain bounds which it may not pass, and by his peremptory decree hath said unto it, *Hitherto shalt thou go, and here shalt thou stay thy proud waves*: by the same power also can still at his pleasure the *madness and the tumult of the people*. Pilate that condemned Christ, could have had no power so to do, *if it had not been given him from above*. And Judas that betrayed him, and the *Jews* that crucified him, did no more then what God in his determinate counsel had fore-appointed to be done. But nor Pilate, nor Judas, nor the *Jews* could hinder him from rising again from the dead. The reason was because in the *eternal counsel* of God Christ was to *dye*, and to *rise again*: therefore God suffered them to have power to procure his *Death*; but they had no power at all to hinder his *Resurrection*.

Job 38.11.

Psal. 65.7.

Job 49.11.

Acts 2.23.

C 38. And therefore also *fourthly*, it will well become us, nay, it is our bounden duty, to *submit* to such sufferings as God shall call us to; and to *take up our cross*, when he shall think fit to lay it upon us, with all willingness. When we have to do with *Satan* and his temptations, *resistance* may be of good use to us (*Resist the devil and he will flye from you*): but when we have to do with God and his chastisements, it is in vain to oppose. *His hand* is too mighty for us: there is no way but to *submit*, and to *humble our selves thereunder*, by acknowledging our weakness, and resigning our *wills and desires* to his *wisdom and goodness*. It is the fondest thing in the world to think to redeem our selves out of troubles by our own *wit or power* alone, without his leave. Our *own devices* can no more help us, if in his *eternal counsel* he have determined to *afflict* us: then other mens *devices* can harm us, if he have determined to *protect* us. But how to behave our selves when any *trouble* is upon us, or *danger* towards us; the Apostle hath given us an excellent *Rule*, and our Saviour an excellent *Example*. The *Rule* is Phil. 4.6. *Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your request be made known unto God*. As if he had said, Acquaint him with your *griefs*, what it is that troubleth you; and with your *desires*, what it is you would have: commend all to his good pleasure and wisdom by your humble and hearty prayers; and then take no further *anxious care* about it: your heavenly

4. Inference

Luke 9.13.

James 4.7.

—16.

Luk. 22. 42.

ly father will take care of it, who knoweth better then you doe, what is fittest to be done in it. The Example is, our Saviours prayer in his agony; *Father, if it be possible, let this cup pass from me: nevertheless not my will, but thine be done.* He maketh his request known unto God in the former clause: and then permitteth all to his will, in the later.

39. But you will say, must we sit still when trouble is upon us? Suffer all, and doe nothing? May we not cast and devise how to free our selves therefrom, and use our best endeavours to effect it? Doubtless you may. There is nothing meant in what hath been hitherto said, to exclude either prudent counsels, or honest endeavours. God forbid. He taketh no pleasure either in fools, or sluggards. But here is the danger, lest we should rest in our own counsels, without asking counsel at his mouth; or trust to our own endeavours, without seeking help at his hand. We are to use both Counsels and Endeavours, (provided ever that they be honest and lawful:) but there is something to be done besides, both before and after. Before we use them, we must pray unto God, that he would direct us in our Counsels, and bless us in our Endeavours: and when we have used them, we must by our prayers again commend the success of both to him, who is able to save us; and permit it wholly to his wisdom and goodness, at what times, and by what means, and in what measure it will please him to save us. For so it must be, even as he will, and no otherwise, when all is done. His Counsel shall stand: but so shall no device of man, that agreeth not thereunto.

5. Inference.

40. That therefore we may give unto our purposes as great a certainty of good success, as such uncertain things are capable of: it should be our care in the last place, to provide that they may be as conformable to his Counsels, as possible may be. Now since the Eternal Counsel of God, which is nothing else but his secret will (though it be properly the Counsel meant in the Text,) yet is not proper for us to meddle withall, nor appointed by him to be the rule or measure of our actions: we are not bound to conforme our wils and purposes thereunto; nor consequently to trouble our selves thereabouts. *Secretum meum mihi.* When we are called to be of his Counsel, but not before, we may look into the ark of his decrees, and enquire into his secret will. But till then (which will never be) it is happiness enough for us, and an unspeakable favour from him, if we may be admitted to be of his Court (though not of his Counsel) and thereby to have some good knowledge of his revealed will. That is all that belongeth to us: to that therefore let us hold us, as to our proper Rule and Standard. As it is not fit for us to search into that Counsel of his which is lockt up in the Cabinet of his secret will; so neither is it safe for us to despise that Counsel of his, which is imparted to us in the treasury of his revealed will. Ask we counsel at Gods mouth; consult we the Oracles of his holy word; let his testimonies

A testimonies be our guides and counsellors; and let our thoughts and purposes be conformed to the Counsels and directions given us therein: and that is the most probable way to secure the success according to our own hearts desire, and to make them also to stand. For what more likely way can be imagined to accomplish the secret will of God, then faithfully to endeavour the accomplishment of his revealed will, and commit the rest to him.

B 41. Whereunto that you may give the better credit, take it upon the word of three creditable witnesses. First, our Solomon Prov. 16. *Commit thy works unto the Lord: and so shall thy thoughts be established.* His father David before him in Psal. 37. *Commit thy way unto the Lord, and put thy trust in him; and he shall bring it to pass.* And Eliphaz the Temanite long before them both, in Job 22. *If thou return unto the Almighty, and make thy prayer unto him, &c. Thou shalt also decree a thing, and it shall be established; and the light shall shine upon thy wayes.* Prov. 16. 3.
Psal. 37. 5.
Job. 22. 23.
—28.

C 42. If any man unto such evidence of Reason, and pregnant Testimonies shall oppose common Experience; against which there is no disputing; That thousands of men that have harkened to the Counsels of God in his holy word, made their requests known to him by Prayer, and committed their wayes to him by a holy dependance upon his good providence; have yet failed in their hopes, and the success of their affairs, and fallen under their enemies hands. All this must be confessed a truth: yet no contradiction to what hath been delivered. For it was not said, that such thoughts and purposes shall infallibly have the desired success: but that it is the most probable way for the obtaining thereof; amidst the great uncertainty of all humane affairs and devices. Many times there may some sinister respects and corrupt affections mingle with our best intentions, or devotions: or there may lurke in our hearts some secret noysome **D** lust undiscovered, and so unsubdued: or there may be a leaning too much upon our own devices, or other inferiour helps, without casting our selves upon the providence of God so entirely as we ought: some thing or other there may be in us, or in our purposes; or in our Prayers amiss, though perhaps we perceive it not; for which it may please God to suffer our hopes to perish, and to render our endeavours unsuccessfull.

E 43. But howsoever, two other considerations there are, that will fully answer the Objection, and remove all difficulties in this point. First, that all temporal promises are to be understood cum exceptione crucis: that is to say, not absolutely according to the tenour of the words in the utmost extent; but so far forth, as God in his infinite wisdom shall see it expedient to deal with his servants, either in Mercy or Justice, according to the present temper of their hearts, and in order to their future good. So that still there is a reservation of a power in him to exercise them with the cross, as he shall think good.

Mark 10.
29, 30.

good. In that large promise which our blessed Saviour maketh to all those that suffer loss in any kinde *for his sake and the Gospels*; *eternal life* in the world to come is promised *absolutely*, but the *hundred fold* now in this present life not simply, but *with persecutions* expressly annexed Mark 10. A

44. Secondly, that the *desires* and *hopes* of godly men that are agreeable to Gods holy word, though they may for the reasons now specified, fail, as to the *particulars* desired in these *inferiour things*, which are of smaller importance, and concern a Christian but *upon the by*: yet in that which ought to be, and in every true Christian is, the *main* of his desires, and the *ultimate end* that he looketh at, so that he desireth all other things but respectively and in order to that, to wit, the *glory of God*, and the *fruition* of his favour; unless the fault be in himself, he shall not fail his expectation. B

45. Hear then the sum of all, and the conclusion of the whole matter. Give up thy self faithfully to follow the good *counsel* of God in his *revealed will*: and then give up thy desires entirely, to be disposed by his *wise counsel* in his *secret will*: and he shall undoubtedly *give thee thy hearts desire*. Either in those very *particulars* thou cravest at his hands, if he see the same expedient for thee in order to *his glory* and *thy good*: or else in *some other thing*, which is in truth much more expedient for thee, then that which thou cravest, and shall in the end so appear to thee, although for the present thou doest not so apprehend it. *Aut quod volumus, aut quod malumus*: one of both we may be sure of. If we submit *our wills* to his, both in *doing* and *suffering*; doubtless we cannot finally miscarry. He will *consult* nothing but for *our good*: and what he hath *consulted* must *stand*. C

FINIS.

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42	<i>An Objection</i>
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The Author to the Reader.

BY reason of my great distance from the Press, and the slow returns of Papers to and fro, it could not be avoided (without making more stops in the work then was meet) but that many more mistakes must needs escape both the Printers and Correctors observation, then ~~would~~ have done mine had I been neerer, who am best acquainted with mine own hand, and best know mine own minde. Although, to do them both right, I must acknowledge they have used good care and diligence in doing their part. The number of Sermons in the Titles of the pages, and likewise the Texts are sometimes mistaken; slips also there are in point of Orthography or mis-accenting here and there, as *Dissentions*, *Senecdoche* &c. Which I desire the Reader of himself to pardon and correct. Those that either do alter, or might obscure the sense, (though the mistake seem but small, as the exchange or omission but of a letter or syllable) so far as in the perusal of the sheets I could observe them, are here presented.

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3	E 2	this kind,	182	A 8	with
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17	A 8	talks theirs;	279	B 2	they are
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29	C 3	a Souldier	298	B 2	officer
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48	A 2	is more	310	A 1	up
49	B 10	manifest		2	
50	E 1	<i>statue's</i>	320	A 9	befall us in
51	C 1	representation	340	C 3	these
66	B 8	surview	359	A 2	would
74	C 1	<i>subreptionis</i>	360	C 8	for any thing
	E 6	implying		D 7	and not to be
102	B 1	him, because	364	D 6	the sway
116	C 10	<i>sphere</i>	368	B 1	wretches
124	B 7	are not only	370	C 1	greater
131	A 2	<i>premisses</i>	383	B 3	icen
136	E 2	<i>Mortgager</i>			
137	D 2	would greive			
145	E 3	his name			
147	A 8	<i>Vir</i>	1) 291 margin		STOKE POGGEYS. 1647.
154	E 4	embellish	2) 313 A 1 and not		—withstanding, and not